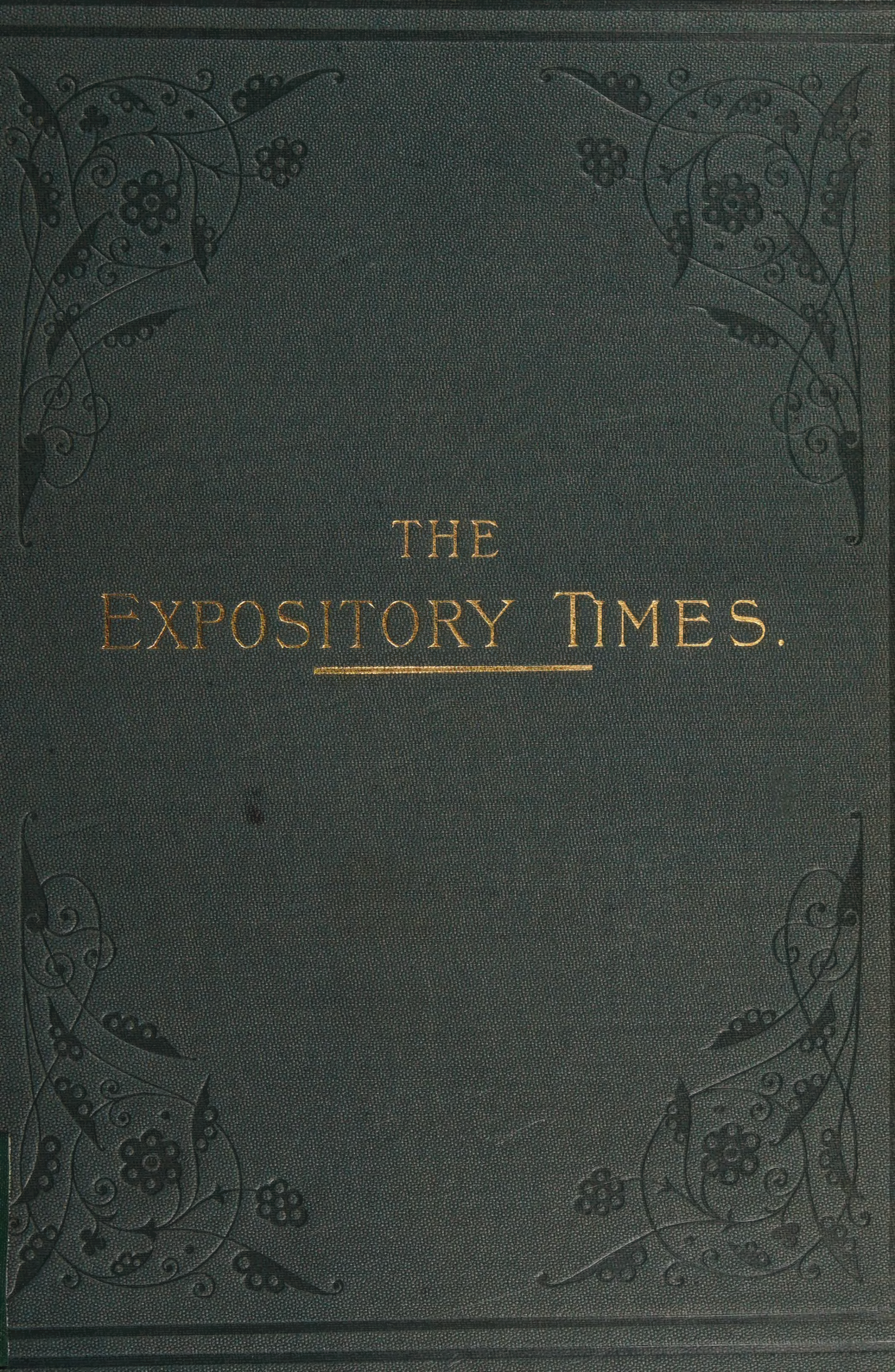

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE 'Old Roman Symbol,' alternatively designated R, is a rediscovery of modern scholarship. It is the credal formula which Rufinus of Aquileia found in use about A.D. 400, when he wrote his commentary on the Apostolic Symbol. In several respects it differs from the so-called Apostles' Creed, which is an enlarged form of it, and eventually superseded it. Its origin is traced to the second century, and accordingly it is about six hundred years older than the Apostles' Creed.

In Professor Donald MCFAYDEN's recent volume on the interpretation of the Apostles' Creed (reviewed in another column) there is an interesting exegesis and criticism of the Old Roman Symbol, which is regarded as primarily an anti-Hellenistic document; and under this author's guidance we should like to examine the article of the Old Roman Symbol in which reference is made to our Lord's birth.

The article in question reads, 'Who was born of (the) Holy Spirit and Mary the Virgin.' Now the order of words in the Greek (*τὸν γεννηθέντα ἐκ πνεύματος ἁγίου κὰι Μαρίας τῆς παρθένου*) puts the stress upon the word 'born,' and in this we may see an evidence of anti-Hellenistic tendency. 'As against the idea that Christ was wholly a spiritual being and that his body was simply a phantom, it [the Symbol] asserts that he was born, was crucified, and was buried. As against the alternative theory of the Hellenists that the heavenly Christ united himself with the man Jesus at his baptism and abandoned him before his crucifixion, it lays down that the one who was born and was crucified and buried was himself the Christ.'

To the Hellenist (Gnostic) it was inconceivable that Christ should have been a man of flesh and blood. It was only pure spirit that could have brought to man an endowment of spirit. A material nature, susceptible to pain, hunger, or the pangs of death, would have been a hindrance to Christ in the exercise of His spiritual function.

If the above interpretation of the articles of the Symbol be correct, more especially of the article on the birth of Christ, then it appears to follow that the reference to the manner of His birth is of secondary import. The purpose of the phrase, 'born of (the) Holy Spirit and Mary the Virgin,' is to mark the Birth as historically attested. The words 'The Virgin' are merely an 'identificatory appositive,' and it is no immediate concern of the Symbol to assert the *Virgin* birth.

It is significant in this connexion that Ignatius, Irenæus, and Tertullian sometimes speak of Jesus as 'born of Mary' or as 'Son of Mary' without the addition of the words, 'the Virgin.' And in the so-called 'Sacramentary of Pope Gelasius,' probably representing the Roman ritual about the sixth century, this article of the Christian faith is reduced to the single word 'born': 'Dost thou believe in

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Jesus Christ, his only Son, our Lord, that he was *born* and that he suffered ?'

'Paradoxical as it may seem, therefore, the Virgin Birth, in the narrowly literal sense of the term, cannot be regarded as a doctrine asserted by the Old Roman Symbol. The framers of the Symbol unquestionably believed it to be an historical fact; in the second century most Christians so regarded it. But it is important to distinguish the faith which a creed asserts from the facts, historical or other, which it assumes.'

Dr. McFayden is of opinion that the words 'of the Holy Spirit' are a later insertion in the article of the Symbol under consideration. If that be so, then further support is lent to the position that the Symbol is primarily interested in asserting the human parentage of Jesus. Indeed, had not the historical tradition of the Virgin Birth been so strong, the Church would have been inclined to strengthen her hands in the controversy with Hellenism by denying it.

In the Apostles' Creed, where the article having reference to the Birth is extended so as to become two articles: 'conceived by the Holy Ghost, born of the Virgin Mary,' both the Divine and the human parentage of Jesus are asserted. But the addition of the words 'conceived by' introduces no new doctrinal significance, and appears to be due simply to a desire for historical completeness.

It is a familiar fact that the Bible contains a strong dramatic element, but its extent is not generally realized. This, at any rate, is the contention of Mr. George L. Hurst, who writes in the current number of *The Canadian Journal of Religious Thought* on 'The Dramatic Element in Religion.' His subject is wider than the Bible, and he begins with religion generally, asserting that 'every faith is a stage with creeds and ritual for players.' Early mythology, for example, was essentially dramatic. Among the Greeks the naked truth was reserved for the higher intelligence; to the multitude it was decently veiled and presented in types and parables—an echo of our Lord's explanation of His teaching by parables.

But, apart from mythology, Greek drama and Greek religion were closely connected. Drama steadily invaded the area of religion until almost the whole of Greek mythology was drawn upon for the plots of Greek plays. And this, according to Miss Jane Harrison, arose from 'the cardinal essentially dramatic conviction of the religion of Dionysius that the worshipper can not only worship but can become, can *be*, his God.' Neither Greeks nor Romans, however, were really deceived by such dramatization of their religious beliefs even when it became crudely realistic.

All this is interesting enough, but we are much closer to our religious concern when we come to survey the same element in the Old Testament. The first instance Mr. Hurst gives is the Creation narrative. There is a plot gradually unfolding, and the climax is reached when man appears and God breathes into his nostrils the breath of life. The object of the narrative is not to teach cosmogony, but to establish man's position in the general scheme of things. The whole scaffolding of the story serves its purpose when man enters upon the stage. Unless we grasp that fact we do violence to the spirit of the scene and the intention of the writer.

Another instance is the Temple service. The great body of the priesthood passed freely into the Holy Place, and performed their functions, but beyond the Holy Place was the Holy of holies, into which the High Priest passed once a year to present himself at the mercy-seat. This was drama: a spectacular performance to present certain religious suggestions to the assembled congregations. Pure drama, too, was the solemn ritual of the scapegoat. That moving ceremonial still thrills the imagination—Aaron laying his hands on the head of the goat, putting on it all the sin of the people, and sending it into the wilderness.

The prophetic symbolic acts are a well-known case of representation and truth by dramatic means. A notable example is Isaiah's nakedness (20^{1-4}) as a visible prediction of coming captivity and shame. But of all the prophets Ezekiel is the one who furnishes the most copious examples of this element. Witness his model of the siege of Jerusalem (4^{1-3}), his 'recumbency' with the iniquities of Israel upon him (4^{4-6}), his bread-making with mixed grain (4^{9-13}), the removal of his household goods (12^{3-7}), his visit to the Valley of Dry Bones (37^{1-14}). Daniel is almost as rich in the same element. The drama of the Three Hebrew Youths (3^{1-30}) is a universal favourite. This vivid spectacular scene was meant to set before the persecuted and tempted nation the truth of God's protecting care. As history it is impossible, as drama—melodrama, perhaps—it is perfect, and as such has never failed of an interested and appreciative audience.

So valuable an adjunct to the teaching of religion found a cordial welcome among those Mystery Religions which captured the imagination and ministered to the spiritual craving of the Roman people during the early Christian centuries. In them the 'realism of a legendary divine drama' was united with an idealistic theology, as Dean Inge has pointed out. A mystery religion was a sacramental drama which appealed primarily to the emotions, and aimed at producing psychic and mystic effects by which the neophyte might experience the exaltation of a new life. The griefs, misfortunes, death of the god imparted a lesson in pity and consolation for men and women overtaken by similar experiences. The Osiris legend, which began in tragedy and ended with the happiness of comedy, was an emblematic representation of man's deliverance from the powers of death.

And this brings us to the Christian religion. It would be extraordinary, Mr. Hurst says, if Christianity had escaped the infusion of an element so persistent and influential. But this has not been the case. 'As in earlier religions, so in our own, the dramatic element is present in easily discernible abundance. This is the explanation of much that we find in Romanism, for example. The cruciform plan of a church building is dramatic. The use of holy water at the entrance of the sanctuary, the smouldering incense waved above the congregation, the use of lights, are all dramatic gestures. But in this matter of dramatic representation the distinction between Protestant and Catholic disappears, for our common faith has the dramatic element in its very stuff and fibre.'

The story of the Temptation of Jesus is pure drama. The struggle was a profoundly psychological one, but it is presented as a drama, with a Prologue (the spirit driveth Jesus into the wilderness) and three scenes—the Wilderness scene, the Temple scene, and the World scene—and an epilogue of victory and its results. The same may be said of the story of the Transfiguration, which Mr. Hurst calls 'an acted version of the confession of the messiahship of Jesus at Cæsarea Philippi.' The stage is a high mountain apart: the characters are carefully balanced—the disciples in the flesh and the visitors from the world of spirit. This drama of the Transfiguration displays the conviction that Jesus is unique and supreme: a conviction at first startling, but glorious with light and truth. It reaches its climax when an arresting voice from heaven makes doubt impossible. With the same instinct of true art the realm of the supernatural merges suddenly into the natural: the apostles descend swiftly into the realities and difficulties of the world.

Other examples are adduced—the great Judgment Scene of St. Matthew 25, and the fresh splendour of the imagery of Revelation in which 'the dramatic genius of religion is given free play for its highest powers.' But apart from all details in the New Testament, the facts of our religion are a great Drama. 'The eternal glory of the Divine child with the Father, His coming down to earth in voluntary self-abnegation and servitude, His life of poverty with the poor, His compassion, His temptations and His mighty works, the inexhaustible riches of His words, His prayers, His bitter suffering and death, and after the Cross His glorious Resurrection and return to the Father—all these episodes in the great divine drama . . . were intelligible to every soul, even to the poorest.' These words are from Deissmann, and with this quotation and another of a rather curious kind from Glover, Mr. HURST ends a suggestive article.

The mysterious phenomenon known as the gift of tongues is usually but lightly regarded by the ordinary reader of the New Testament, who is well content to leave it in its native obscurity. It can hardly be said that the theologians have done justice to it. The old idea that it miraculously bestowed a knowledge of foreign languages in order to facilitate the spread of the gospel may be said to be quite dead, and the modern tendency is distinctly in the direction of disparaging the gift. There is undoubtedly an element of ecstasy and wildness about it which is antipathetic to the orderly theological mind. The psychologists have gone a step farther and in summary fashion have relegated it to the lower limbo of things irrational. An interesting article in the current number of the *Church Quarterly Review* on 'Psychology and Glossolalia' seeks to restore the balance and lead to a more careful psychological study of the whole subject.

In the narrative of Pentecost we read of two classes of observers. There was the multitude (πλῆθος) who were profoundly impressed and who were able to discern in the utterances of the disciples an intelligible meaning and a spiritual message. But there were others (ἕτεροι) of a more critical temper to whom it all seemed but the maudlin babbling of drunkards. 'After the closest reading of the story, one feels convinced that the open-minded and sympathetic πλῆθος approached closer to the correct explanation of the Pentecost scene than the partial and prejudiced ἕτεροι.' It must be said, however, that the new psychologists have, on the whole, ranged themselves on the side of the ἕτεροι.

They have agreed that glossolalia is simply the outcome of a pathological condition. 'The name,' says Thouless, 'is generally applied to a stream of meaningless syllables, sometimes mixed with real words, poured out under the influence of intense emotion.' It is closely related to convulsive attacks of hysteria. It consists of 'senseless combinations of vowels and consonants,' of the nature of a 'hue and cry, yell and howl.' 'These attacks are extremely contagious, and whole multitudes have been known to fall down, to jerk their bodies in extraordinary contortions, to bark, to laugh, to dance.' According to this view the phenomenon is simply one of the baser manifestations of the herd instinct. It is irrational, the sudden surging up, out of the dark depths of man's animal nature, of a wild, uncontrollable emotion.

In criticism of this view two observations may be made. The first is that the psychologists have not observed the facts and examined the evidence with sufficient closeness and attention. They have spoken loosely of whole multitudes running mad, but this can be shown historically to be an exaggeration. If a single person becomes hysterical in the middle of a crowd it will cause a pretty considerable commotion, and if there were a dozen such scattered among the crowd it might seem to an observer as if the whole mass were in violent mental agitation. Hence we can see how an exaggerated report might get abroad. But wherever the phenomena of ecstatic religious emotion have been carefully observed, as in the case of the Welsh revival, it has been found that the 'demonstrators' were but a small minority, while the vast majority preserved to the full their sanity and self-control. 'Mass-psychologists have been as prone to rush to wrong mathematical exaggerations as the pious historians who wish to appreciate the revival and forget their mathematics—both fitting the facts to their theories, and not their theories to their facts.'

The second criticism is that the psychologists have made no serious attempt to search to the root of the matter. They have failed to give a rational explanation of glossolalia. 'They have assumed, not proved, that this phenomenon can only be classed as of an extra-rational kind—a phenomenon in the story of those who have lost their *compos mentis*. They have ignored the previous story which must have led up to this extra-rational phenomenon, failed to offer any psychological reason for it, and assumed the *lacuna* between the rational and extra-rational stage. To cover this *lacuna* in fact and not in theory they fell back on questionable assumptions, viz. that glossolalia is due either to the emergence of an animal instinct or to the existence of some social magnetism whatever be the reason, if any, in that.'

Now in striking contrast to this stands the careful and quietly reticent narrative in the Acts. 'Psychologists must assume that there is a standard point of normal activity for the mind of man, after crossing which that activity must be reckoned abnormal. The psychologists have assumed that the glossolalic phenomenon is an incident of that abnormal activity. The Lucan evidence assumes that it is an incident of the normal activity, which stands clear of the suggestions, whether of animal instinct or of a magnetic touch of a "madding crowd," in the plain story of the Christians as he knew them.' In no case does he speak of it as a mass movement. In all three cases mentioned in the Acts it is associated with the intense spiritual experiences of a Christian group. At Pentecost the multitude witness the phenomenon but do not share in the experience. The other two instances recorded are in connexion with the conversion of Cornelius and the conversion of the Baptist's disciples in Ephesus, the former under the guidance of Peter, the latter under that of Paul. In none of the three cases is there the least hint of anything abnormal or irrational. 'At Pentecost the sympathetic πλῆθος discovered plenty of evidence to show them that the subjects had not passed over the boundary of mental normality. They could distinctly hear coming from the lips of the glossolalists intelligible words about the "mighty acts of God" for the salvation of men through the "Prince of Life."' Similarly Peter and his company heard the converts of the house of Cornelius speak with tongues so as to 'magnify God,' and the Baptist's disciples, when they received the same gift, 'prophesied.'

In all cases the narrative suggests a normal religious experience, strengthened doubtless by a sympathetic environment, growing in depth and intensity until it reaches a climax in which God becomes the one absorbing reality. The soul is uplifted to an unusual height of intimacy and nearness where it enjoys 'a direct and personal approach to God, a face to face "talk" with God, in which "Thou and I" become the subjects, exclusive of all thought of and reference to surroundings, environment and fellows. . . . To the outsider he seems carried away from all things worldly—lost in his communion with God.' Broken and seemingly incoherent utterances fall from his lips, but they who are in spiritual sympathy are able at times to catch the drift of them and to recognize in them the presence and working of the Spirit of God.

Leaders of Theological Thought.

Gustav Adolf Deissmann.

By Professor W. A. Curtis, D.D., D.Litt., The University, Edinburgh.

Of Adolf Deissmann I confess that I am not very capable of taking a purely objective or scientific view. Admiration, friendship, domestic intimacy on either side of the North Sea, come between me and any impersonal estimate of him. And indeed it has been his own consistent practice as an interpreter to protest against the application of merely academic standards to the task of judging men and writers, so that I can, with a good conscience, stress the personal note at the outset of this sketch.

It was in the summer of 1901, the year in which his two series of 'Bible Studies' were published in an English volume, that I found myself a student at his feet in a modest classroom, high above the ground, in the unpretentious building which housed the old University of Heidelberg. Kuno Fischer still lectured on the History of Philosophy, and, to even greater audiences, on Goethe's *Faust*, with unwaning prestige and with singular impressiveness. Von Thode gave public addresses on æsthetic subjects, by none more audibly admired than by his own wife, a daughter of the great Wagner, musician and dramatist! But of younger men in the professoriate none attracted me so powerfully as two who have since risen to international distinction, Ernst Troeltzsch and Adolf Deissmann. They were a singular contrast in face, figure, mind, speech, and manner. Troeltzsch, the philosopher, would arrive in hot haste at the last moment, straw hat in hand, his brow moist from the recent effort to annihilate space and time on his way to the University under a glowing sun, his eyes still dimmed from his quest of the ideas which were clamouring in his brain for utterance. Before his foot had reached the rostrum his lips had panted out the introductory 'Meine Herren,' and he was already pouring out his soul upon the subject of religious philosophy in the nineteenth century. It was doubtful if, from first to last, he ever observed a single face among the little throng that drank in his words and revelled in his fervour. He was not easy, even for a German listener, to follow, but his enthusiasm, his opulence, his learning, his unself-consciousness, made an instant appeal. All the better if you could not completely understand him! None the worse if he was absent-minded in his rapture! The Professor of New Testament Exegesis brought with him on his entry a very different atmosphere. Erect and spare in figure, his dark eyes aglow with kindness and vivacity, he knew every face and drew a response from every hearer. Simple and direct in speech, grave and humorous by turns, he was winsome in no ordinary degree. Often he made use of felicitously homely illustration. Sometimes he would without warning elicit from his class modern facts which threw light upon ancient problems or ancient usages. Here was a teacher, a theologian, a German, unspectacled, without mannerism or eccentricity, as far remote from pedantry as the mind could conceive. One felt the profound humanity of the man, his deep interest in religious realities, his simple reverence for the Book he was charged to expound. There was no race against the hands of the clock as he pursued his course. He handled very lightly the sheaf of notes with which he was armed. I recollect that the sheets on which they were written interested me not a little, since on the reverse side, which was turned to us as he lifted them, there were large ornate characters printed which suggested that they were obsolete diploma-forms which had been cut down to serve his purpose!—fragments, as it were, from the University scrap-heap, caught up like the ostraka of Egypt to be utilized for rapid notes.

If it was a pleasure for a young Scottish student to watch him at work, to listen to his grave but friendly voice, to observe how he could at will summon up to fresh life the riches of the buried past, it was the happiest of experiences to be offered a welcome to his home and family across the Neckar in Neuenheim, and to find with what interest he followed British scholarship and prosecuted English studies. Already he possessed that international sense for which he is now so justly famous, and that instinct to observe and value the homelier realities of life among the poor which reveals itself so conspicuously in his writings. In the neighbouring industrial town of Mannheim he regularly held a class for working-men in which open discussion was a feature, questions on slips of paper being invited and received within a 'Zettelkasten' for answer in the following week. I doubt whether any theologian in Germany, except Caspar René Gregory at Leipzig, was in such intimate touch with working-men.

Nothing could be more delightful than his home life. His children had been promised a trip on the North Sea when his *magnum opus*, the projected new Lexicon of the Greek New Testament, should have reached completion. With a fatherly smile he told me that, a day or two before, his little son had, greatly daring, knocked with chubby fingers at the shut door of the study, and, when called in, had eagerly broken out, 'Vater, ist das grosse Wörterbuch schon fertig?' Alas for scholars' dreams! The big dictionary, like many other big undertakings in Europe, was to suffer long years of tragical delay.

I offer no apology for lingering on these memories of Heidelberg. It was there that Dr. Deissmann laid the secure foundations of his great life-work, and built up the convictions and the character which combined with his specialist research to secure for him his call to Berlin and his welcome to other lands than Germany. Already he had broken through many of the conventions not only of Biblical scholarship but of academic writing and teaching. As he lectured, so he wrote. Laborious in investigation, counting no hour or day misspent which helped to clear up the history and significance of a New Testament word or phrase, he wrote as if his studies had cost him nothing, conveying with unrivalled ease and lucidity to other minds the results of his patient toil, helping to bring back the New Testament to its rightful place in the Christian world. He gloried in its origin as a book of the people and for the people. He revelled in the light which the vernacular papyri and the popular monuments of the Greek-speaking countries threw upon its language and its ideas. He never tired of insisting that the Epistles of Paul are genuine letters, first and last, and that the Apostle wrote as a missionary and not as a theologian. If to many more conservative or more comprehensive minds he seemed to push his thesis to extremes, narrowing the κοινή as he narrowed the meaning of theology, indulging in a didactic polemic with too little qualification, he has laid the whole world under his debt by his advocacy of an essentially just cause, and has assisted us all to return to the New Testament in the right spirit of open-minded discipleship. As examples of his style, and illustrations of his favourite pleas, I quote three passages from his *New Light on the New Testament*.

i. *The Letter and the Epistle.*

'The letter is a confidential conversation in writing. Individual and personal in its nature it is just as non-literary as an exercise-book, a lease, or a receipt. The public has nothing to do with it; it is and wishes to be private. . . . The epistle is a form of literary art, just like the drama, the epigram, the dialogue, the oration. It has nothing in common with the letter but its form; in all else it is the opposite of a real letter. Its contents are intended to interest some sort of public. General in substance and in purpose, it makes use of what is individual only to keep up the appearance of a letter. The letter is private, but the epistle is cried in the market; every one may read it, many copies of it are published: the more readers it finds, the better its purpose is fulfilled. The epistle is as different from the letter as the historical drama is from history, as the epigram from an inscription on a vase, as a Platonic dialogue from the confidential talk of friends, as a funeral oration from the words of consolation spoken by a father to his motherless child—in short, as art differs from nature. The letter is a fragment of life, the epistle is a form and a creation of art. . . . The letters of St. Paul are not literary, they are genuine familiar letters, not epistles, not written for publication and for after-ages, but simply for those to whom they were sent. . . . When once the letter-like nature of the shorter Pauline Epistles has been recognized, that of the longer Epistles will be admitted without difficulty.'

ii. *Light and Shade in the Religion of the Empire.*

'The pagan texts [*sc.* religious inscriptions and papyri] enable us to realize the religious environment of Primitive Christianity more clearly and comprehensively than was possible merely by the use of the literary sources. Let us look for a moment at this environment. The civilized world round the Mediterranean, in the age of the Roman Cæsars, lies stretching out before us in the sunshine of the South. Lost in contemplation of the vision we hear the words, "The field is the world," and in the Eastern morning sun we behold a Sower moving along the furrows to sow His seed. What did this field look like? Here, too, we have to correct the traditional lines of the picture. Most of us probably have learnt that it was a world of corruption into which the gospel came. The religious and moral condition of the Roman Empire has generally been painted in the gloomiest colours, and in places where they could not but find light, only too many of our authorities were disposed to call the virtues of the pagans brilliant vices. In our opinion this gloomy picture is owing to its being drawn, firstly, from the literary evidence of the age itself, and then from the polemical exaggerations of many old Fathers of the Church. . . . Literature, as a rule, reflects the feelings of the upper class, where the voices of doubt, negation, satiety, and frivolity are much louder than in the healthier, less *blasé* lower class. When the lower class begins to doubt and deride, it has generally learnt to do so from the class above. . . . The forces of healthy reaction against decay lie in the healthy organism itself, or, as Carl Neumann once expressed it, in the well-spring of the deep-seated spiritual strength of the people. . . . If, however, we allow the non-literary evidence to influence us, that is, if we by this means allow the lower class to be heard, we shall be compelled radically to revise our judgment of the religious position under the Empire. The great mass of the people were deeply religious, and even in the upper classes there were plenty of pious souls. This has been proved irrefutably from the inscriptions by Friedländer in his sketches of the history of Roman morals. The papyri afford further proof. . . . There was a dark side to all this, of course, just as in the upper classes of society there were the pleasing vistas already mentioned. But . . . the vast majority of mankind were not tired of religion, or hostile to religion, but friendly to religion, and hungering for it. . . . The age was prepared for the new religion, positively prepared for its reception.'

iii. *Theology and Religion.*

'Let us put the matter to the test. In the forefront stands Jesus of Nazareth, and if anything can with certainty be affirmed of Him it is this: that He was no brooding theologian. He is completely non-theological. He is all religion, all life; He is spirit and fire. To speak of the theology of Jesus is a mere form of words. He had no theology, for He had the living God in Him. The fact was shown by His testimonies, words of conflict and of exhortation. He who undertakes to formulate a theology of Jesus from our Lord's testimonies behaves exactly like the infant who stretches out his arms to grasp the golden sun. Let us have done with the theology of Jesus; it leads a shadowy existence in books, but in the light of day it never was.

'And how is it with St. Paul? St. Paul certainly possessed, even when he was a pupil of Rabban Gamaliel, a decided theological bent. But it is highly questionable whether we have grasped St. Paul's chief characteristic if we call him the great theologian of Primitive Christianity. Our own answer would be "Not at all!" With St. Paul, as with every right theologian, the primary consideration is religion, and this is so not only with St. Paul in the course of his psychological development, but with St. Paul the finished man. St. Paul is the prophet and the missionary of Primitive Christianity. It is possible to speak of the theology of St. Paul, but we are unjust if we do not first speak of his religion, which glows and throbs beneath the surface even of the more theological parts of his Epistles. We decline, therefore, to discover only "Paulinism" in St. Paul; we refuse to turn the man into a bloodless system. . . . Where theology has pushed itself forward it has bound the pinions of the life in God and tied the hands of brotherhood and of the zeal which overcomes the world. In the study of Primitive Christianity the exclusively theological way of looking at things has presented us with dogmatists instead of prophets, and turned the confessions of struggling men and pardoned sinners into moral sentences. Totally unable to appreciate the signs of healthy life and sturdy independence, this same theologizing tendency has misinterpreted the non-literary letters of the apostolic missionaries as works of literature, and exalted their popular dialect into a sacred idiom. But when we approach the New Testament from the same point of view as men of the imperial age, all the prejudices which obscure the historic vision are removed. We hear the unpolished tones of the popular dialect, we see non-literary texts and popular books, we see a religion strong in the strength of the people, Primitive Christianity to wit, coming forward to gain adherents in the age of the "fulfilment."'

These extracts represent not only the teaching of Dr. Deissmann's Heidelberg period, but the tenor and substance of his whole life-work as a scholar. The thought and the style are equally a break-away from the conventions of the theology with which he had been familiar. He would not use the jargon of the schools. He was vindicating the claim of theology to speak in an extra-mural language, to adopt a new attitude of prophetic sympathy in place of grammatical and legal service to religion, to exercise its historical imagination in the quest and exposition of religious truth. It was his master-passion to strip the sacred pages of the New Testament of every covering of dogmatism or pedantry that had obscured its living power. To British and American students the energy and vivacity of his writing made an instant appeal. In Britain and America theology and religion have not diverged so widely as they had in Germany; but in any case we recognized the danger, and we welcomed eagerly a prophetic voice on behalf of a method of interpretation which sought to bring the pristine freshness of the records of the First Age back within our ken. When scholarly industry and precision wed themselves thus with missionary eloquence and fervour, and living men are made to arise before us in their historic flesh and blood out of ancient books, we willingly pay homage to the teacher who has achieved the miracle.

Professor Deissmann was born in 1866, a pastor's son, at Langenscheid in Nassau, educated in schools at Wiesbaden, at the Universities of Tübingen and Berlin, and at the Theological Seminary of Herborn; was assistant-minister for two years in Dansenau a. Lahn, *privat-docent* in Marburg from 1892 to 1895, pastor and tutor in Herborn till 1897, when he reached his chair in Heidelberg and got his doctorate of Theology from Marburg. In 1906 he travelled in Asia Minor and Greece, and two years later was transferred to Berlin. In 1909 he travelled in Asia Minor, Syria, Palestine, and Egypt, lectured in the following year and in 1918 in Upsala, as he had previously done in 1907 at Cambridge, and became a member of the Provincial Synod of Brandenburg in 1911. In 1916 he received the dignity of Geheimer Konsistorialrat, and the Iron Cross. In 1916 to 1917 he lectured to war-chaplains in Warsaw, Vilna, and Brussels. In 1919 he was a member of the German Evangelical Kirchentag in Dresden, in 1925 of the Stockholm World Conference (‘Life and Work’), and in 1927 of the ‘Faith and Order’ Conference at Lausanne as one of the Vice-presidents. So recently as 1926–1927 he took part in the important excavations at Ephesus. At every stage in his career he was drawn into practical life by his warm sympathy with religious life and by his growing interest in the Christian life and work of other lands. The earnestness of his nature, his generous and genial friendship, his unaffected dignity, his sense of humour, his openness of heart and mind, his gift of moving eloquence, and his manifest disinterestedness, made him a figure of note and distinction in no ordinary degree wherever he went. No one that heard and saw him at Stockholm and at Lausanne could fail to recognize in him one of the foremost religious and academic personalities of our time. A lover of his own land and people, with much of the spirit of Martin Luther in him, his heart is too large to be devoted wholly to the country of his birth. No German scholar and patriot has done more than he to reveal to other races the profound resources of piety and international honour which lie beneath the political life of modern Germany. It is such men in all lands who are our ground of hope as we look forward to the future of Europe and the world with chastened but unsubdued confidence.

Of Professor Deissmann’s publications the more important have become household books in Britain. No sensible minister of religion would care to dispense with them. One and all they bear the same stamp of literary freshness, acute observation, and scholarly detail. It is significant that his earliest published study in 1892 dealt with the Pauline formula ‘In Christo Jesu,’ and his second with John Kepler and the Bible. In 1895 and 1897 appeared his *Bibelstudien* and *Neue Bibelstudien*, which brought him fame throughout the world. In 1898 and 1900 he issued brochures on the Linguistic Investigation of the Greek Bible, on Theology and the Church, and on the so-called Fourth Book of Maccabees; and in 1904 another on the Gospel and Primitive Christianity. In 1905 he published Heidelberg papyri, in 1907 *New Light on the New Testament*, and in 1908 his larger work *Licht vom Osten*, of which four German and three English editions were called for. In 1910 appeared his notable study of St. Paul, a masterpiece of Biblical research and literary characterization, two editions of which have appeared in Swedish, in German, and in English, to be followed in 1923 by his lectures on *The Religion of Jesus and the Faith of Paul*, translated also into Swedish and Japanese. When one adds to this list a number of shorter utterances on the War and Religion, and recalls his editorship of the *Protestant Weekly Letter*, which he issued from his own study during the years 1914–1921, and of the Official Report of the Stockholm World Conference, one is able to estimate the remarkable output of this public-spirited theologian. So early as 1906 the University of Aberdeen conferred on him its D.D. degree during the memorable Quater-Centenary celebrations, at which he was the spokesman of the German representatives present. St. Andrews followed in 1911, Manchester in 1912. He has lectured in England, Scotland, Wales, and America, and spoken to Church Assemblies with the utmost acceptance. And he is playing his part in the reconstruction of the Church life of evangelical Germany.

Such a record of theological, ecclesiastical, and public activity is not easy to parallel in the world to-day. Happily it is symptomatic of a world-wide change. Theology, which was formerly a byword and a symbol of division, is taking its place manfully among the federative and unitive forces of to-day. Everywhere it is passing into new hands, and employing simpler language. Emerging from the book-shelves and the study and the class-room, it is taking its place as a liberative and evangelical influence. Its representatives are found busily and effectively engaged in the ranks of the re-builders of our broken Christendom, allying their learning to every movement, social, moral, and religious, which seeks to promote the Kingdom of God among men. In Adolf Deissmann we hail a leader in this cause, an eminent expounder of the unfettered gospel of the New Testament, a clear-sighted exponent of those living sources from which each succeeding age of Christian discipleship and service must draw its strength and winning power. If space allowed, I would fain select from his *St. Paul* some glowing paragraphs to illustrate his insight and his grasp as a scribe who has been made a disciple to the Kingdom of Heaven and who is able to bring forth out of his treasure things both old and new. Who to-day has a better right to paint a portrait of the one Apostle who was a scholar and whose hand and foot were as untiring as his brain? Who better has seen in Paul the mystic and the saint as well as the lawyer and the organizer and the theologian? Again and again he has returned, fascinated and freshly inspired, to his study of the tentcloth-maker who wove and stitched a tabernacle to shelter the new faith in a homeless world. No interpreter has ever handled so helpfully the distinctive vocabulary of the Apostle, or linked him so luminously with the world through which he so courageously moved upon his mission. The form and the substance of his message he discerns with equal penetration, and, above all, he sets forth with singular justice the relationship between the Great Servant and his Lord. It must suffice to close this article with the final sentences of the book.

St. Paul and Christ.

'The mere Spiritual Christ, so easily liable to become attenuated to a mental conception about Christ, would have created neither a religion of the people nor a religion of the peoples, but would have remained a rapidly worn-out thesis for discussion by a narrow circle of Christologists. The mere historical Jesus would certainly have had greater carrying-power as the foundation of the new Church, but would have made Christianity retrospective, bound by the Law like Judaism, rigid like Islam. The Pauline religion of Christ, with its outspoken confession of the Christ, present and to come, who is Jesus the Crucified, was able to create a communion of worship which was both popular and of world-wide historic effect, full of ethical power, not a book-religion looking backward to the Law, but a spiritual religion with face set forward.

'The greatest of St. Paul's achievements, however, was this, that he connected Christian piety inseparably with the Person of Jesus Christ.

'Jesus of Nazareth stood, with His experience of God and His mighty confidence in the nearness of the Kingdom of God, entirely self-supported. St. Paul placed himself and mankind with all their hopes and troubles in Christ. Where Jesus in lonely consciousness of His mission stands face to face with the Father, St. Paul stands before God, and with him stand the others, "in Christ" and "through Christ."

'Was St. Paul tampering with the old Gospel of Jesus concerning God and the nearness of His Kingdom when he thus incorporated with it religious faith in Christ?

'No! He secured to the many the experience of God which had been the possession of One.

'For the great mass of the weary and heavy-laden it is impossible to emulate the religious experience of Jesus, so heroic is its isolated independence. Immediacy in their experience of God is the privilege of the few religious geniuses who appear perhaps once in a thousand years. Even a St. Paul found grace not in the wild transport of ecstasy, but in the peace resulting from Christ's proximity; and if that was so, then of the poor dry-as-dust souls who sit down in their studies to write books about God, how many dare venture to wing their flight so as to behold Him?

'The multitude most certainly who dwell below the altitude of learning—the insignificant many whose existence under God's sun and whose divine destiny are, after all, not annulled by the weary scoffing of the supposed superman (1 Co 1[28])—these require the Paraclete and Mediator. Painfully they climb rung by rung the ladder which is set up to heaven, holding the hand of their Helper; but at each uncertain step there is more joy in heaven than over the titanic knowledge which thinketh to take the firmament by storm.

'St. Paul's Christianity founded on Christ is the necessary form in which alone the Master's revelation of God could be assimilated by mankind, in which alone it could fashion a perennial religion for the people, and for the peoples a religion powerful enough to mould the history of the world. St. Paul did not invent a Christology for intellectual people to adopt intellectually. What he did was to draw on the depths of his own mystical and spiritual experience of Christ, and to display before the eyes of the poor and humble, and such as feel themselves to be inwardly poor and humble, the Divine yet human Redeemer, in whose fellowship union with the Divine is vouchsafed even to the poorest and most helpless soul.

'St. Paul's Christianity founded on Christ is therefore neither a breach with the gospel of Jesus nor a sophistication of the gospel of Jesus. It secures for the souls of the many the Gospel experience of God which had been the possession of One, and it does so by anchoring these many souls in the Soul of the One.'

Altars and Sanctuaries in the Old Testament.

By the Reverend Canon J. Battersby Harford, M.A., B.D., Ripon.

I.

The question at issue between the older and the modern schools of Biblical interpretation may be thus expressed: Was the whole Pentateuchal Law, with its elaborate and stately paraphernalia and ritual, given to Israel before the tribes crossed the Jordan, or did the Law grow up little by little from a Mosaic nucleus, and attain its present form, only when the Israelites were subjects of a foreign power?

The former of these two views is presented to us by the post-exilic writers of the Old Testament itself. It may seem paradoxical to say that the second view can and does equally claim Biblical authority, and yet that is the literal truth. This is so because the Hebrew historian was, as a rule, a compiler. He selected from older documents passages which he deemed worthy of preservation, and transferred them bodily to his own pages. In the Books of Chronicles we can easily recognize a number of such extracted passages, because we still have the Books of Samuel and Kings, from which they were taken. Again, in these earlier books, it is easy to distinguish an editorial framework, with its later point of view, from the main body of narratives taken from still earlier sources. It is the study of the earlier passages in the historical books and of the contemporary prophetical writings which has compelled so many to revise their view of the history of law and worship in Israel.

It is just fifty years ago this year (1878) that Julius Wellhausen, then a young Professor at Greifswald, published *The History of Israel*, vol. i. (which was reissued in 1883 as *Prolegomena to the History of Israel*). The title was significant. Wellhausen began with the study of the religious institutions as seen in the historical books, and argued that the references found therein could only be understood when it was realized that the Levitical Law in its present form was compiled after the Exile and not before. So powerful was the argument that practically the whole body of younger scholars accepted this position, and the 'Wellhausen theory' has long been dominant in the Universities of Europe.

Champions of the older view have, however, from time to time challenged 'the new Orthodoxy. Of these perhaps the most vigorous is Mr. Harold Wiener. His self-confident language and the tone of contempt for those who differ from him, which he is apt to adopt, lead those who read his articles without having any independent knowledge of the facts or of the writers he is attacking, to conclude that he has triumphantly refuted Wellhausen and all his school. This is emphatically not the case. In a recent series of articles, entitled 'Since Wellhausen' (*Expositor*, July–December 1925; reprinted 1926[1]), I endeavoured to review impartially the criticisms of various writers, including Mr. Wiener, with special reference to the *literary* analysis of the Pentateuch, and came to the conclusion that the analysis into four documents stood essentially unshaken. In the last two of these articles I went further, and dealt also with the historical dating of Deuteronomy and the Priestly Code. In the following new series of articles I propose to carry the argument still further, and to review attacks from the same quarter which deal more particularly with the history of worship in Israel, and to estimate their worth in the light of a fresh survey of the relevant facts.

In order that we may fully understand both the attack and the defence, it is essential that at the outset we should have a clear conception of what Wellhausen's line of argument was. In the first two articles, therefore, I give a sketch of that argument, confining myself to those portions which are of primary importance, and expressing it largely in my own way. In the remaining four articles I deal with Wiener's counter-theory, and present a detailed statement of the evidence for and against. The argument will centre round two questions: Were sacrifice and slaughter in Old Israel normally coincident? Was there one legitimate sanctuary only in the same period, or were there many?

I.

History and Law.

The method by which we are to try to solve the problem, which is indicated in the opening sentence of this article, is an historical one.

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[1] Obtainable from the author, 8 The Crescent, Ripon; or from W. F. Henderson, 19 George IV. Bridge, Edinburgh. 2s. net, post free.

(*A*) We shall take up the historical and prophetical books, and ask what evidence they afford as to the actual practices of worship developed at different periods throughout the whole history of Israel. It is essential that we should approach the study of the books without any *a priori* suppositions as to what we ought to find there. The question at issue being whether the full Levitical Law was in existence in the time of Joshua, or was not, obviously we must not, before starting on our studies, in any way assume that it was.

(*B*) When we have ascertained, so far as is possible, the actual development of the worship, as seen in the history and in the prophets, we shall then turn to the Pentateuch and, taking up in turn the three documentary strata therein, we shall seek to ascertain the religious ideas as to the acceptable worship of God, which are mirrored in the narratives and laws which each contains.

(*C*) Finally we shall compare the results of (*A*) and (*B*). If we find that, by placing the Pentateuchal documents in a certain order (viz. JE, D, P), the same process of development is to be seen in the Law as in the History, it will, to my mind at least, be impossible to avoid the conclusion that this order represents the true historical order, and that will mean that Israel arrived at its full development in the sphere of worship, not at the beginning, but at the end of its history, so far as it is related in the Old Testament.

A. The Historical and Prophetical Books.

What evidence do these afford as to the religious ideas and customs which prevailed during the three successive periods into which the history of Israelite worship may be divided? We shall group our discoveries under the four heads: Altars, Sanctuaries, Sacrifices, and Ministrants.

I. From the Judges to King Josiah.

1. *Altars.*—In Judges we find Gideon building an altar at Ophrah (6^{24}), and 'the people' doing the same at Bethel (21^{4}). Samuel builds an altar at Ramah (1 S 7^{17}), Saul after Michmash (14^{35}), and David at Araunah's threshing-floor (2 S 24^{25}). Solomon sacrificed upon a great altar at Gibeon (1 K 3^{4}). When the ten tribes broke away from the sway of the Davidic dynasty, Jeroboam promptly built an altar at Bethel (12^{32}). Elijah lamented that Israel, under the instigation of Ahab and Jezebel, had broken down *Jehovah's* altars, and he himself rebuilds one on Mount Carmel (18^{30} $19^{10.14}$). Isaiah foretold (19^{19}) that there would be an altar to Jehovah in Egypt, and a pillar to Jehovah on its border. We can safely infer the existence of other altars, though they are not specifically mentioned, wherever we read that sacrifices were offered. When Elisha was called to follow Elijah, he slew (or 'sacrificed') the yoke of oxen with which he had been plowing, and boiled their flesh, and gave unto the people, and they did eat (1 K 19^{21}). We may be sure that, as the Hebrew word implies, he fulfilled the regular custom, and not only poured out the blood, but offered the fat sacrificially upon an impromptu altar. This would seem to be what Saul did after the battle of Michmash, when he had a great stone rolled to him, and insisted that the people should bring their sheep and oxen and slay them there, and pour out the blood to Jehovah. 'And,' says the narrator or editor, 'Saul built an altar unto Jehovah; the same was the first altar that he built unto Jehovah.' Evidently in the opinion of this writer, he afterwards built other altars of which we have no record. Already in the preceding chapter (1 S $13^{9ff.}$) we find Saul sacrificing at Gilgal, and in the succeeding chapter (15^{21}) he tells Samuel that the people spared sheep and oxen of the Amalekites to sacrifice unto Jehovah at the same spot. The men of Bethshemesh in like manner (1 S 6^{14}) offered sacrifice 'where there was a great stone'; Adonijah (1 K 1^{9}) sacrificed sheep and oxen and fatlings by the stone of Zoheleth; and David (2 S $6^{13.17}$), when bringing up the ark into the city of David, as soon as they had gone six paces, sacrificed an ox and a fatling, and, when he had set the ark in the tent at Jerusalem, again offered sacrifices before Jehovah. These sacrifices all imply altars.

2. *Sanctuaries.*—Not only were there many altars during this period, but there were a number of sanctuaries. Not that every altar meant a sanctuary. Many were impromptu altars, built for an emergency and not used again—altars of earth or unhewn stone—but in addition to these there were a number of 'places' at which the worship of Jehovah was regularly carried on, and where more or less permanent buildings were erected. Such were Shiloh and Nob and Gibeon and Bethel and Dan and Beersheba, and the word 'sanctuary' is best reserved for these main centres of worship. The altars would be in the open air outside the building, so that the smoke might go up to heaven; but within the house, if we may judge from what we are told took place at Shiloh and Nob, shewbread was placed before Jehovah, a lamp burned all day, the ark or the ephod was kept, and the priest or priests lived and guarded the shrine and its contents.

The word translated 'sanctuary' (*miḳdash*) is only used five times in the historical and prophetical literature of this long period. Once it is used mystically of Jehovah (Is 8^{14}), and four times as equivalent to 'high place' [Jos 24^{26} (Shechem), Am 7^{13} (Bethel), Is 16^{12} (Moabite high place), and Am 7^{9} (high places throughout the land of Israel); cf. in the Holiness Code Lv $26^{31\,(30)}$]. But while the word in this period is rarely found, the thing itself is not rare. Am 7^{9} and Lv 26^{31} (note the plurals and the parallelism in both passages) show that the sanctuaries at which Israel offered sacrifices to Jehovah were the high places of which we read so often in the historical books. In 1 S 9^{10-25} we read that Saul and his servant went up with Samuel to the 'high place' above the city of Ramah. 'The people had a sacrifice there' and the usual feast followed. In 10^{3-6} we read of men 'going up to God to Bethel,' and of prophets 'coming down from the high place' 'at the hill of God.' The compiler of 1 and 2 Kings records with disapproval that under even the best of the kings the people worshipped in the high places, but it seems quite clear that these kings had no notion that thereby they were doing wrong. Amos and Hosea denounce the worship at high places, not because the latter were illegitimate 'places' *per se*, but because the worshippers attached false value to the mere ritual. Jehovah desires 'not sacrifice, but mercy' (Hos 6^{6}). Isaiah denounces the Judean sacrifices for the same reason in spite of the fact that they were offered in the Temple at Zion.

3. *Sacrifices.*—The sacrifices which were offered in this period consisted mainly of 'burnt-offerings' and 'peace-offerings.' The latter were often called simply 'sacrifices.' Gideon (Jg 6^{26}) offered a bullock as a burnt-offering on his altar at Ophrah; at Bethel (21^{4}) the people offered burnt-offerings and peace-offerings; Solomon (1 K $3^{3,\,4}$) did the same at Gibeon, and later ($8^{63,\,64}$) in the Temple at Jerusalem. Jeroboam offered peace-offerings ($12^{32,\,33}$), and Elijah a burnt-offering (18^{38}). A third word (*minḥah*, lit. 'gift' or 'oblation') is occasionally used. *Minḥah* came to mean 'meal-' or 'grain-offering' (2 K 16^{13-15}), but in the earlier days it meant an offering of any kind [it is, *e.g.*, used (Gn 4^{3-5}) both of Cain's and Abel's offerings], and this is the meaning which obtains in most of the comparatively rare uses of the word in the historical and pre-exilic prophetical books [cf. its frequent secular use as 'present' (Gn 32^{13}–33^{10} 43^{11-26} etc.), and see, *e.g.*, 1 S 2^{17}. 1 K 8^{64} shows clear indications of editorial work].

4. *Ministrants.*—In Jg 17–18 a man of Ephraim, Micah by name, had 'a house of God,' in which he placed a graven image (another account says 'an ephod and teraphim') and 'consecrated' one of his sons to be 'his priest.' When, however, a Levite of the family of Judah (according to 18^{30} R.V., the grandson of Moses) passed that way, Micah 'consecrated' the Levite, and the latter became his priest. 'Then said Micah, Now know I that Jehovah will do me good, seeing I have a Levite as my priest.' This Levite priest and his sons (according to 18^{30}) eventually became the priests of the Danites at their sanctuary 'until the day of the captivity of the land.' [See also Jg 19–21.]

Two surprising facts stand out. (i) Micah, a layman of Ephraim, considers himself quite competent, not only to 'consecrate' (the same phrase as is used in Ex 28^{41} 29^{9}, etc., of Moses' consecration of Aaron and his sons; see RVm in both passages) his own son to be priest, but even to consecrate a Levite to be priest. (ii) He is sure that to have a Levite for his priest in his private shrine will be acceptable to Jehovah. This conviction that any one may be made priest at a sanctuary, and by laymen, reappears from time to time in the history. When the ark was brought into the house of Abinadab in 'the hill,' the men of Kirjath-jearim sanctified Eleazar his son to keep the ark of Jehovah (1 S 7^{1}). Samuel himself was the son of an Ephraimite, but he ministered to (before) Jehovah, clad with a linen ephod such as priests wore, and slept 'in the temple of Jehovah, where the ark of God was' (1 S $2^{11,\,18}$ $3^{1,\,3}$). At a later time he 'built an altar unto Jehovah' at Ramah, where his house was (1 S 7^{17}), at which we may be sure he sacrificed. By Samuel's express invitation all the people go to Gilgal and 'there make Saul king before Jehovah, and there sacrifice peace-offerings before Jehovah' (1 S $11^{14,\,15}$). To the same place he comes to sacrifice before Saul's campaign begins, though Saul anticipates him by reason of his delay (13^{8-12}), and in chap. 16 we see him come to Bethlehem to sacrifice to Jehovah, and invites Jesse and his sons to the sacrifice (cf. 20^{29}). David himself offered sacrifices before Jehovah, and blessed the people in the name of Jehovah of hosts (2 S $6^{17,\,18}$). According to 2 S 8^{18} his sons were priests, and according to 20^{26} and 1 K 4^{5} Ira the Jairite and Zabud the son of Nathan were priests 'unto David' and to Solomon respectively. These are enumerated separately from Zadok and Abiathar. Were the latter the priests for public occasions and in charge of the ark, and the former the men of David's staff, who among other duties acted as private court-chaplains? Solomon (1 K 8) at the dedication of the Temple himself offered the great prayer, blessed all the congregation, hallowed the altar-court, and offered sacrifice (see also 9[25]). Later kings, such as Jeroboam in the northern kingdom (12[32, 33]) and Ahaz in the southern (2 K 16[12, 13]), personally offered sacrifices upon their temple-altars. And not only kings offered sacrifice. At the more impromptu altars, and perhaps at most high places, it would seem that the lay-offerer was himself the sacrificer [note the quotation from Curtiss in Article 4], as witness Gideon and many another.

Apart from the stories of two individual Levites in Jg 17–20, there are in Judges, Samuel, and Kings only three references to 'the Levites' (note the plural), and all three (1 S 6[15], 2 S 15[24], 1 K 8[4]) bear clear marks of being editorial additions (as may be seen in any modern commentary). There is a long section of nearly ten chapters in Joshua (13[15]–22[34]) which refers twelve times to 'the Levites' as though they were a distinct order from the priests, but the many indisputable examples of a priestly writer's phraseology in these chapters clearly show that they are post-exilic. The earlier prophets—Amos, Hosea, Micah, and the Isaiah of history—make not one single reference to the Levites. On the other hand, both these prophets and the writers of Samuel and Kings make frequent reference to priests (ninety-five times of priests at Shiloh, Nob, or Jerusalem, and thirty-five times of priests of high places). We shall see in Article 4 what were the specific duties of the priests, as distinguished from the layman, in the earlier days.

To sum up, we find in this first period (1) many altars, (2) numerous sanctuaries, (3) sacrifices (burnt-offerings, peace-offerings, and occasionally gifts (*minḥah*)), and (4) laymen, as well as priests, freely ministering at the altars.

II. We come now to the period which centres in King Josiah's reformation.

When Samaria fell, and Israel went into captivity, Judah alone remained, and the field was left clear for Jerusalem and its Temple. Isaiah pointed the moral. Jehovah had shown His predilection for Zion, and Isaiah's contemporaries naturally understood His words about the city as glorifying the Temple. Jeremiah's words in 7[4-14] about the slogan 'The temple of Jehovah' seem to show this (cf. Mic 1[5]). Yet other sanctuaries still subsisted alongside the royal sanctuary. Hezekiah apparently tried to abolish them (2 K 18[4, 22]), but with no permanent result, for a terrible reaction followed; and when Josiah came to the throne in 639 B.C. the high places were in full use, and the type of worship even in the Temple at Jerusalem was so low that immoralities seem to have been the customary concomitants of the ritual (2 K 23[7]). Jeremiah's early prophecies confirm this (2[28], as many gods as cities; 2[27] 3[9], stocks and stones; 2[20] 3[6, 13], upon every high mountain and under every green tree). Looked at from the viewpoint of a later age the Baalim of Jer 2[23], Hos 2[13], etc., seem to be purely heathenish, but, judging by Hos 2[16, 17], it is much more probable that the local images or Baals were popularly identified with Jehovah.

But in the eighteenth year of Josiah a great change came (2 K 22–23). 'A book of the law' is discovered. Kings, priests, and prophets under its influence make common cause. A radical reformation is set on foot (2 K 23[1-15]; the extension to the cities of Samaria, and indeed vv.[16-20] may be due to a later hand). The keynote of this reformation was *centralization*—one altar at one central sanctuary served by Jerusalem priests only. The bulk at least of the priests of the high places had to content themselves with admission to a subordinate share in the services at the Temple (2 K 23[9]). (See period III. sect. 4.)

It would seem as though the effect of the reformation was short-lived. Ezekiel (6[3-6]) speaks of high places and altars, sun-images and idols, upon the mountains of Israel, and (8) describes the idolatrous practices in the Temple itself. But, as we shall see in dealing with the next period, the ideal of a central sanctuary was not lost.

Literature.

LOCALIZING THE DIVINE.

A book of extraordinary interest and value from every point of view has been written by the Rev. A. C. Bouquet, D.D., *The Real Presence; or, The Localization in Cultus of the Divine Presence* (Cambridge University Press; 4s. net). Why do men localize the Deity? Is it wrong? Is iconoclasm or iconolatry the right attitude? Or is one as good as the other? Should the cultus of a localized presence be tolerated? Are we to posit two equally permissible types of worshippers? These are some of the questions suggested by this most suggestive book. Dr. Bouquet points out that the Puritan attitude on the subject goes back to the prophets of the Old Testament. Muhammad got his iconoclastic attitude from them or at least from the Semitic desire for imageless worship. The most interesting part of the book, however, is the discussion of the psychological roots of the tendency to localize Divine realities. It is impossible to ignore the fact that, alike in East and West, this tendency is always creeping in. And perhaps the most valuable thing Dr. Bouquet has to say is his discussion of what is valid localization and what invalid. Roughly, his conclusion is this. So long as any material object is recognized as remaining in its natural substance, there can be no harm in using it as the vehicle of meaning. The harm only occurs when the acquisition of meaning is believed to alter the atomic structure or composition of the material object. The application of this to the Eucharist is obvious. Transubstantiation is an example of the invalid localization tendency. And this was due, Dr. Bouquet thinks, to two causes: (1) the primitive exegesis of the New Testament, and (2) pressure from without of Gentile beliefs concerning the nature of consecrated food.

Dr. Bouquet's own conclusion is that localized cultus of the kind that is illustrated in the doctrine of Transubstantiation lies completely outside the intention of our Lord and of the line of the prophets of which He is obviously the crown. Such practices as depend on the idea of a definitely restricted presence, which is so closely tied to a material thing as in some way to interfere with its physical nature, belong to the religious twilight of mankind. In other words, they are foreign to the religion of the New Testament. Whether one agrees with these conclusions or disagrees, this book is a very valuable contribution to the whole subject of the true nature of worship and its legitimate vehicles.

THREE SETS OF TEACHINGS.

The only quarrel we have with *Understanding the Apostles' Creed* (Macmillan), by Professor Donald McFayden, Ph.D., of Washington University, St. Louis, is that the title of the work might have been more happily chosen. For the work contains an examination from the historical standpoint of three sets of teachings: the teaching of Primitive Christianity, the teaching of the Old Roman Symbol in which in the second century the primitive Christian gospel was formulated, and the additions to the Old Roman Symbol displayed in the Creed compiled some six centuries later and known as the Apostles' Creed. Moreover, there are chapters on 'The Creed and Science' and 'The Authority of Creeds.' The book certainly enables the reader to understand the Apostles' Creed, but the title hardly prepares him for the richness and variety of the contents.

The historical expert would doubtless be inclined to traverse many of Dr. McFayden's judgments and to call for his sources and authorities, but Dr. McFayden writes for the general reader, and the general reader receives from him, in our opinion, wise and clear guidance over some of the difficult places of the early history of our religion.

The chief point that Dr. McFayden would make is that while Christianity was the outgrowth of a life and character, Hellenistic religion was the outgrowth of a theory of human nature and of the world, and that the purpose of the Old Roman Symbol, which reduces the Apostolic teaching to a fixed formula, was in the first instance to safeguard the Church against a complete Hellenization.

A modern touch is given to the interpretation of the Old Roman Symbol by the remark, not intended as disparagement, that it is a Fundamentalist document, whose aim is to exclude Hellenistic ideas from the Church—Fundamentalism being well defined as 'the effort to perpetuate the Christian life of the past by resisting any change in the ideas by which the saints of the past were inspired.' Such a blind conservatism has its value in a time when the religious foundation of men's lives appears to be threatened, but it rests upon the fallacy that to show any part of the Church's teaching to be erroneous is necessarily to shake men's confidence in the whole.

JESUS AND THE PHARISEES.

Jesus and the Pharisees, by Donald W. Riddle (Cambridge University Press; 10s. net), is a painstaking and scholarly work. Whatever may be thought of the conclusions reached, it must be cordially admitted that here is a fresh and suggestive study of the social background of the Early Church. Briefly, the writer's thesis is that the Gospel record of the opposition between Jesus and the Pharisees is quite unhistorical. 'Modern scholarship has made it possible to know the Pharisees in their history immediately antedating Jesus, in their rise and flourishing, and in their accomplishments in the preservation of the spiritual values of Judaism, as the Jewish people were harassed by an unfriendly political environment. They are shown in their essential character as pious, spiritually minded persons whose main purpose in life was to increase the degree to which God's teaching was practised in the lives of his people. . . . As, then, the Pharisees are known by modern scholarship, and as modern scholarship understands Jesus, the piety of the Pharisees and the Jewishness of Jesus are found to be friendly rather than antipathetic.' The Gospel picture of the Pharisees and of their antagonism is a creation of the Gentile Church, which was continually pressed by the necessity of vindicating its difference from Judaism and its superiority as a way of life. The writer seems with great *naïveté* to assume throughout that every individual Pharisee was a living exemplar of all that was noblest in the Jewish faith. On this hypothesis one feels that certain grave questions are left unanswered. Why was Jesus rejected by the Jews? Why was He crucified? And, indeed, if the Gospel narratives are so untrustworthy, do we know anything at all about the historic Jesus?

PAGANISM IN OUR CHRISTIANITY.

Mr. Arthur Weigall, who is known as a distinguished Egyptologist, has ventured into a new region in a book which has created a good deal of interest and discussion and is itself a portent of some significance. The book is entitled *The Paganism in our Christianity* (Hutchinson; 7s. 6d. net), and it is such a mixture of truth and error, of earnest religious intention and sublime self-confidence that it alternately arouses sympathy and irritation. The writer professes to speak for the modern educated layman and to express his distrust of much that passes for Christianity. And the main purpose of the book is to free the real Christian religion (which is to be found in the authentic deeds and words of Jesus) from the accretions which were added to it by the early Christian interpretations, and especially from the influence of the pagan environment in which Christianity grew up. The worship of ancient gods has never died out, and in places of Christian worship to-day we still unwittingly maintain it, and solemnly recite the myths of heathendom. And the only hope for the Church to-day is a whole-hearted movement back to the real Jesus, so that Christianity may be understood to lie in frank obedience to the historic Master.

This sounds a somewhat familiar strain. But it is not, as one hastily surmises, simply a plea for a Unitarian Christianity. Mr. Weigall believes in his own way in the Divinity of Christ. He is at least 'mentally Divine.' The Divine mind of Jesus may well be regarded as 'a finite and earthly manifestation of the infinite and eternally potential dynamic of deity.'

This is quoted in justice to the writer. It is his nearest approach to 'theology,' which is generally taboo for him. He is not any more in love with Protestant than he is with Romanist. Roman practices and devotions are due to paganism of course, but so is Protestant theology. And the whole book is devoted to the demonstration of this thesis. The doctrine of the Atonement, for example, is identified with the popular bloody substitutionary theory which is traced to the reeking altars of heathendom. And much of the Apostolic interpretation of the work of Jesus goes the same way.

The faults of the book are obvious. One is its assumption of knowledge of critical results. St. Mark is dated 'from 70 A.D. to 100,' St. Luke 'about 100 A.D.,' St. Matthew 'from 100 to 110,' and Acts 'from A.D. 80 to 100.' And these dates are given as the conclusion of criticism. About the Gospel of St. Matthew, for instance, we read that 'it is generally agreed that it was compiled between A.D. 100 and 110.' Another natural error is the confusion of parallels with sources. Something that has been practised in heathendom may be only an expression of that deep-lying instinct which has been satisfied by something God has done for man. And, finally, in this book as in others which have seen the light in recent times there is a strong tendency to arbitrary judgments. The writer is perfectly honest and believes himself to be deciding on grounds of evidence, but, in some cases at least, he is really deciding on preconceived prejudices.

When all has been said, however, this book has a value of its own, and its plea for a simple Christianity will find an echo in many minds. Its bias may be forgotten if this positive aim is achieved.

THE ARMENIAN TRAGEDY.

It is more than thirty years since the Norwegian explorer Fridtjof Nansen first attracted the attention of the world by his well-nigh successful attempt to reach the North Pole. His remarkable narrative of his adventures in the bold attempt to reach the Pole had a world-wide circulation, and thousands crowded to see and hear the man who had been 'Farthest North' up to that time. As the official representative of the League of Nations, Dr. Nansen was sent into the heart of Armenia as the head of a Commission appointed to see what could be done for the relief of the most cruelly persecuted race on the face of the earth. For the sake of a people who have displayed the most marvellous and tenacious vitality throughout the terrible vicissitudes of massacre and appalling savagery continued down to recent years, we could wish that Dr. Nansen's present volume, *Armenia and the Near East* (Allen & Unwin; 15s. net), had as wide a circulation as had his 'Farthest North.' His story ends, alas! on the note of tragedy: 'Woe to the Armenians, that they were ever drawn into European politics! It would have been better for them if the name of Armenia had never been uttered by any European diplomatist.' 'But,' he adds, 'the Armenian people have never abandoned hope; they have gone on bravely working, and waiting . . . waiting year after year. They are waiting still.' Dr. Nansen writes from a perfervid sympathy with this persecuted race. Moreover, he writes with a graphic and eloquent pen. His descriptions are always vivid of this most picturesque country over which the snow-clad peaks of Mount Ararat stand sentinels, with its fertile valleys that may have been 'the Garden of Eden,' its noble rivers, its arid wastes that need only irrigation and cultivation, its pestilential swamps that only need drainage to make them fit to be the dwelling-place of a far larger and prosperous population. But 'the nations of Europe and the statesmen of Europe are tired of the everlasting Armenian question.'

A Course of Study on the Church intended for young people of High School age has been prepared by Mr. John Leslie Lobingier. It is called *Our Church*, and is published in America by the University of Chicago Press, and here by the Cambridge University Press (3s. 6d. net). It is very well done, and should be found useful for Bible Classes and Study Circles. There are questions for discussion at the end of each chapter and a list of books worth reading.

The Grace of God and a World Religion, by Mr. Thomas Phillips, B.A. (Carey Press; 3s. 6d. net), is a book which from a somewhat dubious beginning runs a course of great excellence. 'To discover the religion we want,' says the writer, 'we must examine the religion and the religions we have. . . . So let all religions pool their experience in the hope that out of groping and seeking together we may discover the vital core, the something which meets the needs of the world.' This seems clearly to point in the direction of a colourless eclecticism such as is popular in certain quarters, and has even infected some Christian missionaries in the East, leading them to the insane attempt to commend the gospel to the Buddhist and the Hindu by omission of the name of Christ. As we read on, however, we find that Mr. Phillips is far removed from this mind. He is wholly convinced that Christ is the desire of all nations and the fulfilment of all that is highest and best in the religious aspirations of mankind. He supports this thesis from a wide knowledge of the religions of the East, and his book is in reality a powerful Christian apologetic illustrated and confirmed from the realms of comparative religion.

It should be noted that *The Christian World Pulpit* is now published by The Christian World Ltd., Clock House, 7 Arundel Street, W.C. 2 (7s. 6d. net). But though there is a change in the publishers, there is no change in the high standard of the matter nor in the amount and variety of it. The new volume is the one hundred and thirteenth (January to June, 1928). The contributor who is most often represented is Dean Inge, with seven sermons. Then follow Dr. W. E. Orchard and Dr. Horton, with six each; Bishop Gore and Dr. Herbert A. Gray, with four each; and Sir Oliver Lodge and Dr. Richard Roberts, with three each. Under 'The Christian Year' you will find quoted in shortened form one of Dean Inge's sermons.

Long before Canon Sell had begun the series of popular commentaries on the Old Testament which have been noticed from time to time in these pages, he was well known as an authority on Islam. To this theme he has returned in his latest volume *Studies in Islam* (Church Missionary Society; 6s.). The topics here treated are Mysticism in Islam, The Shi'ahs, The Fatimid Khalifate, Babiism, The Darwishes, The Qur'an. Two things strike one forcibly in these essays—an intimate acquaintance with the spirit of Islam in its various manifestations and developments, and a no less intimate acquaintance with its history. Through that tortuous labyrinth Canon Sell threads his way unerringly; and where the discussion demands it, he can bring the history right down to our own day. Indeed, the book owes part of its fascination to this vivid apprehension of the present as well as the historical place of Islam. The chapters on Mysticism and

Babiism will be of special interest to the student of religion, while that on the Qur'an has much to suggest to the student of literary criticism as well. It is reassuring to hear from Canon Sell, who even in such a book cannot lose sight of missionary interests, that the onward march of Islam has been arrested in Central Africa by the establishment of the great Christian kingdom of Uganda. On another page, however, he utters the ominous warning that 'the Muslim advance in Africa has been so constant and so rapid that the speedy evangelisation of the pagan races there is the most urgent work, which the Church is now invited to enter upon. If it is not done without delay, many tribes will be almost irretrievably lost, for the teeming millions of Africa will have entered into the fold of Islam.'

The story of the spread of Christianity eastward through Asia in the early centuries of our era is practically unknown in the West. Some account of it, of course, is given in the larger Church Histories, notably Neander, but these are not readily accessible to the general reader. Now, however, an admirable history of the whole movement has been published under the title of *Nestorian Missionary Enterprise*, by the Rev. John Stewart, M.A., Ph.D. (T. & T. Clark; 8s. net). It is an amazing record of a Church on fire with missionary zeal, which spread the gospel from the Tigris to China, and from Lake Baikal in the north to Cape Comorin in the south. The history of later centuries is a long-drawn tragedy of gradual spiritual decay and of barbarous persecutions, till the last remnants of a once great Church disappear in a sea of blood. Dr. Stewart has done his work with great care and thoroughness. For his information he has gone to the *fontes*, and his judgments will have to be reckoned with. Of special interest are his full and scholarly discussions of the Hsi-an-fu monument and of the Krishna myth.

The best kind of apologetic for any religion is its fruits. This is the general idea in *Christianity in Action*, by Professor W. F. Lofthouse, D.D. (Epworth Press; 2s. 6d. net). 'If the disciples of Christ cannot be recognized when sitting at home round the fire, or doing the marketing or the house work, or running a business, composing disputes, playing games and making a living, they will, by most people, never be recognized at all. The Christianity that will gain and hold adherents is Christianity in action. Hence these brief studies.' That is a fair statement of the purpose of the book and also a summary of its contents. The writer follows the Christian into every sphere of life and shows what Christianity means in practice. The Home, the School, Adolescence, Friendship, the Workshop, the Office, the Labour Question, Games, Public Life, Racial Problems—in all these spheres we have the question posed and answered, 'What does Christianity *mean* in this matter, and what does its application involve?' It would be easy to be platitudinous on such subjects, but in this book there is some virile thinking, and on all the matters dealt with there is sound guidance given. The book might suggest an excellent course of sermons or of Bible Class addresses, and there is good material provided.

World Loyalty, by Mr. Maxwell Garnett, C.B.E., Sc.D. (Epworth Press; 2s. 6d. net), is the third annual lecture delivered under the auspices of the Beckly Social Service Lectureship, and it maintains the high standard set by the two previous lecturers. Dr. Garnett, as befits the secretary of the League of Nations Union, has chosen to treat of the sublimation of patriotism into a spirit of loyalty to a world-order. He proceeds in a closely knit argument to show the links which bind individuals together in ever-widening social circles, and he analyses the psychological qualities necessary to the firm consolidation of mankind in one universal brotherhood. It is a thoughtful and weighty contribution to a great subject.

The Rev. C. Lattey, S.J., M.A., New Testament Professor at Heythrop College, Chipping Norton, Oxon., is a diligent author and editor. His most recent work, *Readings in First Corinthians* (Herder Book Co.; 6s. net), consists of about a score of papers republished from the 'Farm Street Calendar.' In these he seeks to promote the quiet and thoughtful reading of this Epistle by providing guidance to its meaning and interpretation. The papers are simple, clear, and popular in style and should achieve their aim. That the author is a Roman Catholic we are not allowed to forget, but most Protestant readers will be undisturbed by his polemical zeal and will smile tolerantly when they find the Reformation described as the Great Desertion, Protestants as ecclesiastical Bolshevists, the Real Presence in Protestantism as sometimes the Real Absence, and even when it is soberly affirmed that Protestantism has annihilated the religious life. On the question of the relation of woman to the Church, Father Lattey's bias is very evident. In one breath he tells us that Protestantism 'nearly succeeded in putting woman out of action altogether so far as religious activity is concerned.' In the next, remembering that in certain branches of Protestantism women are being admitted to the ministry, he adds, 'At the present time, it is true, the Protestants are ready to admit her to well-nigh everything, but that is because they are losing belief in the ministry itself; their willingness is a result, not of principle, but of the absence of principle.'

Mr. Gwilym O. Griffith's *St. Paul's Life of Christ* is now included in Messrs. Hodder & Stoughton's 'People's Library.' And the price of this edition is only two shillings and sixpence.

For some considerable time the Rev. G. H. Lunn, M.A., has contributed to 'The Christian' a series of 'Letters to Learners' in which are given counsels on matters of faith and conduct. A number of these letters are now issued under the title *In the School of Christ* (Morgan & Scott; 3s. 6d. net). They are well worthy of being put together in this more permanent form. The writer, handling so wide a variety of topics as he does, will not expect his readers to agree with him on all points. He manifests a tendency to treat all parts of Scripture as of equal authority, and his counsels are characterized by a strong, perhaps one should say a healthy, bias towards the Puritan view of life. But he is always sincere, devout, scriptural, and well worth reading.

The Life of Victory, by the Rev. Louis C. Parkinson, M.A. (Morgan & Scott; 2s. 6d. net), contains a series of 'talks to young Christians,' dealing with the assurance of salvation and the culture of the inner life. They are written in a deeply earnest and evangelical spirit, are very simple and pointed in their teaching, and are brightened by a number of illustrations.

It is difficult to know what to make of the narratives (produced in such numbers) of communications with spirits in the 'other world.' They are very sincere and have complete conviction behind them. And there is no doubt that if such communications were received at their face value they would have a tremendous influence on the belief in a future state. Mr. F. W. H. Myers wrote on this point: 'I venture now upon a bold saying: for I predict that in consequence of the new evidence, all reasonable men a century hence will believe in the Resurrection of Christ, whereas, in default of the new evidence no reasonable man, a century hence, would have believed it.' And so we naturally look with some sympathy on the efforts of those who are striving to prove communication as a scientific fact. The Rev. John Lamond, D.D., in *Miracles in Modern Life* (Simpkin, Marshall; 3s. 6d. net) has given his own experience, and it is certainly striking. Take these facts. His brother, speaking through a medium, called him by a name by which he was known as a boy, and which the medium certainly did not know. Another brother spoke to him in the dialect of Glen Clova and used an expression employed in a local game, which the medium could not have known. Little things like these are very evidential, and probably more convincing than dramatic appearances. Both kinds, however, are in this book, which will interest all who want to know what can be adduced in the form of personal testimony on this subject.

Some time ago the Rev. S. M. Statham, LL.D., published two volumes of sermon notes on the Black Letter Saints according to the Calendar of the Book of Common Prayer and the Calendar of the Diocesan Service Book authorized for use by the Diocese of Oxford. There now appears a companion volume of notes on *The Red Letter Days in the Calendar of the Book of Common Prayer*. It is published by Messrs. Skeffington & Son, Ltd., and the price is 7s. 6d. net. It may be noted that the price of the first two volumes was 5s. net.

From America has come *A Manual Grammar of the Greek New Testament* (S.P.C.K.; 12s. 6d. net), by H. E. Dana, Th.D., and Julius R. Mantey, Th.D., D.D., and we may freely allow that it supplies a need keenly felt by present-day teachers of the Greek New Testament, namely, for an accurate and comprehensive compendium of grammar designed to bring the best Greek New Testament scholarship within reach of the average student. The authors are duly appreciative of Winer's epoch-making work of a century ago, by which New Testament Greek was identified with the ordinary colloquial tongue of the day, of the recent confirmatory investigations of the Greek papyri made by Adolf Deissmann and the late J. H. Moulton, and of A. T. Robertson's labours as a grammarian. Indeed, their praise of the last-named scholar is somewhat overdrawn. But it may be recognized as a condoning circumstance that the scheme of their own book is largely based on A. T. Robertson's *Grammar*—'that stupendous work.'

In the statement of grammatical principles the authors use intelligible and expressive terms, and the whole work is clearly arranged. Yet, while this is said, we could wish for simpler terms than constative and ingressive as designating uses of the aorist; nor is the culminative aorist an improvement upon A. T. Robertson's effective aorist. Which leads us to remark, that if this work has a fault it is in a tendency to over-elaboration. For example, it is not merely that it approaches the Cases from the viewpoint of function rather than of form, and accordingly operates with the eight-case hypothesis (adding the ablative, the locative, and the instrumental to the traditional five Cases); rather is it that within the adopted scheme there tends to be an unprofitable and therefore unnecessary multiplication of distinctions, as in the analysis of the uses of the ablative. None the less we are grateful to the authors and their coadjutors for having published so useful and scholarly a text-book, and we recommend it most heartily to those for whom it is intended. The section on Accent meets with our particular approval, and we agree with the authors as to the importance of mastery of the principles and practice of accenting.

The S.P.C.K. has published a little book (2s. 6d. net) on *The Russian Church since the Revolution*, by G. P. Fedotoff, formerly Professor of Mediæval History in the University of Petrograd, now an exile in Paris. It is temperately written and gives a vivid narrative of persecution and revival. The acute divisions and difficulties of the Russian Church are not minimized, but the writer makes clear that 'now, as formerly, the Church is the national sanctuary. . . . Our churches are filled, but not to overflowing. . . . The terrible years of 1917–1920 were a period of religious revival. Since then conversions have been less frequent. . . . The Orthodox Church has rallied to itself practically all the truly religious-minded among our intellectuals. One consolation is that we have no more "dead leaves." . . . Those who come pray here as perhaps they never before prayed.' There is a confident faith that the terrific onslaught of Bolshevic atheism will be more than repelled.

The Swarthmore Lectures are designed to interpret to the members of the Society of Friends their message and mission, and also to bring before the public the spirit, the aims, and the fundamental principles of the Friends. The latest Lecture is *The Light of Christ*, by John S. Hoyland, M.A. (Swarthmore Press; 2s. 6d. net). It is a very beautiful piece of Christian mysticism. The general idea is that the universal spirit is seen everywhere and in everything. Science is the discoverer of a truth which is God, because God is truth. Art is the discoverer of beauty which is God, because God is beauty. A true Platonism is of the essence of Christianity, and God is the Truth, Beauty, and Goodness that are to be met with everywhere. But, though God reveals Himself in all things, we need a complete revelation of Him, and also an authoritative norm, and this we have in Christ. Christlikeness is the last word, and 'the Cross is final.' This is the secret both of truth and of life. Such is the rendering of the Friends' Creed given in a singularly attractive book. It is not difficult to see how it works out both in worship and in action. But, apart altogether from its expository purpose, this book is worth reading and re-reading for its own sake.

Dr. Rudolf Otto, of the University of Marburg, has become so famous both in Europe and in America through his book, 'The Idea of the Holy,' that Messrs. Williams & Norgate have been encouraged to republish an early work of his—*Naturalism and Religion* (6s. net), which appeared in 1907 in an English translation by Professor J. Arthur Thomson, of the University of Aberdeen, and Mrs. Thomson. The aim of the work was to define the antithesis between the naturalistic and the religious interpretation of the world, and to vindicate in face of naturalism the validity and freedom of the religious outlook. It was a book which was welcomed, and rightly so, by theistic believers; and it is still of value, especially for its handling of Darwinism. But since it was written, there has arisen in our view a truer appreciation of the relation between science and philosophy in this context; and the dispute between mechanism and vitalism in biology may well be regarded as a dispute belonging wholly to the realm of scientific theory. For this reason, however, the value of the book does not greatly suffer from the lack of reference, for example, to the later work of Driesch or the contribution of Bergson.

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The Sermon on the Mount.

The Urgency, Stringency, and Vigilance of Jesus (Mt. vii. 13–27).

By the Reverend R. C. Gillie, M.A., D.C.L., Bath.

Whether the Sermon on the Mount is a mosaic of several addresses or the report of one prolonged address, it is certain that its concluding paragraphs make the impression of a closing appeal, the sharp point fitted to the shaft of a spear. There is an increase of urgency, a sterner note of warning, a strengthening intensity of appeal in these last sentences which even a careless ear could not fail to note. What Mr. Hale White, in his penetrating little monograph on John Bunyan, called 'the generic, eternal, and profoundly important distinction between right and wrong' sounds unmistakably here. The emphasis on reality in the moral and religious life is deepened. The demand for a verdict is, so to speak, accelerated.

It is true that all through the lucidity of these three chapters the thunder rolls at intervals. Better mutilation than Gehenna, the demand for the uttermost farthing, the inevitable choice between God and mammon—these are the recurring notes of severity. There is a reminder throughout that life and death are involved because rightness is so right and wrongness so wrong. A verdict is sought all the time. But the urgency is intensified at the close. The temperature rises. What are you going to do about it all? is forced upon the conscience. Stark contrasts are massed together of life and destruction, falsity and reality, the edifice inviolate and the edifice doomed to futility. The storm wind blows not only through the last illustration but also through all these last sentences. There is a final thunder peal in the words, 'Great was the fall thereof.' We can hear the silence which followed the sermon, that silence which is always the final proof of urgent speech.

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Dean Savage, in his volume, *The Gospel of the Kingdom*, introduces his comments on this final section of the Sermon by stating the underlying problem which might well be in the minds of the listeners. They were hopeless as to the possibility of the Pharisees' religion becoming the ordinary man's, because its burden of endless regulations and meticulous rules was so heavy as to exclude all but the few who were favourably situated. Then came this new Preacher with His gracious words, who seemed to open the gate of actual religion to all. According to Him, it was not necessary to become learned in the Law and skilled in its interpretation to have an honourable place in the Messianic kingdom. The honours of the kingdom were not for the few but for the many. That was good news indeed.

As they listened, however, second thoughts seemed to break the hopes newly sprung to birth. The ideal was too exalted for the multitude. 'And so the hearers seemed to be thrown back again, after all, on the disspiriting prospect of another esoteric system for the select righteous only.'

If that be a correct reading of the unspoken thoughts of the crowd, how was the difficulty met?

Not by any softening of severity or by any dispensations from complete obedience. The difficulty was not evaded, it was both recognized and emphasized. The gateway to the new life was narrow, the pathway was but a foot wide, only a small minority made the venture. Nevertheless it was the only way if life was to be the goal. The conditions could not be changed. It was useless to flinch from the facts. The only thing was to act. 'Enter, enter ye in by the narrow gate.' Join the small minority. Take the straitened way. There is no other if you seek life, that large and shining thing.

It is useless to attempt to dilute this teaching from which the modern world revolts. Anything that can be called 'narrowness' or 'straitness' is much more distasteful to most people than sin, certainly in most of its forms. If there is one ideal which has captured our generation it is this conception of breadth, largeness of outlook, or, to put it in the negative way, aversion from limitation. Call it the fruit of the herd-spirit or what you will, it is there, on the throne of the modern mind.

What is to be said in defence of Jesus' demand?

This first, that His prophecy was proved true as regards His own ministry. He gathered only the few. Five hundred was the total result of His three years' activity, according to St. Paul. The men of that day did choose the broad way without Him. It was only a handful of the population that chose the narrow way with Him.

These words are therefore a proof, only one among many proofs, of the candour of Jesus. He was explicit as to His demands. He would have no followers who could charge Him with winning them under false pretences. He shared His view of the situation with His hearers. That is why He has made the continuous impression of trustworthiness. ‘If it were not so, I would have told you’ might be written over all His teaching. He would not tell to Himself or to His listeners beautiful lies. Therefore His promises bring with them an atmosphere of reliableness, which neither the sieve of criticism nor the microscope of scrutiny can dissipate.

But a further question cannot be refused. Is this prophecy of the narrow gate and the strait way and the small minority of believers to remain permanent in its application? We must at once set up two sign-posts to lead us out of possible error. The first is that moral stringency does not mean narrowness of heart. On this point the earlier passages of the Sermon are sufficient to keep us right with their emphasis on love as the universal principle of action. The German evangelical proverb states the truth exactly: ‘*Enges Gewissen, breites Herz.*’ The second certainty is that the destination of the narrow way is something wide and wonderful, nothing less than life, that alluring word which Jesus used continuously, with its assertion of vitality of energy and its implication of fulness of being. Nothing can narrow that conception. Its effect is enlargement.

When we have thus safeguarded the truth presented here, we must bare our breast to its full impact. The Christianity of Christ makes the highest demand upon His followers. He will not permit acquiescence in evil in those whom He welcomes. Any one may come, but every one must climb. Saintliness claims all disciples. There are no authorized grades in the authentic Christian life. The man who sets out to be a third-grade Christian, with a number of provisos in his mind to protect him against too strict supervision of his life, fails to understand what Jesus asks. Our destiny is the mountain-peak of character. The Sermon on the Mount is perfectly explicit about that.

Whether this involves that ‘few’ will be always the largest number on the way to life is another question. As the message and spirit and power of Jesus permeate life, there will be more travellers, and the way will be easier. The immense attractiveness of the Cross, redeemed from squalor and horror by our Saviour’s death, made to vibrate with splendour by His sacrifice, has changed the situation. We must not forget that St. Peter baptized three thousand of the citizens of Jerusalem in a week. But one hesitates to write as much as this, lest one should be, in however veiled a way, traitorous to this first principle in Jesus’ demand, namely, that the life He promises and bestows is worth every sacrifice and does entail an unprotected surrender to His will.

II. Mt 7[15-20].

Keeping the clue in our hands with which Dean Savage furnishes us, we understand why the sermon takes its next turning—‘Beware of false prophets.’ When the Jews heard that the new theocracy would only be accessible to the few, and could never be expected to command general acceptance as a popular cause, it was natural enough that they should be tempted to give up hope of anything better than they had and surrender themselves afresh to Pharisaic leadership. Jesus, speaking to their thoughts, immediately challenges that refuge of despair.

Just as He had called His hearers to moral stringency, now He calls them to mental alertness. His demand upon intelligence is remarkable throughout His ministry. One of His sharpest rebukes to His apostles was in condemnation of the flaccid mind. ‘Why do you argue you have no bread? Do you not see, do you not understand, even yet? Are you still dull of heart?’ John Bunyan was strictly evangelic when he enumerated among those that missed the way to the heavenly city, ‘a young woman whose name was Dull.’ Alertness as to tricksters and dullards in religious leadership was a recurring theme with Jesus. ‘Blind guides of the blind’ was His comment on the Pharisees’ irritation at one of His statements. At the end of His ministry He sounded once more the warning note, ‘Take heed that no man lead you astray.’

Here He is explicit that it is unnecessary to be deceived. The ‘sheep’s raiment’ cannot conceal the ‘ravenous wolf at heart’ if observers will follow the one safe rule, ‘You will know them by their fruit.’ The moral test is the most easily applied and the surest in results. A false prophet will reveal a flawed character. It is as obvious in human life as like facts in the garden and the orchard. Jesus turns this metaphor in more than one way to let the light fall on it. Some people have revealed an ingrained evil character. It is as absurd to expect safe guidance from them as to seek grapes from thorns. In other cases, observation is required. But when in doubt, always apply the test. Sound fruit is the sign of a good tree.

However attractive the foliage, if the fruit is bad the tree is σαπρόν, which is imperfectly translated as *corrupt* or *rotten*. It does not suggest actual decay, which would be obvious without looking at the fruit, but rather *unsound, unsatisfactory*.

There are three ways of testing any one who professes to have the gift of religious leadership. One is the O.T. way. Test a prophet by the result of his prophecies. Do they come true? One is the Roman Catholic way. Is he in the authentic line of official authority? A devout Catholic expressed this view in an extreme form by saying, 'Yes, he may be a bad man but he is a good priest.' There is a third line of scrutiny which Jesus emphasizes here by the repetition of a phrase, 'By their fruits ye shall know them' (Mt $7^{16.\,20}$). Then for once He quoted John the Baptist, 'Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire' (cf. Mt 3^{10}). The facts will be revealed in due course and the doom will fall. But the alert of mind can forecast the final verdict. Character is to be the supreme proof of authority, and character can be read by an honest and watchful mind.

III. MT 7^{21-23}.

The reason for a new turning in this final appeal is immediately evident. There is something more calamitous than deception by a false guide. The haunting possibility is self-deception. The habit of moral evasion can so grow upon a man that he ceases to know he is evading the truth. A facile phrase of courtesy, 'Lord, Lord,' will not avail in the day of scrutiny. There is an acid test. 'He who does the will of My Father in heaven—he shall enter into the kingdom of heaven.'

Two features arrest us in this sombre picture, a first sketch of the terrifying fully developed description of the Judgment recorded in the twenty-fifth chapter of this gospel.

The first is the fact that these pretenders to the kingdom, according to our Lord's statement, really were convinced that they were eligible. They could produce results which were colourable pretexts for their own authentic right to receive a welcome. 'Lord, Lord, did we not prophesy in Your name? did we not cast out dæmons in Your name? did we not perform many miracles in Your name?' Jesus gives full expression to their plea. I for one cannot suppose that He meant to represent these suppliants as liars, or to suggest that in their desperation they discarded even the appearance of fact, utterly reckless.

No, the solemnity of these words lies precisely in the possibility that a man may have the reputation of spiritual efficiency and be able to produce tokens of spiritual authority and yet be fundamentally traitorous. However mysterious this may seem to us, there is justification in both the O.T. and the N.T. for these words. In Jeremiah's day (Jer 14^{14}) it was necessary for him to challenge openly false prophets who exercised great influence. 'Then the Lord said unto me, "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto them."' Similarly in the Book of Acts ($19^{14.\,15}$) there is the record of the seven sons of Sceva who used the name of Jesus as a magical incantation to expel evil spirits. We have to recognize that then as now merely psychic power may be confounded at times with spiritual power, and produce an inflation of spiritual confidence, strangely devoid of moral quality. And we flinch from the fact if we assert that the results of such activity are always either fleeting or pretended. To go no further than the realm of evangelism, there are undoubted instances of genuine conversion at the hands of men of worthless character who rendered only lip-service to the gospel.

But we must not be side-tracked from the essential significance of our Lord's utterance. It was the amazing possibility of self-deception which He urged upon His hearers. This would fill us with dismay, deepening to despair, were it not for our knowledge that darkness cannot appear like light save to those who have persistently tampered with their sensitiveness to truth and systematically falsified their reading of moral facts. The warning, so oppressive in its form, is not unneeded in our own day when slow solvents are being applied to our moral convictions, and some argue that there is never a thing so wrong that in exceptional circumstances it may not be right.

The second feature is our Lord's emphasis on His own authority in this decisive judgment: 'Then I will declare to them, "I never knew you; depart from My presence, ye workers of iniquity."' It has been urged that these words must have been imported into this passage from some utterance of a later period. It has been suggested that they would not be natural at this early stage in His ministry. But we grow impatient of such suggestions, often made consciously or unconsciously in the interest of some theory of the development of His ministry. The essential fact emerging from the Gospels is that Jesus was a coherent personality with an extraordinary depth and range of moral perception from the outset. It is too facile to say, 'Ah, there were several Christs, which do you mean?' The singular unity of impression which the Gospels make upon us would be impossible did there not lie a unity of character and outlook behind the record. There is a recoil to-day from the argument that because some element in His teaching is given in full only in the last weeks of His ministry, when the shadow of the Cross was deepest, *therefore* it could not be present in less developed form both in thought and speech at a much earlier stage. I distrust that *therefore*. It is unjustifiable.

Besides, as Dean Savage reminds us, 'Long before this time the similitudes of Enoch had already popularized the idea that judgment shall be committed to the Son of Man.' 'And He sat on the throne of His glory and the sum of judgment was committed unto Him, and He caused the sinners and those who have led the world astray to pass away and be destroyed from off the face of the earth' (Enoch 69[27]). Moreover, exactly similar teaching, equally clear and definite, is reported by St. John to have been given by our Lord at quite an early stage in His ministry: 'For neither doth the Father judge any man, but He hath given all judgment unto the Son. . . . He gave Him authority to execute judgment, because He is Son of Man.'

It is important to underline the assumption of final authority by Jesus at this early stage because the Sermon on the Mount is so often taken as a document of immense moral significance, but with little suggestion of the uniqueness of the personality of Jesus. The contrary is the fact. Almost every paragraph is steeped in the consciousness that the speaker is the supreme arbiter, not only on moral questions, but also concerning the great issues of life. His assertion that He is to be the Judge only completes the impression already made.

A truce, however, to argument. It is not in dispute that Jesus is the touchstone of truth in thought and character and life. We cannot live near Him, habitually referring our conduct to His tests, making His moral world the home of our thoughts, without finding it impossible to live comfortably a life of false values and faked records. Trembling at the possibilities of mistake, yet we can be sure that adhesion to Him delivers from the labyrinth and abyss of self-deception.

IV. Mt 7[24. 27].

Some of the greatest geniuses in literature reveal the originality of their power in their way of handling their subject rather than in their choice of subjects which had escaped others' attention. Shakespeare is a well-known example. In the same fashion, the supremacy of Jesus Christ as a teacher is not found so much in the form of His parables as in His vivid presentation of what was already partially familiar to His hearers. 'The two ways' was almost a commonplace in moral teaching, and the metaphor of the house as the symbol of character seems equally obvious, as evinced by the original meaning of *edification*, so frequently used in a vaguer sense than 'building up.'

In the hands of Jesus such familiar figures of speech take on a new sharpness of outline. We discover in them, to use Addison's phrase, 'what is natural but not obvious.' Still more remarkably, they are infused with moral power. They do more than enlighten, they appeal and spur. Compare, for instance, the Rabbinical parable of the two men who built their houses, one of brick on a foundation of stone, and the other of stone on a foundation of brick. In the day of the flood and storm only the former stood. It is parallel with what our Lord said, but the interchange of brick and stone makes the comparison somewhat artificial, and dulls the edge, while elaborating the comparison. Jesus' parable is like a sharp-edged sword. It strikes home. The mind is fastened on one contrast only, the difference between a good and bad foundation.

To the Western mind, it does not come home as swiftly as to the Eastern. In any subtropical or tropical climate, one inch of rain may fall in an hour—four inches have been noted in South Africa—a dry torrent bed may become a river thirty yards across in an hour or two. The foundation is more vital than the roof, and it must be on the rock to be secure in the day of sudden storm.

With extraordinary economy of words and a rigorous repetition of conditions save in the one matter of foundations, the picture of the storm and the effects of the storm are presented to us. Strangely, some have thought the final phrase an abrupt ending to the Sermon. That is the art of it. The mind of the listener goes sliding on to all that was not said. He is compelled to say it to himself.

The parable was told to force men out of inaction. It is Jesus' last attack, during this discourse, on the evasion of reality. He knew that the final entrenchment of resistance to the truth is moral inertia. Far from resisting the message, the man who listens to it may consider it, approve it, plan how to obey it, talk about it to others, comment on it to his friends, enlist attention to the instructions, and in the end—do nothing. Truths are so often pigeon-holed. The iron is allowed to cool, and then hammering won't alter its shape. Dr. Marcus Dods used to say of sermons that it was only the last effort which ensured success. In the moral life it is that last effort, necessary to translate thought into action, emotion into force, receptivity into resolution, which is often lacking.

Jesus urged that everything was useless unless deeds took the place of words and thoughts. To act upon the words heard was the only signature which would make the document valid, for it was the only proof of loyalty which would stand scrutiny. Therefore, without the act, the moral quality was lacking. It might be possible to conceal this unreality. A fine façade might deceive the habitual observer into the belief that there was behind it a dwelling-house of truth and a citadel of personality.

But discovery and exposure were inevitable. The storm would come without fail. Nothing but character, well based upon honest obedience, could endure the test. The storm He foretold need not be the Last Judgment. Trouble and temptation do a good deal of scrutiny in the course of a lifetime, but if a man escape every tribunal in this existence, there awaits him the final waterflood of death and what lies beyond death. Then the truth will be known and will resound. 'Great was the fall of it.'

It is all soberly told without a touch of rhetoric or a trace of lurid imagination. For that reason the solemnity is the more impressive. And there is one last feature to be noted. The two types are described in our too familiar translation as the wise and the foolish builders. We thank a modern translator for words, perhaps less fitting but more biting. The two men are—one sensible, the other stupid. I think that was what Jesus meant to convey. To miss reality in life, morals, or religion is the final futility. He who does not the will, however he admire the word, is futile, and the fact will not be concealed.

Modern Science and the Hope of Immortality.

By Herbert G. Wood, Selly Oak, Birmingham.

The recent symposium in the *London Daily News* on the subject 'Where are the Dead?' tended to range scientists against theologians and literary men after the fashion of the famous duel, when 'the Earl of Chatham with sword drawn, stood waiting for Sir Richard Strahan,' while 'Sir Richard, longing to be at him, stood waiting for the Earl of Chatham.' Sir Arthur Keith and Professor Julian Huxley pointed out that physiology and biology do not establish the hope of immortality, while most of the other contributors brought forward religious, philosophical, and personal considerations by which faith in a future life may be defended. But the two sides did not exactly meet, and the man in the street probably felt that in this matter science and sentiment are opposed. The scientists, many thought, had the best of the argument, but our feelings are stubborn things. The popular idea that an appeal to a philosophy of values is an appeal to mere sentiment is indeed unfortunate, and the case variously presented by theologians and others is much stronger than this popular impression would indicate. But it seems worth while to ask whether the trend of modern science in the limited sense of that term is really altogether negative on this issue.

Beyond any question, there are developments in our knowledge which Sir Arthur Keith and Professor Julian Huxley justifiably stressed as making it more difficult for us to believe in human survival. We may single out three of these. First, evolution has emphasized the connexion of men with the animal world. We are linked with animals not only physically but psychologically. Darwin's study of the expression of the emotions in animals and men was even more disquieting than 'the Origin of Species.' There is a rudimentary soul in what we call the lower creatures. It is natural that Professor Huxley should ask, how far down is the claim for immortality to be carried? Second, the facts of heredity add to the difficulties of hope and faith. The natural immortality of the soul would seem to imply pre-existence and possibly the transmigration of souls. Heredity seems to give a firm denial to any such theories. Third, in some directions the dependence of the mind on the body has been shown to be even greater than we thought. We are more conscious than ever before that character and morals may be influenced for good and evil by physical conditions. For example, influenza leaves depression and moral weakness, while on the other hand moral improvement may be assisted by the removal or the insertion of glands.

But this is only one side of the shield. In other directions, the advance of knowledge has at least kept open, if it has not positively strengthened, the hope of human survival. Distinguished scientists of the nineteenth century could regard mind as a by-product of the physical organism, like the bloom on a peach. The brain, it was suggested, secretes thought as the liver secretes bile. If this theory were true, the death of the body would involve of necessity the death of the soul. But there is no reason to think that the theory is true. Then again, when it is suggested that 'our life is a series of states from quasi-mindless infancy to mind-fading in senility and death,' we must ask, is this the whole truth, and would psychologists in general accept such an account of our life ? There is, no doubt, some correspondence between mind and body in the matter of growth, but such correspondence is not necessarily exact or constant. Does the history of the mind closely parallel the history of the body ? Is infancy a quasi-mindless state ? Child-psychologists claim that the first two years of our life is the period of our intensest mental activity. And the activity develops with the growth of the body, but not always in conformity with it. There are the distressing cases where mind decays or withdraws, while the body maintains its accustomed vigour. The inventors of intelligence-tests (not yet an exact science) discover signs of arrested mental development, so that a physical adult may have the mind of a ten-year-old or a nine-year-old. On the other hand, examples are frequent of men and women triumphing over bodily weakness through mental vigour and spiritual strength, while senility is not the same as old age. We may recall such cases as Dr. Martineau retaining his intellectual alertness at the age of ninety-two, and Ranke writing a Universal History after he was eighty-three. The inward man may be and often is renewed day by day, though the outward man decays. This is not a pious hope, it is a matter of scientific observation. Mind and body do not follow the same course, and do not necessarily share the same fate.

A similar conclusion follows from the new psychology. Here we have discovered that certain physical conditions have psychical causes, and can only be effectively treated from the psychical end. The health of the soul has its own laws, and cannot be secured simply through the health of the body.

The present position of Psychical Research likewise points to the mind being at least quasi-independent of body. The Rt. Hon. J. M. Robertson once remarked to Mr. Shadworth Hodgson that 'all Mrs. Piper's communications might obviously be made from the next room.' He does not say how he supposes the communications to have been made. If by thought-transference apart from the normal channels of intercourse, then communications from the next room are almost as significant as communications from the next world. Thought-transference seems to be a scientifically established fact, and it refutes the absolute dependence of mind on body, which is the main ground for abandoning the hope of human survival.

Particular psychological inquiries compel us to keep open the possibility of survival. The nature of science itself confirms this impression. The mind as known to us may be finite, but in any case its limits do not appear to be set by the biological necessities of this life. If the mind, assumed to be finite, were confined within the same limits of time and space as the body, we should expect the interest and capacities of the mind to be limited to meeting the requirements of our brief physical existence. But this is manifestly not the case. Science itself disproves any such contention ; for science is not purely utilitarian ; it rests on the spirit of disinterested inquiry, the spirit of Browning's Grammarian, who said :

> What's Time ? Leave Now for dogs and apes !
> Man has Forever.

Science embodies the principle of seeking first God's Kingdom and His truth, and its practical achievements are the other things that have been added—incidental results rather than primary aims. Many will be familiar with Clifford's brave dissociation of himself from a human hope in 'I am not and grieve not,' but when we consider the nature of mind as revealed in the science he served, we may justly suspect that his denial was mistaken and that he knows it now.

Logically it may not be an impressive argument, but it is at least strange that the human mind should conceive and create spiritual values more enduring than itself. Darwinism is still a living force, but Darwin, we must suppose, has ceased to be. Hamlet still interests us, but the mind which conceived Hamlet is no more. The deed of Captain

Oates still inspires us, but the brave soul which thus expressed itself in death is gone for ever. It may be so, but it is not wildly irrational to doubt it. In science, in art, in ethics, the mind is busy with values that are felt to be eternal, and the mind that thus traffics with eternity is not lightly to be dismissed as the child of time.

Modern science cannot carry us very far in the discussion of this tremendous theme, but its evidence is certainly not uniformly on the side of the denial of immortality. But, as Mr. Robertson rightly observed, the problem of immortality is part of the larger problem of Theism, and Theists would do well to take to heart two sentences from Benjamin Jowett. 'Some persons will say no more than that they trust in God and that they leave all to Him. It is a great part of true religion not to pretend to know more than we do.'

In the Study.

Virginibus Puerisque.

Who is Out of Tune?

By the Reverend Stuart Robertson, M.A., Glasgow.

'Their ears are dull of hearing.'—Mt 13[15].

In an old book by an old man who loved old things and wrote about them in Old England three hundred years ago, there is this story:

'Dr. Tye was a peevish and humoursome (touchy) man, especially in his latter days, and sometimes playing on ye organ in ye chapel of Queen Elizabeth, which contained much music but little delight to the ear, she would send ye verger to him to tell him he played out of tune; whereupon he sent word yt *her eares were out of tune.*'

Who was Christopher Tye? He was choir-master of Ely Cathedral, and afterwards vicar of a country parish in the days of Queen Elizabeth. We are told that 'he was a doctor of music, not skilful at preaching.'

Well, one can't be skilful at everything, and perhaps he did a better thing when he composed his music than when he wrote his not very 'skilful' sermons: for very few sermons live for four hundred years, but we have been singing the tunes of Christopher Tye for four centuries, and the Christian Church will go on singing them for many a day yet. He wrote the tune called 'Southwark.' Look it up, and next time you sing it, think of the plucky old gentleman who dared to tell the truth to Queen Elizabeth.

It was very bold of him to tell her so bluntly that 'her eares were out of tune,' and he ran a good risk of having his own 'eares' boxed by that very masterful lady; but it was good advice, all the same, both for her and for us.

We often think people and things are out of tune and all wrong, when it is our own ears, or our own tempers, or our own souls, that are out of tune.

Take music itself. We are accustomed to certain sorts of music and certain sorts of tunes, and when anything new is given to us, we are too ready to say, 'It isn't music. There's no tune in it.' We may be right, but it is worth while thinking whether perhaps we are wrong. Maybe our ears are not in tune and we are missing something by not trying to tune them to the new music. People have said such things about the greatest music, and have lived to find out that they were wrong. In Paris at first they hissed the great music of Tannhäuser! Now we wonder how any one could have been so foolish. Yet we do the same thing.

One who writes about music, a 'musical critic,' told recently how he heard the music of a Russian composer, and went away saying, 'That is not music.' Then he began to wonder if the fault was not in his own ears. So he had all the music of Scriabine—that was the composer—played over and over to him for a fortnight, and then after a while for another fortnight, and at the end he said, 'This man is a great composer. This is great music.' He had got his ears in tune.

It matters a great deal when we miss what is good in music because our ears are out of tune; but it matters a very great deal more when we miss what is good in people because *our temper is out of tune.*

In *David Copperfield*, Dickens shows us Mrs. Gummidge. She was always miserable and made everybody else miserable. She lived with the kindest of folk, but she said, 'I'm a lone, lorn cretur and things is contrairy with me.' One day she made the great discovery that the 'contrairiness' was not in 'things,' but in herself: her ears were out of tune. Then she became, according to

Mr. Peggotty, 'the willingest, the trewest, the honestest helping woman that ever drawed the breath of life.'

There are many Mrs. Gummidges in this world. There are people who come to church and say that the people are stiff and cold. 'Nobody speaks to them.' They might think whether it isn't their own fault. To find friends one must be friendly. One's temper and manner must be tuned to friendship.

It matters most of all when *one's soul is out of tune with God*: when His commandments, His worship, His word have no attraction for us. To say, 'I don't like going to church,' doesn't end the matter. Are God's words wrong, or are your ears at fault? What about trying, taking pains to tune the ears of your soul, so that when His word is read you will say, 'That is great music.' That is what a man did long ago, who wrote in a psalm, 'Thy statutes are my songs as I wander through the world.' If the commandments that set him singing set you sighing, there is something wrong with you.

It takes patience and it takes pains, but it is worth while. How foolish it would be to have a splendid piano and not have it tuned regularly! It goes flat. It gives pain and not pleasure. It spoils the finest music.

And you have a soul meant to catch and give out the music of God's love and God's laws, its keys meant to answer truly to His touch, its chords to vibrate to His voice. How often must He be disappointed, for some notes are stiff, and some are dumb, and some are false because it hasn't been kept in tune.

When God calls us to worship, He is saying, 'Come My children, let Me tune your soul, your mind, to My truth, your will to My commandments, your heart to My love, so that no longer will you grumble and complain that things are out of tune with you, but all your life will be "one grand, sweet song."'

A Rule of Life.

By the Reverend R. Strong, M.A., B.Litt., Leeds.

'Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.'—Ps 37[5].

Very often this year you will be hearing of John Bunyan, and, it may be, you will read again his thrilling story of Christian's adventure. Have you ever seen Bunyan's Rules of Life? There are six of them, and all are valuable, but the one I have now in mind reads like this: 'Make provision beforehand that when things present themselves thou mayest come up to a good performance.' That is Rule 4, and I think it is worth memorizing.

Of course, that is really what every bit of life means—getting ready for some new kind of service. At school you are trying to gain fitness of body and alertness of mind, because although nobody knows what sort of duties are awaiting you in the future, everybody knows that these are two of the big assets which will help you to do them in the best possible style. Duties may arise quickly, and sometimes when you are expecting them the least, but the preparation takes a long time, and indeed is never finished. Lord Roberts used to say that a soldier's life is ten per cent. fighting and ninety per cent. preparation, and as everybody is a soldier in some degree, it is worth while to make a good deal of the preparation, to see that it is on the right lines. The wise folk are those who have listened to wise guidance and have been prepared for the right things, those which are almost certain to happen. I expect you remember that funny story written by Lewis Carroll about The White Knight. This silly man prepared himself against all sorts of difficulties that didn't happen and were never likely to happen, but he quite forgot to do the one thing that was expected of a Knight—he never learned to ride. He carried mouse-traps because he thought he might need them; he protected the horse's ankles against possible sharks, but he had never mastered the great art of staying on the horse's back instead of tumbling off. We may laugh at him, as Lewis Carroll meant that we should, but no doubt he had seen a fair number of White Knights, and I have no doubt you will before you have finished your time. Make up your mind not to be one. In that story the Great Teacher once told about a chance of service coming to three men at the same time, one man found his chance of doing a fine bit of work, not only because he had the heart to do it, but also because he knew what to do and was able to do it at once as the occasion demanded. I expect that Good Samaritan had prepared himself long before to render this sort of service, or he would never have been so efficient in dealing with those wounds as he was. I remember how Sir James Cantlie in his ambulance lectures used to say that everybody who wanted to be any good at rendering First Aid in times of accidents should read regularly the story of the Good Samaritan, and decide to fit themselves by every way they knew, so that in times of special need they would know what to do and be able to do it at once. When real difficulties arise we may have to make up our minds very quickly, and the mind that is kept in training all the time will be able to do this with success. John Bunyan's phrase about things 'presenting themselves' is one that we know is true. It is quite as true in your sports as it will be found later on, in things that are not sports at all. The man you want in your team, and let us hope the man you want to be, is that first-rate player whose mind is all alive with interest in the game, and with passion for his side. He has kept in training, learned to know his place and his duty, so that in the great game, when the unexpected opening occurs, his brain tells his muscles at once what to do, the opportunity is grasped and not thrown away. Those who have not missed the chances of preparation are those who really enjoy life, and are always getting some new thrill out of it. They are keen on every new chance of the possible 'good performance.'

The great thing in our preparation for life is to hear our Captain saying, 'Learn of Me.' In your team you try to enter into your captain's mind so that you forget all about being Jones, or Smith, or Robinson, you all become one body working out a great purpose. It is always worth while to listen to the great workers, especially if they are willing to help us to understand their secrets. Well, one of the greatest workers in the world said about himself that he could stand up to anything because he had learned to trust the Strengthener. 'I can do all things,' he said, 'through Christ which strengtheneth me.' The good performance will never be that in which we have simply tried to please ourselves; it will be something both jollier and wiser than that—for we shall have tried and by His help succeeded—to do His will, which is the finest achievement that any of us can ever hope to realize. Our preparation to learn His mind can begin now.

The Christian Year.

Eighteenth Sunday after Trinity.

Clairvoyance.

'It is God which worketh in you both to will and to do of his good pleasure.'—Ph 2[13].

Many people feel that they have not a sufficiently vivid sense of the nearness and power of God. To them this is a matter of deep concern. They would gladly be conscious of the constraint upon their wills of some power other than their own. Their religious doubt does not arise from their lack of conviction of the existence of God, but from their lack of consciousness that God has any direct action upon their heart and life. They look around upon others and say to themselves, 'In what way am I different from those who do not fear God, except that I fear Him?' They pray that their wills may be in tune with the Infinite, but are inwardly conscious of fluctuations of desire and waywardness of purpose. They set their hands sometimes to tasks which are dictated by the love of the right and would fain believe and hope that some inflowing Divine power would come to their aid. But they can discern the incoming of no fresh strength to hasten the flow of that mingled strength and weakness they have long recognized as their own. They would like to believe with St. Paul, 'It is God which worketh in you both to will and to do of his good pleasure.'

To such there are two simple things which may be said:

1. The first is that we should always look for God in the ordinary rather than in the extraordinary. Imaginative writers have often tried to picture primitive man looking out with fresh eyes upon the wonderful works of God, filled with a sense of awe concerning those things which to us seem to have become too familiar to attract our attention. Milton made use of this thought in *Paradise Lost*, but it is not a picture which seems true to the facts as we slowly discover them. The probability is that primitive man took the world for granted and had not his attention stimulated by those wonderful works of God which are infallible in their operation. At least this is so with primitive man as we find him to-day.

Professor Ernest Scott in *The Spirit in the New Testament* points out that men have always believed in spiritual aid, but in early days, even as the Bible reveals them to us, there was not much ethical content in their idea of God's operation upon men. They thought that God sometimes came upon man with exceeding strength. There are many passages in the Old Testament, such as 'The spirit of the Lord came upon Samson,' or 'The spirit of the Lord came upon Gideon.' Literally it is rather, 'The spirit of the Lord *leapt* upon' such an one. The fact is that, when men did extraordinary things and were suddenly lifted above the level of their fellows, it was thought they had been possessed with a Divine spirit. Indeed not only in Bible times, but in many countries to this day, madness is considered a manifestation of spiritual power.

It is not until we come to the great prophets that we find them separating themselves from these crude notions of God's action upon man, and teaching rather that God is the guardian of the world's order, and that true inspiration lies in the perception and interpretation of the infallible order of God. It is only slowly we have come to see that the really wonderful things are the things which are always happening, and unless we can find God in the ordinary, we are restricting our hope of finding Him to a very narrow segment of life.

So we must look for God in ordinary things. We must not lose sight of the thought of God's unobtrusiveness. We talk about feeling the nearness of God. What do we mean? He is the infinite God who is everywhere. Would we have His presence so enveloping that it smothered us? We talk about the silence of God. What do we mean? Would we hear the voice of the great God, Master of the flaming heavens and the far-flung stars? Would we hear a voice that might be commensurate with His greatness—and be deafened by it? We talk about wanting to see the power of God. Would we have so great a God put forth His strength as though He exerted it to persuade us, and be crushed by it? Nay. He is very courteous; He is exquisitely delicate in His dealings with men.

If religion only taught us to expect the irruption of God into the ordered processes of life it might well be a curse to us. It is better to see God in the sunrise than in the earthquake.

Heaven above is softer blue,
  Earth around a deeper green:
Something lives in every hue
  Faithless eyes have never seen.
Birds with gladder songs o'erflow,
  Flowers with richer beauties shine,
Since I know, as now I know,
  I am His, and He is mine.

2. The second thing is that, if we would seek God in the common things, we must not rest there. God is not the God of commonplaces, even though His commonplaces be as mysterious as the rising and the setting of the sun or the flaming of the stars. Let us seek through the common things for spiritual realities. God is a Spirit. Out of Spirit everything came, back to Spirit all will eventually go. Materialism has about given up the attempt to explain the universe by merely material things. Material things cannot account for the things of the mind and the spirit. Material things are the creation of the Spirit God. He uses them as His mirrors, through which he may make clear eternal truths.

There is a great piece of writing of Horace Bushnell's in which he tells the story of his own struggle with doubt. He asks himself this question: 'Is there no truth that I believe? Yes, there is a distinction of right and wrong that I have never doubted, and I see not how I can. . . . Have I taken the principle of right for my law? I have done right things, but have I ever thrown my life out on the principle to become all that it requires of me? No, I have not. Here, then, is something for me to do. Here will I begin. If there is a God, He is a right God. . . . If I have lost Him in wrong, perhaps I shall find Him in right.'

He goes on to tell us how he prayed to this God, so dimly felt and seen, asking for help that he might begin a right life, and then he says: 'As I have prayed I choose that life henceforth to be my unalterable, eternal endeavour. I rose from my knees; the whole sky was luminous about me. It was the morning of a new eternity. After this all doubt about God's reality was gone, for I had found Him. A Being so profoundly felt must inevitably be!'

We should not often doubt the reality of God if we were really seeking spiritual things. Along that line the quest is wondrously satisfying. A great many of our religious difficulties arise from the fact that our plans are so often overthrown, our wishes so often thwarted. Prosperity turns to adversity, and wrong seems to triumph over right. These are the ordinary problems of the religious mind, but if it is spiritual truth we are seeking after, if character is the great objective of our quest, these are the things that ought to happen. There surely is a place in the world for that inscrutable Providence which again and again overturns our plans, thwarts our purposes, and brings us nearer to the deep realities of life.

If we would look at life rightly, we should regard it as a spiritual thing. Whatever we take beyond the veil, it is obvious we can take nothing unless it is essentially spiritual. We cannot take our goods and chattels, we cannot take our material substance. If life has a Divine meaning at all, its ultimate meaning is a spiritual one. We are not really growing in the deepest sense unless we are becoming more and more superior to the material things, and more and more under the sway of the spiritual.

Let us go to the common things; kneel beside a common bush, look down upon a blade of grass, lift up our face in the sunlight and say, 'It is God!' The world is full of God. Then seek for the spiritual reality which indwells all these things and is their soul. Love the ordinary, but love God in the ordinary, and we will not long and not seriously doubt that 'it is God which worketh in you both to will and to do of his good pleasure.'[1]

NINETEENTH SUNDAY AFTER TRINITY.

A Very Disquieting Passage of Holy Scripture.

'The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.'—Ezk 14[12-14].

It is certainly the fact that if the Bible were to be written to-day, or even if it were to be collected to-day, it would not be written and it would not be collected as we have it. People simply would not bear its persistent gravity. They would eliminate the thunders of Sinai, the invective of Isaiah and of Jeremiah, and the terrible indictments of the universe which we have in Job and in some of the Psalms. We should say, as so many say, 'Why talk about these things? Have we not enough sorrows? Is life not a sad enough thing without being reminded of its sadness and its difficulty when we come here to worship God?'

And, once again, there is something in all that, if the prevailing impression left by an hour of worship is that life is difficult rather than that God is good.

Here, for example, is a chapter in Ezekiel, and the text chosen embodies the spirit of the entire chapter.

It is possible, says this uncomfortable prophet of God, for a nation to be living in the midst of what their forefathers would have supposed to be signs of God's wrath, hungry and angry and desolate, and yet for that nation to be so insensible that, if even Noah and Daniel and Job, who lived in different centuries, were all to come together and live in that one century and amongst that people, and were each of the three to put his experience at the disposal of that people, those three might do themselves good by dealing with the situation, but they would do nothing to relieve the situation itself; that, indeed, if those three had children of their own, they would have no control in such a time over even those children. Their sons and daughters would go their way though their fathers were preaching in the streets.

That is all very serious, and it conflicts with a great deal which we have always believed, with a great deal also which we must go on continuing to believe, in spite of Ezekiel, if need be. But there we have the fairness of the Bible. It says anything can happen, the worst and the best; may happen temporarily, we mean; the Bible has no doubt at all as to what is ultimately going to happen. Everything that opposes itself to the Holy Will of God is going to be overturned. God is going to be supreme in a world upon which He has turned His eyes. But short of that, and on the way towards that, all sorts of things, according to the Bible, may happen; and this is one of the things: an age may become insensate, stupid, and incompetent towards the finer things. It may for the time being trample truth in the dust and crucify the Son of God afresh. A time may come in the life of a nation and in the history of the world, and the Bible prepares us for its recurring from time to time, when truth will not get a hearing, and when there is simply nothing left even to God but to allow certain things to mature and move on to their own predestined catastrophe, and out of that catastrophe, and in the midst of the very boulders caused by that earthquake, the grace of the true life may reappear, like flowers and ferns amongst vast ruins.

This is by no means the one thing that the Bible has to say. There is a moving passage in Scripture where Abraham is interceding with God for the Cities of the Plain, and God there promises Abraham that if he can produce ten good men the cities will be spared. *There* God promised in effect that, given ten good men, however bad their surroundings, the goodness in the men would master the badness in their surroundings.

This, of course, was the faith of our Blessed Lord. It was His own faith, and it is the faith which He lays upon us as our very task in life, that good is stronger than evil, that good has deeper roots and is the thing which will survive.

This gives us a new fresh way of conceiving our function as believers in our own particular age. If it is true, as Ezekiel declared it was true, that an age might sink into such a state of perverted knowledge and secularity and low ambitions that it had no power even to recognize the voice of God, so that a good man in it might fling himself against it in vain, except that he would save his own soul; if that is possible, we must see to it that here in the Church of Christ *we* maintain a serious and attentive mood. *Our* ear must be at the receiver when God is speaking at the other end of the wire.

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[1] F. W. Norwood, *The Gospel of the Larger World*, 190.

And more than that: we are here not to stand apart from the world and to let it sink, not to gather our robes about us and pick our steps daintily, avoiding rough contacts. We are here to be that element in secular society without which, as our Lord said, secular society, in pursuit of its own low aims, passes inevitably to corruption and decay.

In our Lord's own day there was a great religious community called the Essenes, who practised a beautiful but too-dainty type of holiness. Separated from the haunts of men, they lived in lonely places, clad in white robes, spending the day in prayers and praises, labouring to secure from the face of Nature only the bare necessaries for life. There they were, in great numbers, living in the same small country as our Lord lived in for three years. The New Testament never once refers to them! The New Testament's silence is the New Testament's way of condemning all such aloofness.

'Be not ye conformed to the world, but overcome the evil with the good.' It was face to face with this fatal tendency which man cannot but obey, rushing headlong upon disasters which in the long run are inevitable to a world in which the thought of God has come to be without effect; it was face to face with this fatal tendency that our Lord gave us, who take the interpretation of life and the motive for life and the spirit for life from Him, our commission when He said, 'Ye are the salt of the earth,' adding, with a flash of scorn against those who still name the name of Christ, repudiating their calling, 'if the salt have lost his savour, it is thenceforth good for nothing but to be trodden under foot of men.'[1]

Twentieth Sunday after Trinity.

The Inner Life of Private Prayer.

'Continue in prayer.'—Col 4².

We have been told that the great discovery of our time was the recovery of the corporate ideal; to be a Christian was simply to be a Churchman; that the Christian had no right to travel alone to the celestial city. We have been told that far too much has been thought about saving our own souls; that the less we think about our own salvation the better, and so on. It seems as if three things were combined to discredit the inner life, the solitary devotion and meditation of the Christian. One was the corporate idea, *esprit de corps* in general. Another was the acute secularizing of the hopes of humanity leading to an actual evanescence of the hopes of immortality and the corresponding fear of eternal perdition. To this we may add the absorbing complexity of modern life making meditation and recollection difficult.

Now, if we read the Gospels and consider what the religion of our Blessed Lord Himself was, and what He tells us about the way in which we ought to live, we shall be struck by these facts, that the chief characteristics of His teaching were: First, the law of inwardness. Secondly, the need for renunciation. And thirdly, the law of love. Consider some of the key texts like that wonderful text—'Not that which entereth into the mouth defileth the man, but that which cometh out of the heart of man, that alone defiles a man's character.' And, of course, 'Blessed are the pure in heart, for they shall see God.' And consider the whole tenor of His own teaching, of His own practice. It is always private prayer that He lays stress upon. If there is any danger that preoccupation with our own inner life may make us selfish, then other exhortations come to the rescue. He that wishes to save his soul, as it is in the Greek, shall lose it.

The inner life of the Christian, that is, private prayer, is the most important side of the religious life. There is no fear of making people self-centred: rather, we must be our own centre; the only mischief is when we become our own circumference as well. After all, our own characters are the little bit of garden which God has given us to till; they are the little bit of battle-line which He has ordered us to defend. Our religion is and always has been and must be the background which alone gives value and meaning to all that happens in this world; and so soon as we forget that we really cease to be in the truest sense Christian.

Now prayer has been defined—the definition is generally ascribed to St. Thomas Aquinas, but is as old as St. Basil—as the elevation of the mind to God, a much wider thing than petition. 'Unto thee, O Lord, do I lift up my soul.' 'Cause me to know the way wherein I should walk; for I lift up my soul unto thee.' It is admitted by almost all writers on the subject that prayer is the central act of religion. Here are a few sentences collected from Friedrich von Hügel's great work on *Prayer*, and from other sources:

'Prayer is in religion what thought is in philosophy. The religious sense prays as the thought organ thinks.'

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[1] J. A. Hutton, *The Victory over Victory*, 117.

'Take prayer out of the world, and you have severed the bond between man and God, and made the tongue of the child dumb to its father.'

'Where there is no prayer from the heart there is no religion.'

'Prayer is the only adequate form of faith.'

'Prayer is, properly speaking, the activity of religion.'

'Normal prayer is normal religion.'

And Professor Romanes, a well-known man of science, who for many years lost his faith, much to his own grief and misery, and afterwards recovered it; this is what he writes when he found he could no longer pray: 'forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the new faith is a desirable substitute for the waning splendour of the old, I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and although from henceforth the precept of "work while it is day" will doubtless but gain an intensified force from the terribly intensified meaning of the words that the "night cometh when no man can work," yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it, at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible.'

Our Lord's precepts about prayer lead us to think that prayers ought to be short and frequent, and that they ought not to consist of what He calls vain repetition. Yet we find that He Himself used sometimes to spend the whole night in prayer. We hear that He went to the top of a mountain in order to get complete solitude, and also to have the inspiration of seeing the starry sky and the sunrise—and that He spent the whole night in prayer. Another time He rose up a great while before day and went into a solitary place and there prayed. We must allow for the great differences of temperament in that way. There are some people who are naturally endowed with a gift for devotion, and they are able to spend a long time in prayer and meditation which would be impossible for most of us. Those who have that gift may regard it as a gift from God; only let them not think that they are necessarily more accepted by God because they have that gift. There are many people who are not and never could be mystics, who go their way quietly, doing their duty, helping their fellow-men, who may be quite as acceptable in God's sight as those who have what is sometimes considered the saintly temperament.

Perhaps the first thing we ought to aim at in prayer is the acquisition of self-knowledge—the old proverb, Know thyself. How many of us, as Matthew Arnold said of the English in general, never once possess our souls before we die, and how little we know of our own character! We see this indolence in other people, and we sometimes smile at their false estimates of themselves; but perhaps we ourselves seldom even turn our eyes on the undiscovered country within us; and when we really pray, it comes over us that we are campaigning without really knowing the ground; how we are to advance; what we are to contend against. We know certainly one or two prominent faults which perhaps in our youth made us very uneasy. But how often it happens that in middle life a man or woman takes himself or herself for better or worse, no longer strives seriously against those habits which have become second nature. In some ways middle life is the most dangerous period, it brings with it such great temptations to self-satisfaction, to acquiescence with our own characters as they are, which practically amounts very often to keeping a secret account open with the world, the flesh, and the devil, indulging them up to a certain point now that we feel fairly safe that they will not run away with us altogether. Are we irritable, or stingy, or lazy? Well, we were made so, and we have, we think, other good qualities to make up. But do not we also hear sometimes ghostly footfalls of unknown spiritual enemies? Are there no unexpected temptations, no sudden things that seem to pull us back without our expecting it. Sometimes it seems to me we are actually assailed by what we can only call temptations of the devil—temptations which seem to come to us not from the lower side of our own character but from outside.

Again, when we think of our past lives we recognize certain capacities for good and for evil—certain capacities for good which may not have been properly used. We recognize turning-points in our lives and merciful escapes when we were, perhaps, rather near the edge of the precipice. We recognize the effect on our characters of sudden changes, good and evil fortune, and changes in our circumstances such as come through the change of home, or profession, or of marriage; and the deadening effect of routine, of habit, must come very strongly over us. Even our attempts at self-knowledge often play us false. Self-analysis does not always lead to self-knowledge. Self-knowledge is moral rather than intellectual. And sometimes we may help ourselves by finding out what others think of us. Or again, books of devotion and biographies many people find very helpful—tracing the career of some good and great man or woman, and contrasting them with ourselves. But the best help of all is to think about the life of Christ—the life of Christ as it is described in the Gospels. But remember also this—that Christ has not left the earth; He is not far from every one of us. He by His Holy Spirit, who is really only Himself in another form, calls all things to our remembrance whatever He said upon earth. We know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And the Spirit Himself beareth witness with our spirit that we are children of God.[1]

Twenty-first Sunday after Trinity.

The Second Watch.

'Blessed are those servants, whom the lord when he cometh shall find watching. . . . And if he shall come in the second watch . . . and find them so, blessed are those servants.'—Lk $12^{37f.}$.

Twice over Jesus repeats the phrase, 'Blessed are those servants, whom the lord when he cometh shall find watching. . . . And if he shall come in the second watch and find them so, blessed are those servants.' It is as though this spirit of persistent fidelity and self-denial were singled out as exceptionally rare. Jesus had just told the disciples, 'Where your treasure is, there will your heart be also.' If their minds and hearts were really in their work, he continues, they would be setting their Lord's interests above their own; even in the dead of night, when it was hardest to keep awake, with no outward stimulus, with little or nothing to remind them of their duty to Him, they would be showing their devotion by behaving as those who lived for more than could be seen, and who were thinking constantly and chiefly of what their Lord had a right to expect from them.

1. The primitive Christians were tempted by their belief in the near advent of Jesus, either to be excited and feverish, as if the crisis were imminent, or to grow presumptuous and careless, as if it were a remote contingency which justified them meanwhile in taking things easy. These words of Jesus are addressed to the latter danger. 'The sense of security,' George Eliot once wrote, 'springs from habit rather than from conviction, and for this reason it often subsists after such a change in the conditions as might have been expected to suggest alarm. The lapse of time during which a given event has not happened, is, in this logic of habit, constantly alleged as a reason why the event should never happen, even when the lapse of time is precisely the added condition which makes the event imminent.' For ourselves, though the form of this duty of watchfulness has altered, the spirit of it remains. The religious significance of that ardent belief in the second coming of Jesus which controlled the Early Church lay in the fact that it expressed vividly the entire dependence of the Christian situation upon the person and will of Jesus Christ.

We have no right to act or think as if we were independent, or as if we could afford to take our cue from natural impulses or our conventional environment. Then, as now, the plausible temptation was to estimate life by appearances. In every age people can forecast, as they think, what is likely to happen within certain limits; from observation and experience they consider themselves pretty good judges of how things will go, and in what way the moral processes of life will be worked out in their own case. To some extent this is reasonable enough. There are general lines of providence which only the dull and stupid can miss; the will of God is manifested repeatedly to the sagacity and insight of those who have eyes to see. But this kind of foresight may readily degenerate into moral presumption, and it does so whenever we slip into the habit of reasoning that life can be gauged beforehand with such accuracy as to relieve us at certain periods from the sense of entire dependence upon the will of God. Had we some calendar of providence, by means of which we could reckon beforehand when we would require to be on our guard, and when no demand would be made, it would weaken our sense of dependence upon the living God. But we live under a discipline of the indefinite. Who can fail to note on almost every other page of history and experience a warning against false security? It is the peril of the second watch, when we are apt to relax our vigilance because we expect nothing to happen and because it is particularly difficult to cherish any other kind of expectation.

2. Something does happen, in many cases. It may take the form of *temptation*, for example. The power of temptation depends largely on the condition in which it finds us. Any one who has been slackening the practice of prayer, or accustoming

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[1] W. R. Inge, in *The Christian World Pulpit*, cxiii. 205.

himself to insidious habits of self-indulgence and inconsistency, is apt to fail at the critical moment, and his failure reaches back to previous laxity in his personal religion. Horace Walpole notes that during the American revolution the citizens of Boston raised a special army of sixteen thousand men, who were called 'minute-men,' because they were to be ready for active service at a moment's notice. The safety of our religious character is in being 'minute-men,' who cannot be surprised by any sudden onset of temptation.

It is the same with *opportunities*. They do not always announce themselves beforehand. They may surprise us during the second watch, and nothing is more easy than to miss them by being unknit and loose and careless. It is only by maintaining a temper of keenness and self-denial and prayer during this second watch that men and women can equip themselves for any opportunity that may arrive sooner or later.

The crisis always brings an inspiration of its own. Such moments stimulate the mental and the moral powers of any man who faces their demand. But only if he has already been careful to exercise that 'constant influence' of an alert, conscientious spirit upon the unromantic tasks of ordinary life. It is vain to count upon the 'sudden brightness,' as if that would invest any one in a given emergency. The heightening of the mind, the clarifying of the judgment, the reinforcement of the will, which frequently mark a man's experience at some crucial point, are simply the result and the reward of undeviating faithfulness during the common days beforehand.

3. Life has many phases which correspond to the second watch of the night, when it is particularly difficult to maintain personal religion, or at least when there is less help than usual in our environment against the inertia which threatens to overpower the spiritual sense. Personal religion never can afford to depend very much upon the aid of circumstances or the tone of contemporary life, but at times there is hardly anything to encourage it, or to whet the sense of our relation to the unseen Lord. Undisturbed prosperity, a period of moral reaction, or uncongenial surroundings, may deaden almost every incentive to the practice of the spiritual life, till the atmosphere becomes heavy and drowsy. Though it is always a temptation to take life into our own hands, there are special periods when the feeling of responsibility to God perceptibly wanes, and when we imagine it is not only possible but legitimate to shrink from hardship and to attend to our personal tasks and ambitions as if these were of primary importance. Christ recalls us from such errors to that consciousness of a bond which stamps the Christian vocation. There is an old saying of Christ, which was current in the Early Church, to this effect: 'In whatsoever things I find you, by these will I judge you.' The Lord is repeatedly coming to men and judging them thus. Men and women are found by the opportunities of the moral life, and where they are found is their judgment. Their seriousness or their carelessness, their obedience or their self-will, their temper of devotion to the Lord's interests, or their self-indulgence, that is what stamps their quality. The significance of such critical moments lies not so much in themselves—they are often comparatively obscure or even trivial—as in us, in the condition where God finds us.

The attitude of the Christian is not explained by the environment which accounts for the ordinary life of men. It is not always helped by its surroundings. Its meaning lies in relationship to an unseen Lord and in something that has passed between the Lord and His servants. His word must stand against the world's. The second watch is a test of our devotion to Him and to His interests, just because it bids our nature acquiesce in our surroundings. To wait for the Lord, or upon the Lord, is not difficult amid the sounds and sights of the first watch. That is a comparatively easy period, when good impressions are made and devotion is as yet an impulse. But the impulse soon gets tested, and if it is no more than a fitful impulse which has stirred the feelings but never worked itself down into the will and enabled us to break if need be with accepted views and habits, it dies down in the course of the second watch, when the initial stimulus is gone and when life is thrown back upon the sheer power of believing, by means of reverence and self-denial, in the unseen Lord.

For those who may have to stand the second watch, the word is: Let us rally our sense of being trusted by God. The meaning of our life to-day as well as yesterday lies nowhere but in our relation to Another's will. Let us light the lamps of duty, self-control, prayer, and love, and keep them burning through the dark hours of the watch.

That which I chose, I choose;
  That which I willed, I will;
That which I once refused, I still refuse.
That which I chose and choose
  And will is Jesus' will.[1]

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[1] J. Moffatt, *The Second Things of Life*, 117.

The Historical Method and the Preacher.

By Professor John E. McFadyen, D.D., Glasgow.

I.

The historical method has come to stay. It is the method which sets a book or a passage against its historical background and determines its meaning by its relation to that background. Its real meaning is the meaning it bore for the man who wrote it and within the circumstances under which it was written. The better we know the writer and his times, the closer shall we come to his meaning; and conversely, if the passage be unambiguous, it will contribute to our knowledge of him and of them. The true meaning of a passage can never be decided by individual caprice or intuition, and just as little by the pronouncements of Popes or ecclesiastical councils; it can only be determined by first securing an accurate version of the original text and then by interpreting it in accordance with the laws of grammar and psychology and in the light of its historical origin.

Unfortunately, however, the exact historical background is often difficult to determine. Considered as a literature reflecting the experience of the Hebrew people for over thirteen hundred years, the Bible is of pathetically meagre proportions. With the scanty means at our disposal the most scientific study, conducted by the most competent and conscientious scholars, leaves many problems both of major and minor importance unsolved. Minor problems of text, authorship, and historical origin, about which no sort of unanimity has yet been reached, could be numbered by the score. But an equally radical difference of opinion prevails even on problems of fundamental importance for a true appreciation of the development of Hebrew religious thought.

Is Criticism Bankrupt?

The Decalogue.

No one will question, for example, the importance of the Decalogue as one of the most significant expressions of Israel's faith. But a long and fierce battle has been waged—and it is by no means over—both as to its real teaching and its historical origin. Some scholars maintain that, in its emphasis on the moral aspect of religion and its indifference, if not hostility, to the cult, it is a compendious expression of the spirit and teaching of pre-exilic prophecy. But here a multitude of questions arises. Is it true that the prophets were implacably hostile to the cult? Many scholars answer this question with a confident affirmative, to others such a religious attitude on the part of any ancient man seems inconceivable. But granted that the prophets were hostile to the cult, is the Decalogue equally so? Does it imply that the only true expression of man's regard for God is within the sphere of social ethics? This interpretation of the Decalogue is felt by many scholars to be inadequate: they believe that, while its glory is that it lays supreme emphasis upon the moral expression of religion, it not only does not condemn the cult, but, in the first four commandments, even presupposes it. If, however, we may regard it as, in its moral emphasis at any rate, a true expression of prophetic teaching, is it an anticipation or a summary of that teaching? On our answer to that question will depend our whole view of the development of Hebrew religion, for, put in another way, the question is whether it was Moses or the eighth-century prophets who, under God, created what we know as the prophetic type of religion. Are the prophets innovators, or are their feet treading in the ancient paths made centuries before by Moses? Meinhold has recently poured scorn on the view that the Decalogue can be of Mosaic origin. Barton conjectures that 'the impetus to its compilation was given by Elijah and that it was compiled among his disciples,' some of its features being possibly suggested by the trial and execution of Naboth and the confiscation of his property by Ahab and Jezebel. Steuernagel believes it to be an 'exilic catechism,' answering the question how Jahweh was to be served in the strange land. Mowinckel, who believes that it shows prophetic influence but that, if it had been drawn up during the Exile, it would in all probability have enjoined circumcision as well as Sabbath observance, argues for an origin among the disciples of Isaiah within the period between that prophet and Deuteronomy. He goes, indeed, so far as to say that 'considered as the work of the Mosaic period, the Decalogue would be quite inexplicable, and, were such an hypothesis to be admitted, the whole subsequent history would become incomprehensible.' And yet there are many admirable scholars who, working by equally critical methods, strenuously defend its Mosaic origin. Here, then, is a sufficiently bewildering variety of conjectural origins—1225 (or possibly two centuries earlier), 850, 650, 550—each believed by different scholars to be the only reasonable date for a document, on the historical origin of which our whole conception of the development of Hebrew religion turns.

Deuteronomy.

Another question of incalculable importance for our appreciation of the literary and religious development of Israel is the date of Deuteronomy. Sir George Adam Smith has happily characterized this book as the pivot of Pentateuchal criticism. It is that, but it is more: it is the pivot of Old Testament criticism generally. To understand why it has been lifted out of the Mosaic period and placed in the seventh century between Isaiah and Jeremiah is to begin to have an intelligent understanding not only of the literary process which issued in the Pentateuch, but of the literary influence of Deuteronomy on Ezekiel and on the historical books from Joshua to Kings, and of the religious influence of its ideas upon the whole subsequent history of Judaism. If anything in Old Testament criticism has till recently been held to be certain, it is that Deuteronomy belongs to the seventh century, that it was the basis and inspiration of the reformation of Josiah in 621, and that its chief demand was for the abolition of the local sanctuaries scattered throughout the land and the celebration of the worship at the Jerusalem temple.

Within recent years, however, every one of these positions has been roundly denied. Hölscher, believing the book to be saturated with an impracticable idealism which has no relation to historical realities, regards it as the law which was to regulate the life of the new community in Palestine after the return from Babylon, and sets it about the year 500 B.C. The reformation of Josiah, he holds, consisted not in the abolition of the high places but only in the purification of the worship at Jerusalem, and with that reformation Deuteronomy, which was not then in existence, had nothing whatever to do. Dr. Welch, on the other hand, who also believes that the book had little or nothing to do with the reformation, argues that some of the Deuteronomic laws go back to a period from three to four hundred years before the reformation, that except for 12$^{1-7}$ Dt contains no unambiguous demand for the centralization of the worship at Jerusalem, that it recognizes the legitimacy of the numerous Jahweh sanctuaries with which the land was dotted, and demands only that Hebrew worship be restricted to those sanctuaries, regulated there according to the true Jahweh tradition, and so preserved from the infection of the Baalism which held sway at the Canaanite sanctuaries. However reassuring it may be to know that other scholars, such as König, Gressmann, and Budde, who differ in so much else, agree in the commonly accepted view of the purpose and date of Deuteronomy, it is undoubtedly disconcerting to find that views which differ so radically not only from this but from one another, can be sincerely held and skilfully defended.

The Servant of Jahweh.

Another important question on which opinions differ widely is the identity of the Servant in the so-called 'Servant of Jahweh songs' in Is 40–55, of which the longest and most familiar is 52^{13}–53^{12}. Popular opinion has long regarded the subject of these poems as an individual: the elaborate personal detail seems to it to render any other interpretation inconceivable. The collective interpretation, however, has never lacked supporters. They believe that the Servant of the songs is the same as in the body of the prophecy, where beyond any question the Servant is Israel, the people (cf. 41^{8}), and there is a natural presumption in favour of this identity, as it is reasonable to interpret the ambiguous by the unambiguous. There is at the moment a perceptible reaction in favour of the individual interpretation, but the figures suggested range all the way from the sixth century to the second—Jehoiachin, Zerubbabel, the martyr Eleazar of 2 Mac 6. The two most recent conjectures of this type are those of Mowinckel and Sellin, the former identifying the Servant with the prophet himself, the latter with the martyred Moses come to life again. Is 53 does not necessarily lose on the collective interpretation, it might even be held to gain; as the penitent confession of the nations for the wrong done to Israel, it would be the crowning proof that Israel's task of winning the world for Jehovah had been triumphantly accomplished. But who is to decide among these competing possibilities?

Habakkuk.

Another problem on which within recent years there has been a notable change in critical opinion is the date and historical background of Habakkuk.

The sequence of its various sections has always been a source of perplexity, which some scholars have attempted to remove by transposition. Generally speaking, however, the book is supposed to fall a little before or a little after the battle of Carchemish in 605; Habakkuk would in that case be a contemporary of Jeremiah. At first he welcomes the Chaldeans, *i.e.* the Babylonians, as ministers appointed to execute the wrath of God for wrongs perpetrated within or upon Judah, but, as he views their ruthlessness at closer quarters, he repudiates them with horror and seeks refuge from his despair in a new vision of the purpose of God. Duhm, however, and other scholars following him, argue that the devastating horde of ch. 1 is not the Babylonian army of the seventh century, but the Greek army of the fourth, and that the world-conqueror so sternly denounced in ch. 2 is not Nebuchadrezzar, but Alexander the Great. This interpretation, while it has the disadvantage of resting upon an emendation,[1] does certainly meet some serious difficulties which attach to the common interpretation—for example, the inapplicability of the description in 1^{5-11} to the Babylonian army and its peculiar appropriateness to the army of Alexander. An allusion to that great conqueror and to the problem created for faith by his world-conquest would be as natural as it would be welcome on the pages of Old Testament prophecy; but if we are right in seeing him in the Book of Habakkuk, we have been wrong for centuries in postulating a Babylonian background for the book.

Job.

A problem of interpretation—this time psychological rather than historical—is raised by the Book of Job. Does that magnificent discussion solve, or even attempt to solve, the problem with which it deals of the meaning of suffering? Those who believe that it does appeal to the speech of the Almighty in chs. 38 and 39, which brings before the eyes of the perplexed and desperate patriarch the amazing panorama of the universe. Certainly in those chapters, if anywhere, we may look for a solution, and it is not impossible to find in them a few faint hints of the wisdom and the love with which the world is governed, but it must be confessed that in the Divine speech the power and the mystery behind the world are more obvious than the love, and Hans Schmidt may be right in suggesting that that speech is but a brilliant expansion of a single majestic word (40^2), in which the Almighty does not condescend to give even a hint to the tortured hero of the principles on which He governs His world at all. In that case the book offers no solution: the spirit of it, though nobly reverent, is essentially agnostic. The conclusion of the whole matter is, 'Behold, we know not anything,' and all we can do is bow before the inscrutable.

The New Testament.

It will be enough here to remind ourselves that in the New Testament no less than in the Old there are problems of origin and historical background on which scholars are far enough yet from achieving unanimity. Not to speak of the Book of Revelation or the Epistle to the Hebrews, who can tell us for certain where to place the Fourth Gospel or how much weight is to be given to its record of the deeds and words of Jesus? Is it a late reminiscence of Him, coloured by long and loving reflection—a discussion of problems that faced the Early Church but that had not in that form been raised in the lifetime of Jesus? Or are Garvie and Burney right when they reach, along very different roads, the conclusion that much of the Gospel is early and may well have practically contemporary value?

The Psalms.

The perplexity attaching to these larger problems is often not one whit less when we restrict ourselves to a smaller area. Nowhere is the difficulty of discovering an exact historical background more exasperating than in the Book of Psalms. The day is past when scholars expend their ingenuity in the attempt to discover in the life of David appropriate occasions for individual psalms, but the most sympathetic study of the psalms themselves usually fails to disclose their historical secret, if they have one. We say 'if they have one'; for the late J. P. Peters maintained that the psalms are not 'occasional poems to celebrate some historic event,' but 'hymns composed or used for liturgical purposes.' The 46th Psalm has frequently been associated with Sennacherib's fruitless blockade of Jerusalem, and a vivid sermon can be preached from it by one who keeps this incident before his imagination. But the stimulus to this homiletic treatment of it is withdrawn, if Peters is right in believing that the psalm was written not for the Jerusalem temple but for the sanctuary of Dan, to which alone is applicable the phrase 'the streams that make glad the city of God,' recalling as it does the springs of the Jordan; or if Gunkel is right in interpreting the psalm eschatologically as Jerusalem's song of hope and faith in contemplation of the day when Paradise in all its wonder and glory will again appear upon the world, in which case the river that gladdens the city will be the river of Paradise. With the 46th Psalm is usually associated the 48th, as celebrating the deliverance from Sennacherib. 'In spite of scorn and sensuous promise from Rabshaḳeh to Renan,' says Sir George Adam Smith,[1] 'let us lift the hymn which these silent Jews at last lifted from the walls of their delivered city.' And he proceeds to quote the last three verses of the psalm. But Duhm treats it as a pilgrim psalm, sung by pilgrims who had travelled to Jerusalem to take part in one of the great feasts; on this view the appeal in the verses quoted to walk round the city and mark well her bulwarks is not the poet's appeal to mark how completely the city had been preserved from destruction, but the pilgrim's appeal to his fellow-pilgrims to mark the city's glories, that they may be able to recount them on their return and pass on the tale to posterity.

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[1] Of *Chaldeans* into *Kittim* in 1^6.

The endeavour to discover a historical background for particular psalms has fastened with alacrity on the words 'enemies' and 'adversaries.' If in any given psalm we can discover who these are, we might be supposed to hold the secret of its origin in our hands. But in view of the meagreness of our knowledge of practically every period of Hebrew history, this discovery is no easy matter, and conjectures range all the way from pre-exilic to Maccabean times. The case is rendered still more complicated by the precarious condition of the text and by the ever-present possibility, in some cases amounting to a certainty, that an older text has been adapted to a later situation. The *proud* oppressors, for example (גאים), who would be aristocratic and possibly renegade Jews, appear to have been sometimes transformed into גוים (the nations, heathen); this has the effect of setting the persecutions upon a larger stage, on which Judah and the faith she stands for are faced by a hostile heathen world. But the historical interpretation of such psalms is affected to the core by the view recently advocated by Mowinckel and supported by Nicolsky that the enemy in many cases, *e.g.* in Pss 58 and 59, are no other than magicians or the evil spirits whose servants and instruments they are. On this view these psalms might belong to almost any age, some of them may even be extremely early, and in any case the search for their historical origin is vain and futile.

HOMILETICS AND HISTORY.

Doubtful History.

In view of these enormous divergencies of critical opinion on every area of Old Testament literature, the preacher might well be excused for raising the question whether the critical method is not bankrupt. In point of fact the divergencies do not discredit the method. They are entirely explained by the paucity of our data: if we knew more, the margin of uncertainty would be correspondingly less. But these divergencies do certainly raise in an acute form the question of the relation of homiletics to history. Is the conscientious preacher bound to consider his text in the light of its historical setting? And if that setting is thoroughly ambiguous, as we have seen it frequently to be, is he to expound it in the light of the setting which seems to him most probable? If the probability be in his own mind a very long way from certainty, will the confidence and conviction of his utterance not be impeded? Or is he justified in leaping across the chasm to what seems to be the vital religious truth of the passage, without making any attempt to build across it the bridge of historical interpretation? Is preaching upon a historical incident invalidated, the moment the historicity of that incident falls under suspicion—still more, if the preacher has reasons for regarding it as definitely unhistorical? Suppose, for example, he doubts or disbelieves the story of the combat of David and Goliath and regards it merely as a 'midrash' or edifying tale, can he with a good conscience build his sermon on the incident, knowing as he does that most of his hearers believe the story and believe that he believes it? He may have reasons satisfactory to himself for doubting it. He may note that the David of the story is a shepherd boy, while the David to whom we are introduced in an earlier part of the narrative is already a man of war (1 S 16^{18}); or he may note that the David of the story is an entire stranger to Saul, whereas not only has he already been at Saul's court, but Saul, we are told, loved him greatly (16^{21}); or—more serious still—he may have noted that another narrative assigns the honour of slaying Goliath not to David but to another, Elḥanan (2 S 21^{19}). Is the preacher debarred from using quasi-historical narrative as the basis of his lessons and appeals, if the facts recorded be not facts? A less familiar illustration of this difficulty occurs in the story of Jehoshaphat's encounter with a large hostile army (2 Ch 20). Before the battle he offers an earnest prayer which concludes with a confession and an appeal: 'O God . . . we have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon Thee' (v.[12]). Every born preacher would instinctively fasten upon so promising a text, but he might pause if he remembered that, according to 17[14-19], this king, who has 'no might,' is master of no less than 1,160,000 men. If he has any instinct for historical probability, he must ask himself if this is a likely prayer to be offered by a king who had so colossal a force at his disposal; and he will ask it all the more readily that in the far earlier Book of Kings there is no support for this prayer. The Chronicler's invention, if it be an invention, of such a prayer at such a point in the narrative, does credit to his piety and incidentally illustrates the growing importance of prayer. But the point we are raising now is whether a preacher, who doubts the historicity of this prayer, can conscientiously use it in its present historical setting.

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[1] *Isaiah* (revised edition), vol. i. p. 366.

(*To be continued.*)

On Re-reading Bunyan.

By Eleanor Anglin Johnson, Guiseley, Leeds.

The minds attracted by Bunyan and the paths of approach to him are so various that this year's articles could be most diverting if only each writer could forget all that has been written previously about the great dreamer and would concentrate on the ways he, as an individual, has been regaled. For not many writers can claim the universality of appeal that this man can claim. Perhaps England can boast of only two books which the innocent and sophisticated alike can enjoy with equal, though diverse, relish—Swift's *Gulliver's Travels* and Bunyan's *Pilgrim's Progress*. For almost three centuries now children and old folk, learned and unlearned, believers and unbelievers, strong minds and weak, have drunk the fresh waters of the *Pilgrim's Progress* in hearty draughts. This water has not grown insipid nor stagnant in the light of modern theology, nor does the man who has loved the book's giants and adventures as a child find them messageless to him at a later stage, for it is one of the book's remarkable virtues that it provides food for every stage of our growth. I found many changes—changes in my own spiritual and mental perspective—as I re-read this book lately. Let no one say, 'Oh yes, I know the *Pilgrim's Progress*; I read it years ago.' That is not enough; we must read and re-read it or we shall be out of date with our own selves. Bunyan discovered long before Mark Twain that 'there is a deal of human nature everywhere'; he was an acute psychologist long before psychology had its now stale nomenclature. He is a rich mine for the imaginative novelist, and still more, a clear mirror for every man, if each would stay to look earnestly, remembering what manner of man he is. It is said, 'Parts of Bunyan are fine, but most of those long dialogues on theological questions are long since out of date. They have neither interest nor message for to-day.' But because of recent experience I dare not acquiesce: for just lately as I re-read the book sentences here and there in those long dialogues 'stabbed my spirit broad awake'; thoughts there, couched perhaps in quaint language, came fresh and attractive to my twentieth-century mind. I made companions, too, of people I overlooked some little time ago; with some I found myself in humiliating kinship, with others I was fain to walk because of a beauty in them I had not noticed before. I found myself often with Ignorance—he had a strange fascination for me—and 'the way to hell even from the gates of Heaven' did not seem so impossible a bypath as it did some years ago. The fatal sin of Ignorance was the sin of arrogance, and I rather fancy he is the unacknowledged comrade of most people over twenty-five. Our cry is that of Ignorance, 'I will never believe that my heart is thus bad.' Like him, we have failed to see a vision of holiness; we compare our ways, with futile complacency, with those of our fellows instead of with a higher Righteousness. Bunyan knew his Ignorance well, and long before Tennyson wrote:

> Forgive what seem'd my sin in me,
> *What seem'd my worth since I began,*

the old Puritan makes Christian say, 'God knows us better than we know ourselves, and can see sin in us when and where we can see none ourselves; . . . all our righteousness stinks in His nostrils, and He cannot abide to see us stand before Him in any confidence, even in our best performances.' The final abandonment of Ignorance is subtly given.

No pitfall threw him in this world: he had been born in the town of Conceit, and came upon the Way by 'a fine, pleasant, green lane'; he seems to have slipped through life contentedly enough, and when he came to the River 'he soon got over, and that with half the difficulty which the other two met with.' But when he reached the Celestial City itself he found himself an alien; he had 'ignored' Holiness all his life and must be, perforce, an outcast from the Holy of Holies. So Ignorance perished, but he left a numberless progeny.

I used to think what fools By-ends and his companions were to walk straight into the trap of Demas 'at the very first beck.' Here they are to-day, cheats, gamblers, speculators, gross men candidly 'out for money,' not minding if they do break their necks at the mine. Of course they are fools; it needs no Bunyan to tell us that; their fate will never be ours. But it is those others described in pungent words that set our superior consciences agog. By-ends and his companions are not the only fools lost at that little hill called Lucre—'others going too near the brim of the pit, the ground being deceitful under them, broke, and they were slain. *Some also had been maimed there, and could not, to their dying day, be their own men again.*' It is this 'maiming' that is pitiably common; for a little dig in the Silver Mine (Bunyan does not even make it Gold), parents cramp their children's minds or baulk their aspirations, musicians compose jazz, writers 'prostitute the muse,' as Dryden said in a repentant moment, men and women everywhere drop their flags, and those who should be sane become fools. Demas, 'gentlemanlike,' calls us at almost every turn 'with a little pains to provide richly for ourselves,' and the covetous spirit in all of us listens, sometimes too long. There is only one way to deal with Demas; we must not hesitate or dawdle for a moment; we must, like Christian, answer him 'roundly'—'Demas, thou art an enemy to the right ways of the Lord; . . . it is but a devilish prank that thou usest,' and so go on our way.

I remember, too, that in younger days I was amazed to find that 'grown-ups,' like Christian and Hopeful, were punished for forgetting. The famous passage puzzled and amused me; 'He asked them then if they had not a note of Direction for the way? They answered, Yes. But did you not, said he, when you were at a stand, pluck out and read your Note? They answered, No. He asked them, Why? They said, They forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer? They answered, Yes, but we did not imagine, said they, that this fine-spoken man had been he. Then I saw in my dream that he commanded them to lie down, which when they did, he chastised them sore, to teach them the good way in which they should walk, . . . so they thanked him for all his kindness and went softly along the right way.' It does not puzzle me now, but it still makes me smile, sometimes broadly and sometimes awry. I am just coming to the conclusion that most of the evil in the world is wrought, not by deliberate turning aside, but by forgetting. But it is no excuse to the Shining One to say, 'We forgot'; he has a whip of small cords for forgetters. Yet, as Bunyan himself says:

> Some things are of that nature as to make
> One's fancy chuckle while his heart doth ache,

and we can almost hear the author's conflicting sighs and laughter in this episode.

But the pilgrims do not all of them remind us reproachfully of ourselves, and when I look for comfort rather than upbraiding, when I long to tip the scales against a covetous or conceited spirit and to breathe 'diviner airs,' I hurry on to the Second Part. There is young Mercy 'with her Virgin face,' youth at its sunniest, tender but ardent, humble but greatly daring, making her 'lumbering noise' at the Wicket-gate and earning from its Keeper 'a wonderful innocent smile.' There is Master Ready-to-halt and Master Feeble-mind who

> Though weakness was their chance,
> Yet sometimes one could sing, the other dance.

There is Master Fearing, that 'most troublesome pilgrim,' braver than many a bolder-faced one, he who, fainting in soul at every step, 'would not go back again neither,' who, in the Valley of Humiliation, 'kissed the very flowers that grew there,' and in Vanity Fair waxed so hot against their fooleries that he would have fought all the inhabitants.

It is in this second part that the lovely description of the Valley of Humiliation appears, one of the most exquisite pieces of prose ever written. 'Here a man shall be free from the noise and hurryings of this life. All states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man is not to be so let and hindered in his contemplation as in other places he is apt to be. This is a valley that no one walks in save those that love a pilgrim's life; . . . men have met with angels here, have found pearls here, and have in this place found the words of life.'

I remember that in my childhood I thought the Shepherd-boy dull after the excitements of giants and fire-belching rocks, but now his song seems the essence of sanity.

Ignorance and By-ends never passed through this valley, but Mercy found that its pleasant air 'suited her spirit'; between it and Master Fearing 'there was a kind of sympathy,' and in these bustling days there is no one who does not need to pace its quiet fields sometimes.

I found, too, on this re-reading of the book innumerable things that escaped me before. The dreamer only introduces himself once or twice, but when I had finished the story this time I turned to his portrait and then to the versified prefaces. What wit, what sympathy, what laughter, what suffering, what generosity and grace of spirit lay behind that homely English countenance. Like every one else, I had always 'known' him to be a most wonderful man, an illiterate tinker, a stubborn preacher, one of the most famous of Englishmen, but meditating on his life and then on his writings I suddenly realized how great a man he was. Dr. Alexander Whyte made a profoundly wise and a profoundly Christian remark when he advised his son, 'Rather let error live than love die.' Bunyan forestalled these words with action when he wrote the *Pilgrim's Progress*. If ever a man had 'cause and will and strength and means' to write a bitter polemical allegory he had, and he refrained. This freedom from bitter polemics is extraordinary, considering the age and the condition in which he wrote. Milton, that impetuous, candid soul, marred the gentle theme of his 'Lycidas' with most ungentle words on theology. They spoil the flow of the poem for ever, breaking its beauty with a harsh cross-current. Bunyan does not fall into that dark snare; bitterness towards those of different theology, in spite of his greater suffering at their hands, never bursts out discordantly. Since the world began, more rancour has been expended on theological subjects than on any other, and yet somehow this man, writing in dialogue on a subject the most provoking, writing in a vexed age when tolerance was to be found only in rare spirits, somehow escaped the great pitfall and pointed men the way to his Celestial City with an accent as engaging as his Lord's. To write without venom and petulance in a persecuting age is a gracious achievement, especially for a man of ready wit. But Bunyan had two gifts, not granted Milton, that explain the generous tenor of his writings—simplicity of soul and shrewd humour. These are obvious to the merest skimmer of the story only, for he practically asks us again and again to laugh at his Pilgrims, and he laughs at them himself. But those who read the delightful versified Apology for his Book (both first and second parts) find that his humour is big enough to laugh at itself, and his simplicity so open-eyed and instinct with mother-wit that it knows its own merits as well as the thoughts of all his readers.

I used invariably to ignore those prefaces; the little I glanced at seemed to be outrageous doggerel. They *are* for the most part doggerel, versified prose, but it is Bunyan's prose, all of it pithy, lucid, vigorous, and some of it with a beauty and wisdom that stir the imagination and act like a tonic on the mind. They are so characteristic of the man that it is to our loss to avoid them. Besides, they are the dreamer's gracious and personal introduction to his immortal Dreams:

Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Dost thou love picking meat? Or wouldst thou see
A man i' the clouds, and hear him speak to thee?
Wouldst thou be in a dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldest thou lose thyself and catch no harm,
And find thyself again without a charm?
Wouldst read thyself, and read thou knowest not
  what,
And yet know whether thou are blest or not,
By reading the same lines? O then come hither,
And lay my book, thy head, and heart together.

O rare John Bunyan!

Recent Foreign Theology.

Varia.

The periodical literature which reaches me from Germany shows that the German churches are abandoning the isolation which largely marked them in their subordination to the State, and are exchanging a national horizon for an international. The Lausanne Conference continues to receive an attention in some religious circles which it does not generally command in this country. Alfred von

Martin has issued a sixty-four page pamphlet[1] in which he brings the discussions under a searching scrutiny from what we would describe as a 'high-church' standpoint; but which he would prefer to call an evangelical catholicity. Owing to the papal prohibition of the co-operation of Roman Catholics in the quarterly *Una Sancta,* it has been given up; but its place has been taken by a new journal *Religiöse Besinnung,* issued by the same publishers, and described as 'in the service of Christian deepening and œcumenical understanding.' By a deeper spiritual life it seeks to further a closer unity among Christians. The first number includes a correspondence between Hans Ehrenberg, a professor at Heidelberg, and Sergij Bulgakow, a Russian refugee now in Paris, on Eastern Christendom and Protestantism, which shows how far apart the two types are although the intention is better understanding. An article on 'Religious Realism' by Karl Buchheim demands that the differences among the churches should be exposed in loving truthfulness, and not concealed in a premature sentimental synthesis, even although he recognizes that the three dangers which threaten the Church are nihilism, paganism, and its own divisions. The editor, Dr. Georg Boss, discusses the papal encyclical to show 'how steep is the way' to a true religious unity. Paul Schorlemmer pleads for the preservation of 'catholicity' in worship, the expression of the Church's unity and continuity. These references will indicate the distinctive character of this publication. The papal encyclical has awakened widespread interest, and the religious weekly, *Das Evangelische Deutschland,*[2] has secured a number of articles dealing with it; among other contributors are the Archbishop of Upsala, Dr. Nathan Söderblom; and Archbishop Germanos, Metropolitan of Thyatira, both of whom find in the exclusiveness of Rome an incentive to closer communion and co-operation among the other churches. Their articles have been collected in a pamphlet, *Kritische Stimmen.*[3] This more international horizon in Germany shows itself in a growing interest in the Orthodox Church of Russia. Bertram Schmitt of Kattern, near Breslau, issues a small monthly of forty pages called the *Western-Eastern Way*;[4] and the second number deals mainly with the significance of Wladimir Solowjew, who aimed at a reunion of Christendom under the papacy. The object of the publication is to acquaint German-speaking Catholics (Roman) with the spirit and the religious type (*Religiosität*) of the East, especially Russia. Concerned with Russia also, but with an outlook embracing not only Oriental Christianity but Islam and the problems of Asia, is the bi-monthly *Das Orient,*[5] the sub-title of which reads 'the religious and secular vital forces of the East.' The dominance of the interest in Russia is shown by the fact that about half of this number deals with it, the religious situation and the problem of nationality in Soviet Russia.

Dr. Adolf Keller, secretary of the Central Bureau for the relief of the Protestant Churches on the Continent, and now director of the newly founded Social Research Institute in Geneva in connexion with the Stockholm movement, who knows the churches of the Continent as few if any others do, chose as the subject of his inaugural lecture at the theological faculty of the University of Zürich 'The Essence and the Form of Community in the Church.'[6] He discusses the present situation as marked by a criticism of the form of the Church by the standard of its essence. His standpoint is indicated in his closing sentences: 'The Church is never an actuality, a realisation of its essence, but an article of faith, a hope. Its essence will not be fulfilled by a mere return to old forms, whether of creeds or polity. The way of the churches to the Church rather leads forward in the hope of the living guidance of the Holy Spirit, promised to her. Veni Creator Spiritus.'

The difficult situation of the Church in Germany is very frankly stated, and a remedy for its disease is proposed by Dr. Erich Stange in his *Volkskirche als Organismus.*[7] The abandonment of the worship and the work of the Church has gone very much further in Germany than in Great Britain, and the estrangement seems deeper. Although the connexion with the State has been severed, the writer does not abandon the Lutheran ideal of the Church as embracing the nation, and does not adopt the 'free church' ideal of the Church as a voluntary community. While the Church must continue to carry on its ministrations in baptism, marriage, and burial to all who are willing to accept them, and must regard as within its wider membership all who do not expressly disown it, there should be formed an inner core, an organism of those who are genuinely Christian by personal conviction and character. This of itself will not lead to the 'free church,' as this core will not separate itself from the wider community. No attempt is to be made to distinguish believers and unbelievers, as such a judgment rests with God alone; but to associate more closely with one another those who are earnest in Christian life and labour will provide the Church with 'a remnant,' which if the wider community falls to pieces, will remain unbroken. It is the pastor's task to educate as many as he can for this inner core, this organism. With such a community around him, educated to take its place, and do its work in the Church, the pastor will be better able to carry on his task of preaching the Gospel, to win others to this Christian life. As a means towards this end the writer advocates a reform of the preparation for confirmation. To this Church within the Church he would limit the right of voting on Church matters. What he tries to prove is that 'beside the two extremes of an unorganized mass-church and a free church, there can be still a third: an organically articulated people's church (*Volkskirche*).' It is interesting to find in Germany such an endeavour to adapt to the present condition the Lutheran conception of the national Church, rooted in an aversion to the 'free church' ideal. Whether in this way or another we must pray and hope that the Church in Germany will find some solution of its great problem.

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[1] *Die Weltkonferenz von Lausanne*; Fr. Frommanns Verlag (H. Kurtz), Stuttgart, 1928. Wilfred Monod also discusses this Conference from what he describes as 'the angle of Social Christianity,' his standpoint being that of the more progressive wing of French Protestantism (Alençon: Corbiere et Jugain).

[2] Verlag Ev. Pressverband für Deutschland, Berlin.

[3] Saemann-Verlag, Berlin, W.10, 1928.

[4] *West-östlicher Weg,* von B. Schmitt (Kattern b. Breslau).

[5] Tempelverlag, Potsdam.

[6] *Wesen und Form der Kirchlichen Gemeinschaft* (Vandenhoeck & Ruprecht, Göttingen).

[7] C. Ludwig Ungelenk, Dresden.

In the book, *Deutsche Theologie, Bericht über den ersten deutschen Theologentag zu Eisenach* (*Herbst* 1927),[1] as the editor, Dr. A. Titius, in the preface states, 'one will be able to gain a general orientation regarding the present German evangelical theology, its problems and leading tendencies, as could scarcely be secured in any other way.' In his introductory statement as chairman, Dr. Titius called attention to the fact that this was the first general theological conference. 'Thirty years ago,' he said, 'no one would have held a common scientific conference of all the tendencies of German evangelical theology as advantageous or even as only possible. After we have in this year experienced a comprehensive and valuable expression from representatives of very differently constituted Christian churches of the whole world regarding the ultimate questions of their faith and church life, which was carried through with entire dignity and brotherly accord, it would be out of place to magnify the fact of our assembling together. It goes without saying that we have all a great deal to say to one another, and can learn from one another, and even it also goes without saying that we are not all in everything of one mind, but want to confer with one another peaceably and in a brotherly way. I assume that we all have become in our thinking more churchly than formerly; the indispensable significance of the community of the Church for the continuance of historical Christianity and our responsibility for it have come to our full consciousness; but that must and will not hinder us, in a holy earnestness about the truth and with absolute candour, in speaking about the serious and difficult living issues, which stand on our programme' (pp. 12–13). This is an interesting and important illustration of the influence of the international movements among the churches on conditions within a nation. Would that our insular Christianity would allow itself more to be so influenced! The range of the discussions can be seen from the titles of the papers. In the full sessions the three subjects were: The church problem of primitive Christianity, Luther's view of God, and contemporary Christology. A few sentences may be quoted from the address of Dr. Martin Schulze of Königsberg. 'The divine spirit, of whose working for salvation we have spoken, has also made the man Jesus the mediator of revelation and redemption. In this sense we speak of the immanence of God in Him. That is the principle of the Christology of prominent contemporary dogmatic writers which neither makes the divine a thing, or deifies the man, but rather sees in the divinely constituted personal unity between Him and His chosen and in the assertion of the same in unreserved devotion to the divine will leading him ever deeper down into suffering the secret of the person of Jesus. There is no higher revelation of God than that in the God-filled, and for God's service entirely surrendered personality' (p. 53). The conclusion of the other speaker on this subject, Dr. Gerh. Heinzelmann of Basel, may also be quoted. 'It seems to me that the present needs more than a dogmatically developed Christology, that it should above all again first see Him, through whom God deals with us, the *One*, the *Sole*, the *high* and also the *humble*, in whom the man of to-day, and he first of all properly experiences in faith, despite historical criticism and history of religions, the redeeming activity of God' (p. 67). The Conference was divided into seven sections—Old Testament, New Testament, Church

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[1] Göttingen: Vandenhoeck & Ruprecht, 1928.

History, Systematic Theology, Practical Theology, Science of Missions, and History of Religions, in all of which most valuable material was submitted. Every British theologian who wishes to be abreast of contemporary German theology should carefully study this volume. A matter of special interest in the discussions was the attitude of some of the speakers for or against the 'dialectic' or Barthian theology.

There is one theological question which, as a result of the Stockholm Conference, is being widely discussed in Germany—the meaning of the term Kingdom of God. Last spring a conference of six German and six English theologians discussed the question at Canterbury, and the report appeared in *Theology* for May. Lic. Wilhelm Michaelis [1] has advanced the extreme eschatological solution as regards the teaching of the Baptist and Jesus Himself. Only by the Resurrection and Pentecost, Divine acts, was He constituted Messiah, and so regarded by the primitive community. Another solution of the same problem is offered by Gerhard Gloege in his inaugural dissertation on obtaining the doctorate in the evangelical-theological faculty of the University of Tübingen.[2] What he emphasizes is that the conception of the Kingdom is always *dynamic*, God is always represented as active, 'The frame of the comparison, with which the Kingdom of God is compared, always includes something of living occurrence' (p. 7). It is the conception of God as ruling which is dominant. This royal activity of God is *above time* (*Uberzeitlichkeit*). It corresponds with the conception of the Lutheran theologians of God's activity. 'The divine rule is as the absolute activity of God that which acts by itself and conditions and constitutes all other activity' (p. 20). While this activity transcends the world (*Gegenweltlichkeit*) it is present in time (*Gegenwärtigkeit*) as bringing about salvation, which negatively is the *forgiveness* of sin, and positively *the new life*. This Divine activity is unconditional. The writer does not commit himself to the eschatological solution, as his emphasis is not on the contrast of present and future, but on the contrast between what God is doing and will do and man's activity. He agrees with Barth in making the idea of God central.

ALFRED E. GARVIE.

London.

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[1] *Täufer, Jesus, Urgemeinde: die Predigt vom Reiche Gottes vor und nach Pfingsten* (Bertelsmann: Gütersloh, 1928).

[2] *Das Reich Gottes im Neuen Testament* (Robert Naske in Borna-Leipzig, 1928).

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Contributions and Comments.

St. Paul's Infirmity.

Do we realize the state of learning in a world where spectacles were unknown? Apparently St. Paul suffered, not from blindness, but from gradually failing sight. How many of us suffer likewise; and find that apart from spectacles, books and writing must some day be put aside? Note the pathetic ending to Galatians: 'Look with what big letters I have written unto you in mine own hand.' Those clumsy child-like capitals were the best that St. Paul's failing eyes could trace. It has a bearing as external evidence on the chronology of the Epistles, and Galatians was probably the first. To the Thessalonians, a year or two later, he just added a brief closing salutation, intending to make that his general practice. A similar personal salutation was added to 1 Corinthians and Colossians, and possibly to others without express mention. St. Paul's sight never wholly failed. Perhaps for distant objects it remained clear and keen to the end. But the infirmity was failing sight, with the 'headache' that accompanies overstrained eyes.

D. R. FOTHERINGHAM.

Charing, Kent.

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St. Paul and Empedocles.

THE lines quoted by the Rev. D. John, in the February issue of THE EXPOSITORY TIMES (p. 237), as a parallel to 1 Co 2^9 are extracted from a quotation from Empedocles by Sextus Empericus [ii A.D.], *adv. Mathematicos*, vii. 123. They should have been so printed as to reveal the hexameter οὗτως . . . ἐπακουστά; and were cited as illustrative of the N.T. passage by J. A. Fabricius at the beginning of the eighteenth century; and by Lightfoot, first in 1869 on Clem. Rom. 34, and again in his posthumous *Notes on Epistles of St. Paul* (1895, p. 176). That they are not more frequently adduced may be explained by the fact that, while clearly parallel in thought, they contain no single Greek word found in 1 Co 2[9]. P. L. HEDLEY.

Great Meols, Cheshire.

Ezekiel xxiii. 4.

HITZIG, eighty years ago (*Der Prophet Ezechiel*, Leipzig, 1847), suggested that the curious plural, אִשֹׁת, should be pointed as a singular (אֵשֶׁת). Smend, however (*Der Prophet Ezechiel*, Leipzig, 1880), could find no objection to the text, since, he says, such plurals were quite common in the Samaritan Pentateuch. Yet the fact that in the Old Testament this is the only example that occurs raises suspicion. Cornill doubts the text and makes a violent emendation, objecting to Hitzig's suggestion on the ground that two subjects precede (cf. Cornill, *Das Buch des Propheten Ezechiel*, Leipzig, 1886).

All difficulties, I suggest, would be removed if it be assumed that the original text read אֶל־אָהֳלָה (transposed from 44*b*) instead of אֵלֶיהָ. By this simple change Cornill's objection to Hitzig's singular disappears, and we need no longer assume here a remnant of an ancient curious plural.

JUDAH J. SLOTKI.

Manchester.

Entre Nous.

Through the Eyes of His Enemies.

'It is long since they discovered on the wall of a Roman barrack a rude drawing of a grotesque figure on a cross, and a soldier kneeling, with the scribbled legend added, "Alexandros worships his God!" How easily one can recall the scene—the lounging group of rough soldier lads; the boy among them being baited for his ridiculous religion; the humorist, with the happy knack of drawing, dashing off, amid boisterous shouts from his delighted comrades, that quick sketch that summed up so neatly the whole grotesque absurdity of so impossible a faith. Very human, but surely one would not naturally look for a speaking likeness in a picture, drawn in that lightning fashion, and still more in that spirit of open mockery! And yet, perhaps, the most striking portrait of our Lord is just such a caricature, intended to create a roar of laughter! And all the ages down, many, who had passed through the long galleries, filled with authentic Masters, not greatly impressed, on seeing this stop short, with a catch in their breath, and their hearts running out to Christ, are won! Think it out for yourself, and you will be surprised how often you turn back to it, how instinctively your hand reaches out for the gospel according to Christ's enemies.'

This is from Professor Gossip's 'From the Edge of the Crowd,' and we were reminded of it by two books which have just come to hand this month. One is the latest volume (2s. 6d. net) of 'The People's Pulpit,' an excellent new series, containing suggestive short sermons, which is being published by Messrs. Arthur H. Stockwell. Three volumes have already appeared—*Vision and Life*, by the Rev. R. J. Campbell, D.D.; *The Chivalry of Jesus*, by the Rev. R. Moffat Gautrey; *Time and Eternity*, by the Rt. Rev. J. E. C. Welldon, D.D. This—the fourth volume—is by the Rev. F. W. Norwood, D.D., and has the title *The Gospel of Distrust*, a title which is taken from one of the sermons. The first saying of Christ's enemies which Dr. Norwood gives is, 'Is not this the carpenter?' Would the Evangelists, he asks, ever have told the fact that Jesus was the son of a carpenter if His enemies had not said it? 'Look again at the Gospels. Matthew tells us that He was the son of Joseph, but he does not say what Joseph was, other than that he was of the family of David, and could trace his descent back to Abraham, while the blood of kings pulsed in his veins. He mentions Bethlehem as the place of birth, but never a word about the inn, and the cattle-crib which did duty for a cradle. On the contrary, he tells of a star in the heavens, and of wise men from the East who laid kingly gifts at the feet of the Babe.

'Luke does tell of the manger birth, but its lowliness is glorified by the song of the angels. He also gives the royal genealogy of Joseph, but never a word there about the carpenter's shop.

'Mark does not mention the birth of Jesus at all, nor refer to the handicraft of His father, and John begins with so cosmic a sweep of thought that Nazareth seems too small to have a place in it.

"In the beginning was the Word, and the Word was with God, and the Word was God."

'No, we should have missed it altogether but for the wooden common sense of some people who distrusted Jesus if they did not hate Him.'

The second book is not sermons—though it might form the basis of them—but a volume of studies in the interpretation of Jesus, by the Rev. Ernest G. Loosley, B.D. But though the method is different the subject is the same. The title of the volume is *Through the Eyes of His Enemies* (Epworth Press; 3s. 6d. net). It is an inquiry into the impression which Jesus made upon those of His contemporaries who were in some sense hostile to Him—the official religious classes, His critical fellow-townsmen, the members of His family, and the representatives of Rome. The chapters take up, one by one, 'He Blasphemeth'; 'A Gluttonous Man, and a Winebibber'; 'He is Beside Himself'; 'Whom makest Thou Thyself?'; 'We know this Man whence He is'; 'How knoweth this Man Letters?'; 'This Man is a Sinner'; 'Thou Art True, Fearless, and Impartial'; 'Himself He Cannot Save'; 'That "Deceiver," the World is gone after Him.'

The tone of the book is popular rather than critical. Mr. Loosley has purposely treated all the Gospels and all parts of them indiscriminately as reliable sources. The second study is on 'A Gluttonous Man, and a Winebibber: A Friend of Publicans and Sinners!' The first part of the accusation, Mr. Loosley says, was a coarse exaggeration by the Pharisees of the fact that Jesus was not an ascetic, and did not elevate abstinence and fastidiousness into articles of religion. 'In order to illustrate, by means of a concrete case, the jaundiced and perverted view that it is possible for a critic to present, a few extracts are here given from a book published in 1881, entitled "Methodism, a Part of the Great Christian Apostasy: A Review of the Life and Doctrines of John Wesley," by T. W. Christie, B.A. In his early days at Oxford, Wesley was an attractive young man, welcomed into the homes of the neighbourhood; but knowing little of vital religion, in spite of the fact that he was born in a rectory. These are facts which no admirer need attempt to deny or to conceal; but this is how our author refers to them:

'"For those years he had no religion whatever; he was a *roué*. . . . Horace and Bacchus and the goddesses had him. . . . It discloses his true character: a gross liver with a relish for earthly enjoyments."'

On the latter part of the accusation, 'A Friend of Sinners,' Mr. Loosley in a critical note goes into the question as to whether there is ground for believing that the Pharisees are here accusing Jesus of being on friendly terms with *Gentiles*. He sums up the result in these words:

'Friendship with publicans was part of the charge; and from what we know of the conditions of society around the Sea of Galilee in the first century, friendship with Gentiles might well be the next step. So understood, the counts of the charge proceed in the form of a climax: first, a *bon viveur*; second, a friend of publicans; last and worst, a friend of foreigners. Whereas, if the word 'sinners' is to be understood in a more general sense, the end of the charge becomes an anti-climax.'

'The River of Death.'

'We moderns owe something to the land of the Pharaohs in our familiar use of the phrase "the river of death." All the burial-places of the Egyptians were on the western bank of the Nile, whilst the towns and villages inhabited by the living were on the east of the river. The corpse, after being mummified and kept for some time in its old home, was ferried over the Nile in a sort of hearse-like barge, and so conveyed to its final resting-place. From this the Greeks derived their myth of Charon, who ferried departed souls over the Styx into Hades; and from them the idea passed into Christian phraseology. When John Bunyan makes his pilgrims pass through a river before entering the Celestial City, when Charles Wesley describes the saints on earth as being "now divided by the stream, the narrow stream of death" from those to glory gone, when Burns speaks of "that unknown river, Life's dreary bound," when Watts talks of "Death's cold flood," when Whittier says, "And so beside the silent sea I wait the muffled oar," when the negro chorus sings, "One more river to cross," they are all unconsciously reproducing the Egyptian idea that the Nile has to be crossed by the dead man before he can enter into his final resting-place.'

'In the phrase which became so poignantly and pathetically familiar during the Great War—to "*Go West*"—there still survives the thought that the departed spirit goes over the Nile to the land of the setting sun. The "Oxford Dictionary" confesses ignorance as to the origin of the expression, the first example of which dates from 1919, though it was certainly used by our men before that. I have often wondered whether it may not have been first used by our boys in Egypt, and have been started by one of them who knew something of the antiquities of that land of mystery.'[1]

'My son, give me thine heart.'

The Praying Palm Tree (Allenson; 2s. 6d. net) is a volume of seed-thoughts for children's sermons. There are ninety-three of them, all from the pen of the Rev. J. Whitehead Clegg, B.D. Here is a sample address—not so abbreviated that it does not make interesting reading.

'Boys like stories of policemen, especially if they are smart and clever. When I was on the *Majestic* I saw a man pacing up and down from the port to the starboard-side. I asked my friend who was showing me round what he was doing. "Oh, he is the man who looks for trouble and hopes he may not find it!"

'Wonderful man that. This is a wonderful vessel with a wonderful man on board. Afterwards he told me he was a fire-policeman, and that they had three of them who took turns in watching.

'A Southampton Dock policeman on night duty one dark night heard the splashing of oars. Presently he saw two men rowing a boat for the steps. He hid himself and waited for them. He found them rolling a great hawser they had on board up the slip. He approached them and interviewed them. Their tale seemed mysterious, so he got them to call with the rope at the police station.

'How did he get to know what line the rope belonged to, and what steamer it came from? There were many liners, Cunard, White Star, Red Star, Union Castle, etc. Inside the hawser there is a coloured strand which indicates what line. The police came to the coloured line and found it was different from what the men said it was.

'Lesson, big rope, many strands; so school, character of school. Known by kindness and consideration for others, pure motives, a sympathetic conduct, Christian character. The liner rope is known by the inside and hidden strand, and so are boys and girls: they are known by their hearts, good-hearted or bad-hearted. "My son, give me thine heart." Yield your hearts to Jesus, and He will put them right, and dwell down in them and give all the beauties of Christianity.'

Rev 2[10].

'Rev. Merton S. Rice in his book, "The Advantage of a Handicap," tells of one of Mirabeau's ancestors who was a colonel in the French army, and because of his rare bravery had been given charge of a bridge, the defence of which was very important. From his favoured position the General of the day kept constant watch of every part of the battle with special interest on the bridge. With ever-rising admiration he witnessed column after column of the enemy's ranks hurled against that bridge-head only to fall back in defeat. Finally, upon a renewed and determined charge upon the crucial point, the General watching the action through his glasses saw, as the smoke lifted, the streaming ranks of the enemy pouring across the bridge. He closed his field-glasses and made the conclusive comment in a short sentence of confidence: "Mirabeau is dead."'

Matt 13[18].

'A prosperous farmer invited his pastor to visit England with him. At Shrewsbury they drove out to see the old Roman town of Uriconium. Part of the walls of the public bathhouse was still intact, and up that they scrambled to survey the site. The ground where the ancient town had once stood was now a field of wheat. It was waving its banners of green in the July sunshine as the wind swept leisurely across it. But radiating from a common centre, like the spokes of a wheel, ran broad strips of yellow, stunted grain.

'"Well, I declare," said Mr. Robinson, "if there isn't the diagram of the old town streets traced out in that yellow grain."

'"I don't see how you know that," said the minister.

'"Why, it's as clear as day," replied the other. "Where the old streets ran the ground is hard and infertile, and so the wheat that was sown on it is sickly and thin, and has ripened earlier than the rest."

'"I see it now," said the minister, "and I also see a sermon in it."'

This illustration and the one quoted above are from a new book by the Rev. William J. Hart, D.D., *Pearls for Preachers* (F. M. Barton Company, Cleveland; $2.00). They are not all so good as those two, but there are six hundred of them, quite a number of which will be found fresh and useful. They are arranged under comprehensive subject headings, and each illustration has a text attached. At the end will be found a good index.

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[1] E. H. Sugden, *Israel's Debt to Egypt*, 125.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

With every fresh book that is published, the problem of the Psalter grows more perplexing; and the improbability of reaching results which will be universally regarded as 'assured' will certainly not be diminished by Professor R. H. Kennett's discussion of the problem in his recently published collection of *Old Testament Essays* (Cambridge University Press; 12s. 6d. net). The chapter which deals with 'The Historical Background of the Psalms,' and which covers no less than a hundred pages, is much the longest and most elaborate in the book. The whole argument is marked by the wide knowledge, and the conclusion by the daring and originality, which we have long been accustomed to expect from the Cambridge Professor.

For in the realm of Old Testament investigation Dr. Kennett goes his own way, which is not seldom a lonely way. Besides the chapter on the Psalms, this volume contains chapters on The Jahvistic Document, Ezekiel, The Jewish Priesthood, The Altar Fire, The Day of Atonement, and The Origin and Development of the Messianic Hope; and on every one of these themes Professor Kennett has something unconventional to say. Any one who will contrast, for example, his treatment of the Messianic Hope with that of Canon Storr in the volume 'From Abraham to Christ,' which has appeared almost simultaneously, will see how little Dr. Kennett cares to tread the beaten path.

A writer who defends the thesis that the Jahvist document, or at any rate the first draft of it, was written between 621 and 604 B.C. as a counterblast to Josiah's reformation, that the Elohist document was drawn up about 650 or perhaps somewhat later for the benefit of the heterogeneous population of Samaria who had then been brought to accept the religion of Jehovah, and that the date of the Chronicler is late in the second century B.C., is certainly not lacking in courage.

There are other equally challenging statements, which will give readers of a conventional type considerable food for thought. Perhaps the most startling is that made in the chapter on The Altar Fire in connexion with the story of Elijah's sacrifice. It is this: 'There is no difficulty in supposing that at this ancient sanctuary (*i.e.* Carmel) the altar fire had been habitually kindled by the same method as the altar fire at Jerusalem, and that a supply of naphtha was kept on the spot for the purpose. This method may have been unknown to the Tyrian priests; or, if it was known, and they had naphtha available, there may have been something in the atmospheric conditions which caused them to fail. We need not suppose that Elijah would have been very scrupulous in the means he employed to bring about the victory of Jehovah over Baal; nevertheless it must be remembered that he doubtless sincerely believed that fire kindled by means of a mirror reflecting the sun's rays was really fire from heaven.'

It is hardly necessary to say that Dr. KENNETT is not here drawing upon his imagination, but that he rests his case upon an important but little known passage in 2 Mac 1[19-36], which expressly says that on another occasion, after the Exile, the altar fire had been kindled by 'a thing which Nehemiah and they that were with him called Nephthar, which is by interpretation, Cleansing; but most men call it Nephthai.'

We therefore approach the discussion on the Psalter with high expectations of an unconventional treatment, and assuredly we are not disappointed. The conclusion, towards which the whole argument converges, is that there is no valid reason against the theory that the Psalter, as we have it, is a hymn-book, or rather a collection of hymn-books, belonging to the Maccabæan age, and that the date of its compilation may be roughly set about 130 B.C.

In another essay the case for the late date is thus succinctly summarized. 'The three main divisions of the Psalter, namely, Book I., Books II. and III., and Books IV. and V., were all compiled in the second century B.C., the first two collections being originally *synagogue* collections subsequently taken over by the Temple. I believe that Book I. emanated from a Judæan synagogue (or synagogues) and that the Elohistic recension of Books II. and III. (with the exception of Psalms 84–89) is due to this collection of Psalms having been written down in a district in which the population was largely heathen, and where there was a constant danger of the profanation of the sacred name by the heathen.'

In defence of this thesis Dr. KENNETT displays much originality. It is universally admitted that Books II. and III. represent an Elohistic recension. Dr. KENNETT asks at what period that recension finds its most natural explanation. He reminds us that, while Malachi and the Priestly Code have no hesitation in writing the *tetragrammaton* (יהוה), by the time the LXX translation of the law was made אדני had come to be substituted in pronunciation for יהוה: in other words, the practice seems to have originated sometime between the middle of the fifth and the beginning of the third century B.C., and it is doubtless to be connected with the advent of the Hellenism introduced by Alexander (332 B.C.).

But though between 332 and 270 B.C. the Jews had ceased to pronounce the *tetragrammaton*, through fear that it might be irreverently pronounced by the heathen who had heard it on Jewish lips, there is no evidence that they had as yet any scruple in writing it. That scruple would only emerge when Jewish books were in danger of profanation by the heathen. When was that? The only period within our knowledge, argues Dr. KENNETT, when Jewish books were exposed to the peril of destruction was the reign of Antiochus Epiphanes (175–165 B.C.).

The difference between Book I. where יהוה is freely used, and Books II. and III. where אלהים predominates, is not due to a difference of date, but of locality. The psalms in the former collection were compiled for the synagogues *in Judæa*, where, from 165 B.C., the worship of Jehovah was a *religio licita* and the Scriptures were in general safe from profanation; those in the latter collection reflect the situation of the Jews *outside Judæa*—in Galilee, Idumæa, etc.—where, from 168 to 141, any Jewish Scriptures would be in danger of being profaned by the heathen.

There are psalms, Dr. KENNETT admits, such as Ps 23, which might have been composed at any date of a period covering several centuries; but, he contends, wherever there is an unmistakable reference to some historical background, this reference can be explained without doing any violence to the language from the known history of the second century B.C. He proceeds to substantiate this thesis by an examination, covering seventy-two pages, of practically all the psalms.

This part of the discussion will be scrutinized with suspicious care by those who are reluctant to believe that the whole of the Hebrew Psalter can be accommodated within a narrow space of the second century B.C., and, skilful and plausible as the plea may be, they will rise from it, we fear, unconvinced. Take a few illustrations. Ps 15, we are told, would seem to have been composed in or shortly after December 165 B.C. Who is to have the custody of the recovered Temple? Not such people as Jason or Menelaus, but those who are loyal to the religion of Jehovah. But a psalm emphasizing the moral aspect of religion might surely have been composed at any time within or after the great period of prophecy. Naturally Ps 24 is also relegated to the Maccabæan period, to which 'every word of it is absolutely suitable.' Doubtless; but equally suitable to many another period.

Ps 40, with its apparent disparagement of sacrifice, 'is perfectly explicable in the mouth of those who are prevented from taking part in the prescribed ritual of the Temple,' but equally explicable as an utterance of the pre-exilic period, as indeed Dr. KENNETT practically admits when he says it is *based* on teaching of the great pre-exilic prophets. Again, Ps 46 'belongs apparently to the conclusion of the struggle about 141 B.C.,' Ps 51 'must be dated in the latest phase of the Maccabæan struggle.' And thus Dr. KENNETT pursues his intrepid way through the Psalter to a conclusion which would be vigorously repudiated by many of the best Old Testament scholars, who are becoming increasingly convinced that there is not a little pre-exilic material in the Psalter.

Dr. KENNETT conducts his difficult argument with skill, but we should be sorry indeed to find ourselves driven to accept his conclusions: for that would mean that nearly a millennium had passed, leaving practically no record in sacred song of a religious experience admittedly unique. We find it impossible to believe that a people so poetically gifted, even in the eleventh or twelfth century B.C., as the Song of Deborah shows the Hebrew people to have been, and so religiously endowed as to produce the incomparable prophets of the eighth, seventh, and sixth centuries B.C.—a people, too, so tenacious of the religious treasures of the past—should have left no trace of the songs in which for centuries they had lifted up their hearts to God.

Last year Congregationalists held a Conference at Oxford to discuss the basis of faith. The topic selected was Authority, and it may be remembered that, for outsiders at least, the results of the discussions were singularly meagre and unsatisfactory. The report of the Conference gave one sympathetic reader the impression of men groping in a dim twilight; the general effect on the outside lay world cannot have been very heartening.

Another Conference has been held in the same place this year, and the same subject was again considered. We are reminded of an incident that took place in Edinburgh about forty years ago, when secularism was rampant and aggressive throughout the country. An Edinburgh minister of some eminence as a preacher engaged in open debate with prominent secularists, and came off second best. Professor Calderwood of the Moral Philosophy Chair in the University was in the chair, and at the close intimated that a second meeting would be held the following Sunday, and that he himself would take up the cudgels for Christianity. The debate took place before a crowded audience, and Calderwood, who was an ideal man for the purpose, overwhelmed his antagonists both by his knowledge and his readiness of speech.

The story is recalled because something similar has happened at Oxford. This second Conference has been in every way far more satisfactory than the first. For the most part the speakers were clearer in their statements, and far more confident and positive in their attitude. Those who read the report which appears in *The Congregational Quarterly* for October will find some real help in the papers. Some of the names are new to us; others are those of well-known Congregationalist leaders, like Dr. Vernon BARTLET, Dr. SELBIE, and Dr. Sydney CAVE. But all the papers are good, and one gains the impression that the Church has something definite and valuable to give to the world.

The four sources of authority are discussed in turn, the Bible, the Church, our Lord Jesus Christ, and Science. So far as the Church is concerned it was made perfectly clear that Congregationalists have no use for authority in the form in which it is interpreted in the Roman Church—as a power to compel thought and require submission. The claim of any one Church to such authority is disproved by history, and it is equally disproved in practice, for the Spirit of God has never in the Christian era been confined to one channel: a theory of authority which obliged one-half of Christendom to unchurch the other stands self-condemned. Attempts to justify it in the end impugn the integrity of the Holy Spirit. In addition to that the claim of one Church to indefectibility and infallibility sounds ridiculous in face of patent facts.

As an infallible authority the Bible cannot claim any similar allegiance from Christian minds. This was a matter of general agreement at the Conference. The reasons are obvious to educated minds. They are almost taken for granted at such a Conference. The Bible, as a record of a revelation of God, is a human medium, with all the imperfections that attach to everything human. It is also the record of a growing revelation, and it is impossible at any stage short of the highest (in Christ) to say of any stage of the revelation, 'this is the final truth about God.' And so the Bible is put aside as a final and infallible authority. Few scholars will question this conclusion. But it has to be remembered that vast multitudes outside such a Conference are still unenlightened as to the facts which compel the conclusion, and if the Bible is to be set aside as a final authority, its true claims to our reverence and faith must be made clear to the ordinary religious mind.

If the Church and the Bible do not give us the authority we seek, is that to be found in ourselves? One of the speakers said that 'our ultimate authority in religion is found within and not without. We can accept as authoritative for us only those facts or truths which win the assent of the reason and conscience and are vindicated in history and experience.' But the question at once arises, 'Who is to decide what truths are thus authenticated?' And it must be admitted that the speaker found little support in the Conference. It is true that we can accept as authoritative only what commends itself to our reason and experience. But, on the other hand, there are times when the inner light is darkened—such times as those of deep distress or disaster. It is well to emphasize the subjective side of authority, because reason and conscience are good watch-dogs, and nothing ought to settle in our minds that they do not pass. But we must not, as it was pointed out, emphasize this subjective side to the prejudice of the claims of a real objective authority.

And this brings us to the question: Is Jesus Christ the final and absolute authority? Nothing in the Conference was so really satisfying as the way in which this question was handled and the conclusion to which it led. It was discussed in two papers, one by Dr. Sydney Cave, the other by the Rev. T. C. Rae, a minister at Norwich. Dr. Cave is shy of the word 'authority.' He does not seem to like it. He prefers to speak of 'revelation,' and he says that when we speak of Christ as Divine 'we are not so much assenting to a statement of a creed as affirming a way of life; claiming that the values for which He stood are eternal and Divine; that God is as He was; that the holy love His life and death reveal is the final secret of God's character and rule, and so must be the standard by which we face our problems.' This is not altogether satisfactory, and does not touch the crucial point.

The Rev. T. C. Rae was more robust, and his paper seems to us to be one of the best read at the Conference. 'Christian history bears witness,' he writes, 'with unwavering voice to the fact that men and women, in every age, have been so conscious of the constraint of Christ, that He has become for them the regulative authority of their every thought and deed. . . . Subjecting themselves to Christ's authority, men find themselves in the *Divine* presence and entering into an ever-deepening knowledge of God . . . the consciousness of Jesus also vindicates the claim that in Him men meet the authority of God.' For this writer Christ is the Authority we seek, and the final one. And he does justice to the element of subjectivity that must enter into any such relation of submission when he points out that 'before an authority can be valid for me it must be experienced as an inner power.' The authority of God is the authority of constraint, for it exists to command the will and the heart. 'Such authority, therefore, can be tested only by its power to achieve its purpose.'

It would not be too much to say that this was the main positive conclusion of the Conference. That is why it was so much more successful than its predecessor. It is true that the mind is left putting questions. We may ask, for example, which picture of Christ is to constrain us, for there are at least three in the New Testament—the Synoptic, the Pauline, and the Johannine. The answer to this is given by implication in more than one paper. The Living Christ is the final authority for us, authenticated in His claims and in the experience of the ages. Another question that rises in the mind is, Can we be sure that the picture of Christ presented to us is historical? This question was not raised in the Conference, but it was repeatedly answered by anticipation. The picture of Jesus is self-authenticating. Look at Him, study Him, face Him, and He reveals Himself.

Such conferences as this recent one are bound to be fruitful when so positive a note is struck, and when we are assured that the Church has a great message for the need and the hunger of men. Miss Mary **Glover**, who writes some impressions of it in *The Congregational Quarterly*, says that it left her with a quickened sense that we may be standing upon the threshold of a wonderful time. Science and scholarship have both cleared the way to God. No Christian generation since the first has seen Jesus of Nazareth as clearly as we may see Him. We have only begun to understand Him; but we realize that in this present year of our Lord, 'God is doing things.'

An interesting, useful, and suggestive, if also provocative, book appears under the name of Mr. E. E. **Kellett**, author of 'The Story of Myths.' It is entitled *A Short History of the Jews* (Routledge; 7s. 6d. net), and its aim is to give a *rational* account from the standpoint of modern Old Testament criticism of the development of Jewish history, beginning with Moses and ending with the reduction of Jerusalem by Titus. 'We know roughly why Athens rose and why she fell; why Greece was able to resist Persia but could not resist Philip of Macedon; why Rome thrust back Hannibal but succumbed to Alaric. And, unless we discover the *natural* reason why the Israelite people resisted Philistia but fell to Nebuchadnezzar, and why, though scattered by Titus, it still lives in conscious unity though dispersed, we may have been reading an interesting tale, but we certainly have not been reading history.'

It is an elaborate Introduction, considering the compass of his sketch of Jewish history, that Mr. **Kellett** supplies. It contains a survey of the nature of the sources from which the succeeding narrative is drawn, and also a preliminary outline study of the story of Israel, especially as it bears on early Jewish literature. His apology for the amount of repetition thus involved might be regarded as merely ingenious were it not also true and convincing: 'If brevity is the soul of wit, repetition is the heart of understanding.' It is a saying which the teacher or preacher would do well to remember. Many a good exposition misses its mark because the expositor knows not, or will not condescend to employ, the art of repetition.

A feature of the book, which adds much to its interest, is the large use Mr. **Kellett** makes of literary and historical parallels from English and classical literature. For example, speaking of the writer of the Book of Judges, he finds a true parallel to him not in Tacitus, still less in Thucydides, and not even in Plutarch: 'Could we find an Icelandic Saga, based on oral tradition, in which the Sagaman sought to convey an ethical or religious lesson, we should have nearly the exact parallel we wish.

Nearest of all is perhaps one of those Lives of Saints, such, for example, as Eddi's "Life of St. Wilfred," in which the pious writer's aim is only secondarily to tell the literal truth, and primarily to exalt the merits of his hero and further the great cause of the Church, with which he believes the good of his country to be inextricably bound up.'

Mr. KELLETT'S critical position is well illustrated in the foregoing words, and two further quotations will serve still further to illustrate it. The first may be taken as a reminder that when criticism—even advanced criticism—has done its work, a substantial core of historical truth may remain in the Biblical narrative: 'Moses was rightly regarded by Israel as its true founder; and few more influential men have ever been born into the world than this half-legendary leader of a small wandering clan. So great was his name among his own people that they ascribed to him a long and most complicated set of laws, and the composition of five volumes to which they paid a reverence even more profound than that yielded by Islam to the Koran. This reverence, despising the dust of death and the darkness of centuries, is sufficient to prove the greatness of the man.'

The second quotation may be taken as a reminder that even advanced criticism does not necessarily stand for radical conclusions, and incidentally as illustrative once more of the wide sweep of Mr. KELLETT'S net in its search for literary and historical parallels. Of David the outlaw and warrior he writes: 'That such a man should also have been a poet—that in the midst of these scapes and perils he should have composed any of these Psalms which have been ascribed to him, might seem utterly impossible. To Westerners, indeed, it is so. We can hardly picture William Wallace, during his flight from Falkirk, as making an elegy on his misfortunes, or the Black Prince, during the pursuit after Poitiers, as chanting a pæan of triumph. But the Eastern mind is different.'

Then comes the reference to which we have been leading up: 'We think of Babar, in one of his many flights from murderous foes, escaping into a cave, watching the enemy ride harmless by, and then sitting down to compose a lyric in the language and manner of Hafiz. There is much in the great Mogul Conqueror that reminds us of David; and we can only wish that the resemblance had been yet closer, and that the Hebrew, like the Mohammedan, had left us his own authentic memoirs.'

Nathan Söderblom.

BY PROFESSOR M. TOR ANDRAE, D.D., UNIVERSITY OF STOCKHOLM.

IF it is fortunate for a country that its reputation abroad depends upon the most typical and genuine representatives of the race, then Sweden and its churches may consider themselves fortunate indeed that the Archbishop of Upsala is one of the small number of Swedes of to-day who have a place amongst international personalities. For he is a genuine Swede to the depths of his being.

Hätsingland, a very old district of Sweden, the land of the white high-towering birches, and of the dark blue lofty mountains, is his native land. 'Hätsingland,' thus he writes himself, 'has two landscapes in the grand style. One is the valley of the river Ljusnan. In its ceaseless movement the river is symbolical of the activity and energy which characterize the inhabitants of this well-to-do district. For timber, which is here one of the principal sources of revenue, the river is an indispensable roadway. The second great landscape is the basin of the Dellenseen, a world in itself, which maintained an isolated existence longer than the rest of the district round about Ljusnan, a world whose dreamy stillness lends its impress to the people.'

The family to which Söderblom belongs springs from peasant stock in the valley of Ljusnan. His remarkable activity, zeal, and energy might thus be regarded as an inheritance from the land of the swift-flowing streams. He passed his childhood in his father's manse. Here he learned two lessons which were of real value for his future life-work. Like many Swedish clergymen of peasant extraction, Jonas Söderblom cultivated his glebe-land himself. The eldest son had early to help with the work in field and meadow, as far as his school work permitted. During his student years the greater part of the summer vacation was spent in hard farm-work. Such an upbringing naturally led to a thorough understanding of the everyday realities of life, bringing with it a healthy contact with mother earth, and forming an inestimable counterpoise to restless intellectual activity. Archbishop Söderblom has worked all his life, by preference after that American method which knows how to utilize every moment and every ounce of strength. His early training was to be of great use. Only one who has had experience of hard manual labour himself can understand the disposition and thoughts of the working classes. Söderblom's public appearances have always been characterized by his manner, which is genuinely that of the people. One has only to see him visiting in a distant parish. Who could have expected that this learned theologian, this distinguished and cultured personality, would know how to grasp, inspire, and edify his country congregation in such a simple fashion?

The other experience lay in the fact that his father was moved to the depths of his being by the great religious revival which then spread widely over the land. Deep and genuine piety characterized the life in the manse, and the future teacher of religion did not require to learn from books what is meant by a living religion.

In 1883 Söderblom went to the University of Upsala to study theology. The Faculty of Theology was not at this time in the happiest condition. The training was one in a somewhat narrow Lutheran orthodoxy, for the most part under the influence of the Erlangen School, while alongside of this the Biblicism of J. F. Beckle represented the more modern tendency. Of greater import for the growing minds of the new generation than the University Professors was a theologian not of the University, the young Pastor Primarius of Stockholm, Fredrik Fehr, who in Sweden represented the theological ideals and aims of the young Ritschlian School. He was an intimate friend of Stade. But in reality the young pupils had to find their way for themselves. This is the generation to which Nathan Söderblom belonged, which amongst us brought a really freer scientific spirit to bear on theology, and thus not only opened the way to a new synthesis between religion and culture, but also furthered a deeper understanding of religion itself. On the heels of this theological movement there followed, during the first ten years of this century, a new awakening in the churches, which started amongst the students in Upsala. It should not be concealed that Söderblom played a very important part in this new movement, the influence of which our Church still feels every day. After severe inner struggles, the new historical conception of Biblical religion, so brilliantly presented by Wellhausen, convinced Söderblom's scientific conscience. Soon he came to see that what had at first appeared to be a danger to faith, really pointed the way to a new kingdom. God's revelation is not a book, it is not a collection of dogmas or a set of rules, but history, dealing with living people and their deeds, worked in God and through God. This discovery, indeed, did not come to him without some influence from Albrecht Ritschl. The perception that historical criticism was also of practical value for faith was one of the most important achievements of the Ritschlian theology. But Söderblom never became a mere follower of Ritschl. His intellectual activity and originality did not dispose him to become the *famulus* of a German Professor, or to enrol himself as belonging to any school. In addition to the idea of revelation as history, the emphasis laid upon the independence of religion had especially attracted Söderblom. The independence of religion is to be seen in creative religious personalities. Here Ritschl directed him to the pre-eminent religious genius of the Protestant world—to Martin Luther. The study of Luther, pursued for decades, became of the utmost importance for Söderblom's understanding of theology as a whole. *Luther's Religion* is the subject of one of his first literary efforts; twenty-five years later the religious personality of Luther is portrayed by him, with the touch of a master, in his psychological and exceedingly liberal-minded study, *Humour and Melancholy.*

Söderblom, unlike the majority of his countrymen, seemed to be born to be a cosmopolitan. It is significant that his first great interest outside his studies was the International Christian Student Mission Movement. It was thus no mere chance that he was appointed in 1894 preacher and pastor to the Swedish community in Paris, where he spent seven years of great activity. As clergyman, adviser, and helper of his countrymen in this world centre, he gained the affection of all. In the capital of the arts he cultivated the deep æsthetic interests, which also have their place in the many-sided composition of his being. But especially was a new goal opened up for his scientific activities. Already in his closing student years his attention had been drawn to the study of Comparative Religion. His interest in the Mission played its part here just as surely as did his view of religion as the history of revelation. He had early recognized that this history must be taken as a history of the world. Moreover, Paris in the 'nineties was the centre for the study of the history of religions, with pioneers like Réville, Merillier, Maspéro, and Darmesteter. Söderblom became their disciple. For his special subject of study he chose the Iranian religion, and in 1898 he gained the title of 'Élève diplômé de l'École des hautes Études' for a thesis on *The Fravashis*. Three years later appeared his great work, long since recognized as a classic, *La Vie future d'après le Mazdéisme*, in which, indeed, starting from the beliefs of Mazdeism concerning life beyond the grave, he really gives a complete sketch of Comparative Eschatology.

The important works of Söderblom on Comparative Religion won for him in 1901 a Professorship in the Theological Faculty at the University of Upsala. As a teacher he had no equal. The enthusiasm of the young professor for his branch of study, his firm belief in the mission and future of theological investigation, his broad-minded and intrepid recognition of every honest opinion, even though 'dangerous and proscribed'—all this came like sunshine and spring showers to a soil which had need of them. These were unforgettable years. He widened and deepened the outlook of the history of religion in the direction of psychology; he gave us a psychology of religion from the standpoint of Oriental history, which is something quite different from the products, in their own way worthy of all respect, which emanate from American laboratories. It is an individual psychology on broad historical grounds, an exceedingly sharp and fine conception of different types of Christian piety, their general characteristics and their peculiarities, of Christianity in relation to other religions, and of religion itself in its opposition to other forms of man's spiritual life. Religion interests him in the first place not as representation, mere idea, or as custom or rite, but as a form of life, as a frame of mind and a state of being, as motive power and as activity.

A notable Swedish theologian, Bishop Bodke of Lund, sees the characteristics of his investigations 'in the far-seeing survey of all sides, and in the deep respect for the actual, which forbid any premature generalizations.' These are qualities which one in truth does not usually find together, in any case not in the History of Religion, where a reputation for constructive surveys is only too often gained through a certain carelessness in dealing with stubborn realities. But the judgment passed on Söderblom is quite correct. It is because of his grasp of history that he is able to unite the two apparently opposite qualities.

Söderblom has a keen interest in, and an extraordinary insight into, personal character. His house was a meeting-place for all earnest inquirers, not only for those recognized as promising disciples, but for the dull, the strays and free lances, whom no other understood or wished to understand. If there were genuine material, he knew how to make it ring true. Söderblom prefers to think in terms of human beings rather than of abstract ideas. Read his great work on the World Conference at Stockholm. A whole host of characters from different lands, peoples, and churches, who will achieve the task of remembering merely the names? He, however, knows not only the names, but the persons. Specially appropriate epithets are attached to the person concerned through the whole book, like the principal theme in a piece of music by Wagner.

This highly developed sense for individual peculiarities is in Söderblom, as an historian of religion, the creative thought which turns the chaos of history into a 'kosmos.' His synthesis is not the product of a dry system, it arises from his lively appreciation and keen intelligence. Thus he does not require to change reality that it may agree with his own favourite ideas. The most mature work of this characteristic synthesis of his is *Das Werden des Gottesglaubens* (1914), of which two German editions have appeared. Tylor and his successors had pronounced Animism to be the only true, original form of religion, a younger school regarded pre-Animism as having these virtues, while, for Andrew Lang and Wilhelm Schmidt, Monotheism was the original form. Söderblom shows in an essay, full of clever observations and covering nearly the whole development of religion, that each of these three hypotheses has selected an important element of primitive religion. Everywhere in the philosophy of our earliest forefathers we are confronted with the soul, mana, and the Creator in many different combinations. Each gathers round it its peculiar world of ideas, notions, and values, and it is possible to trace the passing of these primitive ideas even into the highest religions.

When comparative religious history, as is the case in Upsala, is one of the many subjects of the

Faculty of Divinity, its most important question is, What is the place of Christianity amongst religions? Naturally, the question is not answered for Söderblom by a dogmatic reference to revelation. 'The Biblical revelation must rather prove by science the validity of its special position within the genus of religions.' The worth of Christianity as the climax of religion is an historical fact, which may be grasped and proved like all other historical matters. Söderblom, however, unlike Hegel in his magnificent synthesis, does not regard Christianity simply as the climax of the whole movement, into which all religions of mankind are introduced almost anywhere as necessary stages in the dialectic of the idea of religion. From the common primitive source there proceed rather two lines of religious development. On one side the prophetic religion, which has an undeveloped embryo in the religion of Zarathustra, a side-shoot in Islam, but its chief branch in the prophets of Israel, which blossoms into Christianity. On the other side the great culture religions of India and the Western lands. Both these main developments exhibit at the same time two special types of piety, whose nature and differences are portrayed by Söderblom with genial clearness—the earnestly striving trust in God of ethical monotheism and the 'Gottesgenuss' of mystical pantheism. Söderblom appropriately calls them 'Persönlichkeitsmystik' and 'Unendlichkeitsmystik.'

The question, then, of what religion really is, Söderblom does not answer by a definition. He points to the word which gives more clearly than any other the peculiar sentiment at the basis of religion, the word 'holiness.' 'Holiness is the great word in religion; it is even more essential than the notion of God. Real religion may exist without a definite conception of Divinity, but there is no real religion without a distinction between holy and profane.' The feeling for that which is holy is the connecting link which joins into one whole the different phases of religious development, from the primitive fear of tabu to the Trisagion of the cherubim before the throne of Jahweh, from the dreadful, fear-inspiring gods to our idea of the supramundane and supranatural One. Söderblom here first gave utterance to those thoughts which later Rudolf Otto developed from his own point of view in his well-known work *Das Heilige*.

An investigation into religion which is bound by verbal revelation or church confession, which finds in Christianity at once its starting-point and its goal, is not Söderblom's ideal. But the scientific method in the study of religion, as elsewhere, does not imply the absence of personal conviction, and, least of all, the absence of a religious viewpoint. The scientific method must be tested by its results; it depends upon scientific endowment and the love of truth. The demand that the theologian must have a sense for religion or definite theological convictions, so far as this demand is justified, comes simply to this, that he must have an acquaintance with the subject of his investigations. These conditions are pre-eminently satisfied in the case of Söderblom.

It is not necessary to say, when dealing with such a universal genius, that this form of theological outlook does not renounce acquaintance with the most important data of the spiritual life of to-day. But Söderblom's theology is fundamentally Lutheran and Swedish. It springs from a tradition which characterizes the deepest Swedish thought, the 'Persönlichkeitsphilosophie' of Geiger and Boström. The Ritschlian theology looks upon history as the work of God, as God's deeds. For Söderblom this work of God appears pre-eminently as a self-manifestation by means of great, especially chosen and equipped persons. 'God's manifestation within Humanity takes place partly through graciously favoured ones, whom our criterion, which becomes severer as time goes on, looks upon as geniuses; partly in a form of existence which in principle is accessible to every human being, that of moral freedom.' This is illustrated most clearly and powerfully in the case of the few who inside the realm of moral freedom itself have come forward as innovators. One might name Moses, Socrates, Laotse, the Prophets, Paul, Plotinus, Luther, and Kant. But undeniably there is no rival to Jesus, even if one leaves out of sight, for the moment, His incomparable significance for the history of the world. He has no possible rival from the point of view of creative power and ethical independence.

Is Jesus, then, to be regarded simply as one of the great creative geniuses of Humanity? It would be to grossly misunderstand the whole manner and tendency of Söderblom's thinking, to find in the above utterances a mere echo of the liberal theology. He has never been able to accept the picture of Jesus drawn by the liberal school of religious history. He knows of no difference between the Jesus of history and the Christ of faith. The mission as Messiah, the Last Supper, the Resurrection, cannot for him be separated from the rest of the history, through which God speaks to us; these are rather the essential parts of the whole. It is significant, to call attention to a single detail, that, while liberal theology accepts it as a matter of course that every truthful description of Jesus must be confined to the Synoptic Gospels, Söderblom has never been able to give up the picture of Jesus in the Gospel of St. John. In a recent publication he has expressed the opinion that at least in the main that picture is by an eye-witness.

This Revelation theology is very different from an æsthetic or evolutionary religion of Humanity. It is not by their richly endowed nature, or by their brilliant superiority over other men, but rather by faithfulness to their calling and earnest activity that geniuses become revealers of God. This 'personal revelation' attains perfection in the moral emancipation of a man through forgiveness of sins and trust in God. That is the characteristic of Lutheranism. Freedom is the central idea of this theology: 'The truth shall make you free'—its oft-repeated watchword. Trust brings freedom, freedom of thought and of speech, but also freedom to live from the spiritual riches which the order and confession of the Church supply. It is not the freedom of self-will, but the freedom of being able to follow 'the alone liberating and saving compulsion of duty.'

In 1912 Söderblom accepted a call to Leipzig to occupy the newly founded Chair of the History of Religion. He had scarcely been at work there two years when, after election, he was appointed Archbishop of Upsala. The connexion which Schleiermacher had called for between theology and Church government characterized in the highest degree the theology of the Swedish universities. The professors were at that time holders of Church livings, and are still members of the ecclesiastical courts. But, above all, they had exercised since olden times a decided influence over the spiritual guidance of the Church. A natural consequence is that the Bishops are mostly chosen from amongst them.

The churches of Sweden had certainly passed through a period of depression during the last ten years of the preceding century. The great religious movements amongst the people in the 'sixties and 'seventies had led to the institution of numerous Free Churches, which indeed, for the most part, belonged formally to the Church, but as a matter of fact occupied a position of distinct opposition to it. Even in Church circles many silently cherished grave doubts about the future of the Church. The very servants of the Church did not hesitate to proclaim their free 'evangelical' opinion by passing a depreciating judgment upon it. Söderblom early showed himself an earnest champion of the Church of the people. Its worth for him, however, did not depend upon its being the Church of authority, stable order, and rigid creed, but upon its being the Church of true evangelical freedom. 'Two fundamental principles, never quite reconcilable, inspire advanced religion in general, and Christianity in particular. One is the personal resolve of the individual. A choice is dictated between God and the world. This personal decision is the root of the Free Church conception. Congregations of that kind have their function, live their life, and take refuge sooner or later in the fold, which from a deeper point of view they never forsook. . . . The other fundamental principle is the work of God, His grace past finding out. If any form of the Church can symbolize this side of Christianity, it is the State Church. She defines no limits for her faith in Almighty God, and for her duty of caring for souls; she is only bounded by the State and its language. She desires naught else than to win her way to souls with the message of the forgiveness of sins.'

The Church of Sweden has preserved the ancient Catholic tradition in her order and her ritual to a far greater degree than most other Protestant State Churches. This fidelity in the administration of the common Christian heritage has as its natural expression the fact that with us the Apostolic Succession has *demonstrably* persisted unbroken. Söderblom has always very highly prized the connexion with Christendom in general, past and present, to which this tradition bears testimony. He has always felt strongly the spiritual affinity between our Church and the Church of England on this point, and has made great efforts to bring about a spiritual and personal exchange between the two Churches. But attachment to this Church tradition does in no wise appear to him to be an indispensable condition of a true Christian life.

Nathan Söderblom is still in the midst of his Church activities. The judgment of what his Episcopate has meant for our Church is a question for future investigation. But even now it may be stated without fear of contradiction that during his time the position of the Church in Sweden has been strengthened to a remarkable degree. That his large-hearted, enthusiastic, and energetic directing of the Church has had a large share in this result will scarcely be disputed. He, the restless worker, understands, as no one else, how to infuse new zeal into the daily work of Christian service. At a Church diet a priest complained bitterly about the crushing burden of work in large congregations: 'We are working ourselves to death.' The Archbishop instantly replied: 'But that is the very thing we should do. A priest *should* work himself to death. But—slowly and in an intelligent fashion.' 'Be concerned about the souls, be not concerned about yourself! Spare the souls, spare not yourself!'—these are words of admonition which he addresses to young ordinands from before the altar. The influence and the recognition which the superior spiritual personality of the Archbishop has won even from the most unwilling redounds to the benefit of the Church. It cannot be concealed that his person has gained a certain importance in the Christian world. His word is listened to with respect in wide circles. In difficult questions of Church politics his intervention is asked for in distant lands, people seek to make use of his influence in matters of every description. The Evangelical Churches of the New Baltic states invite him to the consecration of their bishops. His tour in America amongst the two million Swedes who live scattered there was a real triumphal march, and tightened still more closely the bonds with the homeland in innumerable hearts. Much may still be hoped for from the Church which is under the guidance of this man.

It was a number of men inspired by Christian sentiments who at Constance in the end of July 1914 originated 'the World Alliance for International Agreement by Means of the Church.' Never could the work of Christian unification have begun under more mournful auspices. The Archbishop of Upsala was not at that time amongst them. But he has devoted his whole soul to the idea of restoring Christian fellowship which was destroyed by the War. Already in the autumn of 1914 he had drawn up an appeal 'for peace and Christian fellowship,' which was signed by representatives of the Churches of neutral countries. Since then he has been unceasingly busied with those efforts which finally led to the Christian World Conference at Stockholm in 1925. If ever a man was endowed and prepared by Providence to play a leading part in this 'œcumenical' work, that man was Nathan Söderblom. He had studied science in France, had worked as a Professor in Germany, and was attached to the English Church by bonds of warmest concord. A very uncommon faculty of being able to feel with others had enabled him to make friends amongst the leading representatives of the Church and of Religion. He knew, as few of his contemporaries did, and from his own personal experience, the spiritual position of Evangelical Christianity in different countries. And yet it can scarcely be said that it was the desire of such a cosmopolitan to see international relations again established, that urged him on in his work for unification. Already early in life as a young student he had listened with an awakened conscience to the bitter complaint of the masses, who accused the Church of viewing with indifference the pressing social needs of mankind. Now he heard again the same complaint coupled with the more terrible accusation that the War had spelt bankruptcy to Christianity. The Church had not been able to prevent the selfishness, the discord and the frenzied hatred, because it had not honestly wished to do so. Christian love had become an empty word. The accusation weighed heavily upon his Christian conscience. It left him no peace.

From his theology as from his whole nature it is self-evident that he would not desire a union of the Churches which meant the renouncing of confessional differences. As a matter of fact, the spiritual individuality of different Churches is for him the gift of God granted to each; it indicates the vocation of each Church, and marks out the special direction in which it is to exploit the riches of Christian life. This does not mean, however, that for real unity he does not clearly recognize the necessity of a common Christian faith. But a real unity of faith can never be attained through decrees of Councils, but only through free spiritual intercourse, which will best be promoted by a common endeavour after a practical Christianity.

Söderblom might well regard the movement for Christian unity as the principal task of his life. He has devoted all the resources in his power to this task. In the difficult years during which preparations for the Conference were being made, when difficulties arose in almost incredible fashion, when time after time the whole structure threatened to collapse, his courage never wavered, his faith never despaired. He was like one assured that he was charged with a mission from God.

How far the influence of the Stockholm Conference will extend in the future, no one knows. Still an effort has been made, and that is itself a great thing. Amongst those concerned with this bold endeavour Nathan Söderblom has inscribed his name for the future in the history of the Christian Church.

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Altars and Sanctuaries in the Old Testament.

By the Reverend Canon J. Battersby Harford, M.A., B.D., Ripon.

II.

A. The Historical and Prophetical Books (contd.).

III. The third historical period is the Exile and after, as seen in Ezekiel, the post-exilic prophets, Ezra and Nehemiah, together with the sidelight cast by Chronicles.

1. *Sanctuaries.*—The Exile completed the work of reformation. The complete break with the past made it possible for a new generation to abandon the high places for ever, and to return, a religious rather than a political body, centring round Jerusalem. To them the one God could only have one place of worship. The second Temple stood without a rival. The word 'sanctuary' (*miḳdash*) now comes to be used exclusively of the Temple (see Art. I. p. 13).

[It is used twenty-four times of the second Temple, twenty-three times of the first, and five times (where the exact reference is not quite clear) in the Psalms; twenty-nine uses are in Ezekiel, two in late prophecies in Jeremiah, two in Isaiah, eight in Chronicles and Nehemiah, three in Lamentations, three in Daniel, five in the Psalms. In Ezk $21^{2\ (7 \text{ in Heb. text})}$ the parallelism with Jerusalem indicates that 'sanctuaries' means the sacred buildings which covered the Temple area.]

Any idea of a sanctuary other than that at Jerusalem seems to have vanished from the mind of Ezekiel and his successors.

2. *Altars.*—In the second Temple there were eventually two altars (1 Mac 1^{21} 4^{47-50})—the altar of burnt-offering and the altar of incense. But Ezekiel speaks only of 'the altar' (of brass) in the Temple court and of an altar or table within the Temple, *i.e.* the shewbread table.

[In chap. 6^{6} 'altars' are altars of the high places. In $8^{5.16}$ 9^{2}, dealing with the first Temple, he speaks simply of 'the altar'—once 'the altar of brass.' In the vision of the future Temple (40^{46}–47^{1}) he speaks ten times of 'the altar' which would stand in the Temple court, and once he calls the shewbread table 'the altar,' says that it was of wood, and explains: 'This is the table that is before Jehovah' (cf. Mal 1^{7}).] Even in Ezr $3^{2.3}$ and Neh 10^{34} the altar in the court is still called simply 'the altar.' But when we come to Chronicles (the last book in the Hebrew Bible), while in some passages we find the earlier usage, in others we find the altar in the court called 'the altar of burnt-offering,' and a second altar appears, called 'the altar of incense' (1 Ch 28^{18}, 2 Ch 4^{19} $26^{16.19}$). These two altars are said (1 Ch $6^{49\ (34 \text{ in Heb. text})}$) to have existed in the tabernacle, and the duty of officiating at both was reserved to 'Aaron and his sons.'

[A 'golden altar' is mentioned in the present text of 1 K 6^{20-22} and 7^{48}, but the altar of cedar overlaid with gold in 6^{20} is clearly the shewbread table, as in Ezekiel and Malachi, while the other two verses bear all the marks of interpolation from the parallel account in Chronicles.] If there were two altars in Solomon's Temple from the first, the silence of the earlier historical books and of Ezekiel seems inexplicable. Even 2 Ch 29^{18}, following perhaps an earlier source, speaks only of 'the altar of burnt-offering' and 'the table of shewbread.'

3. *Sacrifices.*—Ezekiel has been called 'the priest in the prophet's mantle.' In his picture of the future (40–48) the Temple and its ritual hold central place. The first Temple was in ruins, its worship had ceased. If the tradition was not to be lost, past practice must be written down, with such modifications as would secure greater reverence in the future. In Ezekiel and in Chronicles, Ezra, Nehemiah, we find a great development of animal sacrifice. The ancient practice, as we have seen (*A*, I. 3), knew only two regular kinds. Probably at that time only thank-offerings were offered in ordinary life, burnt-offerings being the outcome of some special emergency or in connexion with great public occasions. But from the time that slaughter of domestic animals for food becomes divorced from sacrifice (see Dt 12^{13-27} and Art. 6) the altar becomes pre-eminently 'the altar of burnt-offering.' Thank-offerings pass into the background, and offerings wholly given to God take the leading place (see *e.g.* Ezr 3^{2-6}). The *minḥah* ('gift' or 'oblation,' *A*, I. 3) comes more and more to have the specific meaning of grain-offering (Ezk 42^{13} and fourteen times, etc.). Ezekiel also uses a new name for a sacrificial gift to God, namely, 'Korban' (20^{28} 40^{43} R.V. 'offering' and 'oblation'), which is familiar to us from its use in the Gospel according to St. Mark (7^{11}). Moreover, new varieties of

offerings appear first in Ezekiel, and recur in Chronicles, Ezra, Nehemiah. These are the sin- and guilt- (trespass) offerings. They probably came into use in the century previous to the Exile, as Ezekiel assumes that their nature is known.

Further, during this last period there comes in the offering of incense. The older historical and prophetical literature makes no reference to the offering of incense. The earliest passage is Jer 6^{20}, which declares frankincense (לְבֹנָה) and sweet cane to be unacceptable to Jehovah.

[There are other eleven uses of *l'bōnah*, all in the later literature (see *B*, III. 3 below). The word usually translated incense (קְטֹרֶת) occurs fifteen times outside the Pentateuch. It means literally 'sweet smoke.' In Pr 27^{9} it is used of perfume (cf. Ca 3^{6} 'perfumed'). In three passages certainly—probably in five—it is the smoke arising from sacrificial burning on the altar. So Ps 66^{15} (the *ḳṭoreth* of rams is parallel to burnt-offerings of fatlings), Is 1^{13} (note parallel and context), and Ps 141^{2} (parallel to evening oblation); probably also 2 Ch 29^{7} (note parallel and the silence of vv.$^{18.\,31-35}$ as to any altar of incense or any burning of incense in the cleansed Temple), and even the late passage, 1 S 2^{28} (note context and parallel). In Ezekiel (8^{11} 16^{18} 23^{41}) we come upon the first clear instances of *ḳṭoreth* as meaning incense of spices, and Chronicles provides us with six more (1 Ch 6^{49} 28^{18}, 2 Ch 2^{4} 13^{11} $26^{16.\,19}$). The use of the cognate verb 'to cause to smoke' is on the same lines. Unfortunately the R.V., following the A.V., has regularly translated it, when used absolutely, 'burn incense.' And yet a careful study of the sixty uses of the verb absolutely, and of the twelve cases in which an object is expressed, leads to the conviction that fifty-four of the former and nine or ten of the latter refer to 'sacrificial smoke' and not to 'incense proper.' Chronicles alone gives clear uses of the verb in the latter sense (1 Ch 6^{49}, 2 Ch $2^{4.\,6}$ 13^{11} $26^{16.\,18.\,19}$).]

4. Lastly, in this third period we find significant change in the ministry at the altar. In Ezekiel 40–48, for the first time in the authentic history of Israel, we come upon two Orders of ministrants. 'The sons of Levi' (40^{46}) are henceforth to be divided into two bodies (44^{6-16}): (i) the Levitical priests of Jerusalem (vv.$^{15.\,16}$), who claimed descent from Zadok, are alone to be priests in the future Temple; (ii) the former priests of the country sanctuaries (vv.$^{10-14}$) are to be degraded, because of their idolatrous practices. Under the distinctive name of Levites they are henceforth to perform those inferior duties in the Temple which had in the past been performed by uncircumcised aliens (vv.$^{6-9}$). This was probably only stereotyping what had already begun to be customary after Josiah's reformation. And when we turn to Ezra and Nehemiah we find the two Orders actually ministering in the second Temple on the lines laid down by Ezekiel. Moreover, when the same writer retells the story of the past in Chronicles, he pictures the ministry of the first Temple as organized on similar lines. In these three books, which were originally one, 'the Levites' are mentioned one hundred and sixty-one times and the priests one hundred and seventy-five times. This is clearly regarded as the normal and only legal state of things. The result of the above historical survey may be summarized in a table :

Period.	*Altars.*	*Sanctuaries.*	*Sacrifices.*	*Ministrants.*
I.	Many	Numerous	Two main types	Laymen and priest (no sharp division).
II.	One	One	Two main types	Levite priests.
III.	One	One	Five types	Priests (Zadokite). Levites (inferior Order).

B. The Pentateuch.

We now turn to the Pentateuch and study the statements with regard to worship set forth in narrative and legislation in the three main literary strata which have been found to exist side by side within it. There are marked differences between the three in outlook and in law, and each one of the three corresponds in these respects with one of the three historical periods.

I. The extant remains of the document known as JE.—This is a composite document formed by combining two earlier documents, one Judaic and one Ephraimitic. The book of the Covenant lays down (Ex 20^{24-26}) that, when an Israelite wants to sacrifice, he shall make unto Jehovah an altar of earth and shall sacrifice thereon his burnt-offerings and his peace-offerings, his sheep and his oxen. If the altar is made of stone, it shall be of unhewn stone; to lift up a tool upon it is to pollute it. In any case it must not be approached by steps for seemliness' sake. The accompanying promise, 'In every place where I cause my name to be remembered I will come unto thee and will bless thee,' points to a multiplicity of altars. No restriction is made as to who shall minister at the altar. The offerer is apparently himself to be the ministrant, in accordance, no doubt, with ancient custom.

[On 'the house of Jehovah' (Ex 23^{19}, etc.) see Article 4.]

As with the Law in JE, so with the narrative. In Genesis the patriarchs erect altars wherever they settle, and offer their own sacrifices, and these places are the very places which in the history are noted as famous holy places. 'As a rule, a Divine appearance calls attention to, or afterwards confirms, the holiness of the place' (see Art. 5, III. 1, iv). Thus the highest sanction is given to the worship which obtained at these holy places in the first centuries of the kingdoms of Israel and Judah. All that seemed offensive at a later period, when Jerusalem was regarded as the only legitimate centre for worship, is in JE consecrated and countenanced by Jehovah Himself and by the acts of Jehovah's favoured friends, Abraham, Isaac, and Jacob—high places, local altars and sacrifices, memorial pillars, sacred trees and wells. The correspondence between all this and the features of the worship of the Israelites in both kingdoms before King Josiah's centralization is too obvious to need elaboration.

II. DEUTERONOMY.[1]—It is impossible to avoid seeing the correspondence between this book and the record of the reformation of Josiah. Almost every feature which appears in 2 K 23 can be paralleled in Deuteronomy. Here, especially in chap. 12, we find insistence upon unity of worship at one centre. It is important to remember that the standpoint (whether real or assumed) is that of Moses in Moab before the entrance into Canaan, and the language is therefore normally in accordance with that standpoint. If, therefore, the writer was really writing in the days of (say) Hezekiah or Manasseh, and he wished to urge the destruction of the high places, because of the degeneracy of the worship of Jehovah as carried on in them in his own day, he had to speak of them as they would appear by anticipation from Moses' standpoint. Moses would naturally have thought of them as the sites of worship of the Canaanite Baals. Keeping this in mind and turning to Dt 12^{2-7}, we realize the significance of the command—(i) to destroy all the sacred 'places' of the Canaanites 'upon the high mountains and upon the hills and under every green tree' (=Jer 2^{20} $3^{6.13}$), to break down their altars and dash in pieces their pillars and burn their sacred poles and hew down their carved images, and then (ii) to resort to 'the place which Jehovah your God shall choose out of all your tribes,' and thither to bring all their sacrifices and offerings and there to eat with joy before Jehovah. The word 'high place' is not used in Deuteronomy; the writer uses instead the word 'place.' An elaborate list of offerings is given in 12^{6}, but nothing is said about sin- or guilt-offerings. The thought of joyousness is still prominent.

[The word 'altar' is rare in Deuteronomy. It is used twice (7^{5} 12^{3}) of altars which are to be thrown down, three times (27^{5-7}) of the altar of unhewn stone on Mount Ebal, three times (12^{27} and 26^{4}) of the altar of Jehovah at the place of His choice, and once ($16^{21.22}$) in a prohibition of pillar or pole before the altar of Jehovah, which seems to belong to an earlier date than chap. 12^{4}.]

As to ministry, there is only one Order, 'the Levite priests' ($17^{9.18}$, etc.); gulf between Levites and priests there is none (Dt 10^{8}, etc.).[2]

Dt 18^{6-8} looks as if it was intended to provide that country priests, when their local high places were thrown down, should be admitted to serve as priests at the Temple in Jerusalem. If so, it failed in its purpose (see 2 K 23^{9}).

Deuteronomy thus bears manifest marks of being later than JE, and to present those ideas which came into force in the days of Josiah.

III. THE PRIESTLY CODE.[3]—In this code we find: 1. a central sanctuary, the Tabernacle (lit. the dwelling), where alone legitimate sacrifice can be offered. It is framed on the same lines as the two Temples, with outer court, Holy Place, and Holy of holies.

[*Mishkān* is used of God's 'dwelling' outside the Pentateuch in a non-technical sense, once in the first period in 2 S 7^{6}, cf. 1 Ch 17^{5} (Jos $22^{19.29}$ are in a post-exilic passage), once in Ezk 37[27] (cf. v.[26]) and seven times in the Psalms (once of Shiloh and six times of the Temple, five of these in the plural); eight times it is used in the technical sense of 'the Tabernacle' (six being in Chronicles and two in Joshua). In the Pentateuch it is not once used in JE or D, though Deuteronomy uses the cognate verb ('dwell') in 12[11], etc. But in P it is used of the Tabernacle ninety-nine times.]

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[1] For literary criticism, see *Since Wellhausen*, art. 4.

[2] For complete list of phrases used, see *Since Wellhausen*, p. 123 note.

[3] For the literary analysis of this, see *Since Wellhausen*, art. 5, pp. 118 ff.

This 'dwelling' is twelve times in P called 'the sanctuary,' just as in Ezekiel and later writings the Temples are so called (see *A*, III. 1).

2. This sanctuary contains in the court an altar of burnt-offering, and (in a late supplement, Ex 30[1-7]. Note 29[43-46], bringing the account of the Tabernacle to a conclusion, 27[1] '*the* altar,' etc., and the 'censers' in Lv 10 and Nu 16, cf. Ezk 8[11]) an altar of incense before the veil (see *A*, III. 2).

3. Upon the altar of burnt-offering are 'made to smoke' (R.V. 'burn,' twenty-seven times, Ex 29[13], etc.) the burnt-offerings and 'the fat' of the other sacrifices. The sin-offering (ninety-eight times) and the guilt-offering (twenty-eight times) and the Day of Atonement now appear in the Law and are given prominence. The word ***korban***, used as in Ezekiel, is found in the Hebrew seventy-five times. It is generally translated 'oblation' in R.V. as Lv 1[2. 3], etc. The *minḥah* is now exclusively the 'meal-offering' (Lv 2, 3, etc), and is accompanied by frankincense (*l'bōnah*, Lv 2[1] and ten times). To burn incense morning and evening is the exclusive privilege of Aaron (Ex 30[7-8]) and his descendants, and on the Day of Atonement it is given a very conspicuous place in the ritual, and is offered by the high priest himself (Lv 16[12-13]) in a censer (see *A*, III. 3).

4. Finally, the ministrants within and without the Tabernacle are sharply divided. Aaron and his sons are consecrated to be priests, performing all the service within the Tabernacle and blessing the people (Ex 28–29). The tribe of Levi are then given to Aaron (Nu 3[5]–4, 2[47-53]). They carry the Tabernacle and its holy contents when on journeys, and camp around it when at rest. When going on journeys the holy things must be covered up by the priests before the Levites enter to carry them out. Instead of having no portion or inheritance, they are given the tithe and forty-eight cities (and in Jos 21 a priestly writer records the fulfilment of this command). Ezekiel sketched out a different provision (45[1-5] 48[8-14]) (see *A*, III. 4).

Here, in P, we have a remarkable correspondence with the phraseology, ritual, and practice of the repatriated community in the days of Ezra and Nehemiah.

C. Conclusion.

Looking back now over the whole range of our study, we cannot fail to be struck by the correspondence between JE, D, and P, when placed in that order, on the one hand, and the actual development of worship, as we have traced it, in history and prophecy on the other. As long as we retain the conception of the Pentateuchal Law as given in its present order, and completed before the entrance into Canaan, so long we are faced by three extremely puzzling facts:

i. The fact that there are immense differences of outlook and of legislative requirements in JE, D, and P themselves.

ii. The fact that D is blankly ignorant of the Tabernacle and of its most significant ritual and ministry, which *ex hypothesi* had been solemnly promulgated as ordinances for ever by Moses himself only a few years before.

iii. The fact that, according to this arrangement, at the beginning and at the end of the Biblical history of Israel, two sharply contrasted Orders of Priests and Levites are represented as ministering in the sanctuary, while during the intervening period, lasting many centuries, this ordering, introduced under the most solemn sanctions, is ignored by everybody.

The puzzle disappears as soon as we accept the solution, which Wellhausen presented with such convincing force:

(i) that JE is the earliest of the three strata;
(ii) that D is the result of the prophetic teaching of Amos, Hosea, Micah, and Isaiah, and answers, in part at least, to 'the book of the Covenant' of Josiah; and
(iii) that P's picture of the Mosaic theocracy is a reflection back into the distant past of the threefold ministry as it existed in the writer's own day (say 500 B.C.).

This 'relieves the religious leaders of the nation in the past from the charge of wilful neglect of the Mosaic Ordinances, and presents P, not as the foundation, but as the headstone, of the Pentateuch.'[1]

It may seem at first sight a loss that the high ideals of the Tabernacle should not be traceable back to the time of Moses, but (i) if the later date be the true one, it is the date which in the counsel of God was the most suitable and therefore the best.

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[1] See *Since Wellhausen*, p. 127.

(ii) It is in accordance with God's order both in nature and grace that the more simple should come first and the more elaborate at a later stage.

(iii) Whatever be the date, the Tabernacle and the worship of the second Temple set forth the same lesson of the holiness of God and the reverence with which men should draw near to worship Him. The Day of Atonement still foreshadows the way by which the Divine High Priest was one day to 'enter in once for all into the holy place, having obtained eternal redemption.'

If it is because they believe that such spiritual teachings as these are done away with by the 'Wellhausen theory,' that so many devout Christians still cling desperately to the traditional view, then may not one hope that a truer understanding of the position will lead them to recognize that it is only historical questions of date and authorship which are in question, and that the truths they cherish are not in danger?

Literature.

A THEOLOGY FOR LAYMEN.

Welcome signs are appearing on every hand of a revival of interest in Christian doctrine. The bold assertion that it does not matter what a man believes so long as he lives right, is less frequently heard. It is beginning to be seen—though it was always plain enough to those who had eyes to see—that belief and conduct are not to be separated. The attempt to carry on with a creedless Christianity is manifestly a failure, and many who had drifted away from a positive creed are again seeking for some sure anchorage of faith.

In these circumstances we note with the greatest pleasure the appearance of an extremely able and timely book, *Beliefs that Matter*, by the Rev. W. Adams Brown, Ph.D., D.D. (Hodder & Stoughton; 8s. 6d. net). Dr. Adams Brown made a name for himself in the theological world years ago by his 'Christian Theology in Outline,' and it is not too much to say that the present volume will enhance his reputation. He has been a close and penetrating observer of the trend of thought in our day. 'The generation that is drawing to a close has been trying on an unprecedented scale the experiment of a creedless religion.' Now there are signs that the tide is on the turn. 'In many quarters we find evidences of a reviving interest in questions of belief. In the church this appears in movements like Fundamentalism and Anglo-Catholicism, which emphasize the importance of right thinking in religion. Outside the Church it appears in the increased market for books which deal with the more serious aspects of religion. Theology, it appears, is coming to its own again.' To meet this situation Dr. Adams Brown has written his book. It is 'neither a history of belief nor an apology for believing. It is a statement as plain as I can make it of what one modern Christian believes may be a practicable faith for the men and women of to-day.'

It would be quite impossible to give an adequate idea of the richness and variety of its contents, for it travels over the whole field of belief. After an introductory chapter on Why Religion cannot Dispense with Belief, there follow chapters on What to Believe about Oneself, about the World we live in, about Jesus, about the Cross, about God, about the Church, about the Bible, about the Sacrament, and about Immortality. These are immense topics to be treated in a volume of three hundred pages, yet they are handled in a masterly way without leaving any sense of omissions or undue compression. The sub-title of the book is 'A Theology for Laymen,' and nothing could be more admirable as a guide to any intelligent inquirer. Preachers will find in it inspiration for many sermons, and if they could embody its leading ideas in a course of lectures, systematic theology might begin to shine out again after its long eclipse. At the end of the book there is a carefully selected bibliography and an excellent index.

THE ETHIC OF JESUS.

Books on 'Christian Ethics' have not, in general, been impressive performances. A blight seems to fall on any one who begins to expound this theme—why, it is difficult to say. Even Martensen is not beyond a suspicion of dullness. A straight book on ethics can be very fascinating; witness Professor Laird's 'Study in Moral Theory.' On the other hand, it makes all one's bones ache to recall the weary pages of Dr. Such-and-such on the Christian brand of the same affair. It is therefore a real pleasure to praise a book on this theme that has both distinction and sound thinking: *Christ, the Wisdom of Man: A Study of Jesus as an Ethical Teacher*, by the Rev. A. Boyd Scott, M.C., D.D. (Hodder & Stoughton; 15s. net). Part of the enjoyment is derived from the style. It is perhaps a trifle 'precious,' and there is a tendency to overwork phrases like 'our engagement with a theme.' But apart from these little blemishes, the style is as unlike that of a heavy treatise as one would wish. Dr. Scott has produced not only a piece of philosophy, but a piece of real literature. And one of the charms of his writing is the frequently unexpected use of words, as when he calls T. H. Green 'that great and advantageous philosopher.' All the more regrettable, therefore, is it that the 'jacket' of his book should be disfigured by the sentence: 'The crucial controversies of the day centre round the ethics of Jesus.' If a forward 'centred round' the goal he would not long remain a forward! But he would not, of course, even attempt so absurd a feat.

The real task of a reviewer is to give a picture of a book, to let the reader see what is in it. And this is easy in the present case because of the orderly progression of the writer's thought. He begins, naturally, with the Personality of Jesus and the validity of the records of His words and deeds. It is one of the merits of this study that you find in it, not the 'meek and mild' Jesus of tradition, but the real, regal, august Jesus of the Gospels. The pages in which we read an analysis of the impression St. Mark leaves on a candid reader are very fine as well as very convincing. The section on the teaching of Jesus seems to us to be the slightest and least impressive in the book.

But the author gets into his stride when he proceeds to the comparison of Jesus with other great ethical teachers. Here we have the field divided between the moral standard as Law, as Happiness, and as Perfection. Under the first head we have Butler and Kant. Under the second we have Eudæmonism. Under the third we have T. H. Green, Croce, Bergson, Simmel, and Nietzsche. And none of these in any casual way either. The several systems are carefully and fully expounded. And the reader will be impressed by the author's wide reading, by his mastery of the authors he discusses, and by the extraordinary insight and sympathy that enable him to find deep and lasting truth in all, and points of contact with the Master in all.

The original contribution in this book, however, comes at the close. Dr. Scott discusses the theory that ethics can stand on its own bottom, and rightly rejects it. But he does not accept the position that the root of ethics is religion. What that root is we find it difficult to say. Dr. Scott calls it 'piety,' and this word he reserves for an attitude towards the universe that expresses itself in religion, ethics, art, and thought. It is something deeper than religion, if we apprehend the matter at all rightly. Jesus had it in perfection. It was this mystic, poetic, childlike openness to Reality that was the 'secret' of Jesus. It is the secret of all achievement in the realm of the spiritual and æsthetic and even scientific. The chapters in which this idea is expounded are extraordinarily interesting, and perhaps with a re-reading would yield more. And they are very well worth consideration. We can say the same of the book as a whole.

ATTACK ON MODERNISM.

If anything were necessary to convince one of the sheer impossibility of the attitude to the Bible which is being rapidly superseded by the modern critical approach, it would be such a book as that of the Rev. T. J. McCrossan, B.A., B.D., on *The Bible: Christ and Modernism* (The Covenant Publishing Company; 3s. 6d. net). It is written, like all such books, with the best of motives—to steady and instruct all who are being 'misled' by 'those who would overturn the faith of the historic Church.' But the antiquated apologetic presented by this book is much more likely to produce sceptics than believers.

What are we to make of a writer who argues that 'the Bible is God's own Book because it contains great scientific truths unknown to all mankind until hundreds of years later,' and in defence of this contention argues thus?—'In Job xxxviii. 35, *we read*, "Canst thou send out lightnings, that they may go, and say unto thee, Here we are?" All down the ages infidels have laughed at these words; the idea of sending messages by lightning. But this is the only word the Hebrews had for electricity, so, in this age of radio messages, we realize that Job xxxviii. 35 is a very scientific statement, for to-day we can send forth messages by lightnings, or electricity. This is only another proof that the Bible is far in advance of all modern science.' Or what are we to make of a writer who infers from

Job $38^{22f.}$ (which he assigns to 1500 B.C.!), that 'the Bible knew all about our very latest explosive, T.N.T.'? A sense of humour and a sense of poetry would preserve a writer from such banalities.

Not content with regarding prophecy as prediction, the writer must represent the Psalms as predicting. But where is the warrant for asserting that Ps 31^5 predicts that *Christ* would cry out, 'Into thine hand I commit my spirit'? May the psalmist not be allowed to express *his own* faith? All the objections of the critics to the Book of Daniel, which is 'most authentic prophecy,' are, we are blandly assured, 'puerile nonsense.' In answer to the question, 'How can we possibly be happy in Heaven when we know that some of our loved ones are suffering eternal agony in Hell?' we are told that the Bible seems to the writer to teach clearly that God will yet cause those in Heaven to utterly forget that their sinful loved ones ever lived, one of the proofs being Ps 69^{28}. One of the chapters is designed to prove that the Bible estimates modernists as (*a*) intellectual fools, (*b*) blinded by Satan, (*c*) cursed of God, (*d*) lost souls, and that Christians should (1) beware of them and (2) have no fellowship with them. If this were all that the apologetic of the twentieth century had to offer, the outlook for reasonable religion would be black indeed.

WESLEY'S LEGACY.

It is an evidence of the real greatness of John Wesley and the vitality of Methodism that interest in the man and his work continues to increase with the years. In *Wesley's Legacy to the World* (Epworth Press; 7s. 6d. net), Mr. J. Ernest Rattenbury has made a notable addition to the literature of the subject. He has not written a life of Wesley, nor a history of Methodism. After the recent monumental work of Dr. Simon that is unnecessary. His book is what it professes to be, an estimate of Wesley's place in history and his influence upon the life of England and of the world. Mr. Rattenbury shows an easy mastery of his subject, and he makes effective use of the writings of two distinguished foreigners, Dr. Elie Halévy, and le Père Piette. His attitude is that of an enthusiastic Methodist, with perhaps an undue sense of the importance of Methodism as when he envisages Rome and Epworth in rivalry for the throne of Christendom. But his work is by no means uncritical, and his judgments are eminently sane and supported by weighty evidences.

It is a living picture of Wesley that he sets before us, in his wonderful union of the evangelical with the high churchman, the mystic with the man of common sense. In illustration of the doctrines and history of Methodism very full and illuminating use is made of Charles Wesley's hymns. A large and important section of the book is given to a discussion of the Wesleyan influence on religion and on social service. In regard to the former, Mr. Rattenbury argues that both the Salvation Army and the Anglo-Catholic movement 'derive, the one directly and the other at least partially, from the Evangelical Revival.' In Wesley's religious experience the sacramentarian or high church element was blended with the evangelical, and continued in undiminished intensity to the end. 'It is quite possible that we should have been spared the Romanizing of the Church of England to-day if Methodists had been faithful to the sacramental as well as the evangelical elements of the Revival of the eighteenth century.'

On the side of social service Mr. Rattenbury vigorously defends Methodism from the charge of indifference to the material welfare of the people. 'While it is not suggested that Wesley's primary concern was the social condition of England, it is asserted that his conscience was always alive to the needs of human beings, and that the idea that the early Methodists were so immersed in introspection and raptures that they had no time to discharge their social duties is so obviously mistaken that it is high time that serious social writers correct, and do not reiterate, the ignorant prejudices of misguided radicals of the early nineteenth century.'

JESUS AND THE HUMAN CONFLICT.

In *Jesus and the Human Conflict* (Hodder & Stoughton; 8s. 6d. net), the Rev. John Dow, D.D., Professor of New Testament Exegesis in Emmanuel College, Toronto, offers a study of the Historic Jesus and His gospel. The work is based on the Cunningham Lectures delivered by the author some years ago in New College, Edinburgh. The burden of it is thus expressed: 'Calvary did not merely decide the issue of a single combat; it was the culminating point of the universal human conflict persisted in by faith of man through mists of tears and tempests of doubt, generation after generation.' This is undoubtedly true, from the standpoint of the Christian interpretation of history.

Studies of Israel's struggle towards the understanding of the religious meaning of life, and of the significance of John the Baptist, lead to the studies in the life and teaching of Jesus which form the major portion of the book. The first need in the human conflict is represented as a sure faith in God as Father, the second as reverence for God's spiritual nature and the patient ways of the Spirit, and the third as the meeting of evil by suffering love. Distrust, despair, and self-love are the universal human weaknesses. Over against them we must set faith, hope, and charity.

The whole volume is rich in expository material, and is written in a style that is always strong and arresting, and sometimes becomes truly eloquent.

MARSILIUS OF PADUA.

Mr. C. W. Previté-Orton, M.A., Librarian of St. John's College, Cambridge, has issued a critical edition, based on the MSS, of Marsilius of Padua's *Defensor Pacis* (Cambridge University Press; 35s. net). Until now the text printed in the *Editio Princeps* of 1522 had never been revised.

Marsilius of Padua was probably born between 1275 and 1280. He practised medicine in Padua, and was also for a time Rector of the University of Paris. Converted to Ghibellinism, he conceived and wrote his *Defensor Pacis*, which was finished on 24th June 1324. Taking refuge thereafter in Germany, he accompanied Lewis IV. to Rome, and inspired the revolutionary proceedings there, which seem to have been 'a doctrinaire attempt to translate the theories of the *Defensor* into action.' In his later years he seems to have lived in Bavaria, under the protection of Lewis, as a physician and counsellor. He died in or before 1343.

The *Defensor Pacis* is first and foremost an attempt to destroy the papal supremacy as conceived by such a Pope as Boniface VIII. and the whole structure of ecclesiastical jurisdiction as set forth in the Canon Law. It shows that no special Divine revelation created the papal supremacy and independent ecclesiastical jurisdiction, and also that the very nature of the perfect community of the State excluded them as incompatible with its working.

It cannot be doubted from the external evidence that a second hand was concerned in the production of this remarkable work, that of John of Jandun. But it appears to Mr. Previté-Orton that the influence of John of Jandun is more pervasive than local, though it may come more to the surface in those few passages where Aristotelian transcription is more complete, and the thought more abstract. The main author, who had 'a paternal affection for his presbyterian system, his erastianism, and a passionate republicanism,' seems to him to be Marsilius of Padua, 'bred in an Italian commune, hating the ecclesiastical powers which put it out of gear, and anxious to combine the sharply bounded and compact unitary State he loved with a kind of society of Christendom guided by its elected advisory General Council.'

In the Introduction Mr. Previté-Orton gives a useful account of the MSS of the *Defensor*, dividing them, with Professor Scholz, into two classes, which he names the 'French' and 'German' groups respectively, the 'French' text representing in his opinion an earlier recension. He regards the *Editio Princeps* as following with great accuracy a good MS. of the 'German' class. His own text is based on the consensus of T and Q, T being the Tortosa MS. and the best exponent of the 'German' class, and Q the MS. in Magdalen College, Oxford, and an almost perfect representative of the 'French' text. Variants are recorded in the Notes, and the whole handsome volume reflects immense and laborious scholarship.

FROM ABRAHAM TO CHRIST.

In the volume *From Abraham to Christ* (Hodder & Stoughton; 7s. 6d. net), which represents the Warburton Lectures for 1923–1927, Canon Vernon F. Storr describes the development of theism in the Old Testament, and forcibly argues that this Old Testament theism is not only of vital importance for us to-day, but is even, strictly considered, the basis of our modern theism. He deals faithfully with the primitive elements in Old Testament religion, but he reminds us that a lowly origin does not discredit a noble ending, and he shows us that even the earlier religion, for all its defects, was prophetic of the later mature monotheism. The purpose of God in the evolutionary process is the production and development of personality, and the Old Testament is alive with the sense of the personality of God and the importance of personality in men. Emphasis on the moral quality of the Divine nature appears from the beginning: it is already present in Moses, and powerful in Nathan and Elijah, and the growing appreciation of the character and purpose of God is traced through Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Deutero-Isaiah, and Jonah. It is in the history of Israel and the religious experience of her great men, and especially her prophets, that the purpose of God is made especially manifest to the world: here, indeed, is 'revelation,' the special creative action of God at particular moments in history and on selected personalities. The long story of the growth of Old Testament theism is suggestively told. Canon Storr twice quotes, as if original, the beautiful words (pp. 232, 273), which, as the LXX shows, are certainly a mistranslation, 'In all their affliction he was afflicted'; but the words winsomely describe an aspect of Old Testament theism which is of peculiar and almost unique value and which the Canon was more than justified in emphasizing.

A book on *A Liturgical Study of the Psalter* (Allen & Unwin; 10s. 6d. net) which has the double honour of being introduced by Canon Box and of winning for its author, the Rev. Cuthbert C. Keet, B.A., B.D., the London Ph.D., is worthy of the attention of all students of the Psalter, especially as that aspect of the Psalter with which it deals is very obscure and, as the author is well aware, many of the results are necessarily conjectural. The writer has been profoundly influenced by the investigations of Mowinckel, especially by his treatment of the Psalms dealing with the Accession-Festival; and to those who cannot read German his book has its value as an introduction to the very important work of that able scholar. It raises and tentatively answers such questions as, To what extent did the laity participate in liturgical worship at the time of the Chronicler? and, Were women allowed to sing in the Temple-choirs of post-exilic times?—the former question being answered in the affirmative and the latter in the negative. Dr. Keet believes that Greek music must have left its impress upon the Temple-psalmody, and that in turn Jewish music must have had considerable influence on the Christian Church, though the Hebrews, he maintains, had but small conception of harmony in their instrumentation, and none at all in their vocal music. Psalmody, it is argued, was probably an element in the worship of the primitive synagogue, and indeed some of the psalms, for example, the didactic psalms, were written, not for the Temple but for the synagogue. There is also a brief but suggestive discussion of the text of the Psalter, which, as the facts show, was for long anything but fixed; then apart from inadvertent changes due to careless copyists, there were deliberate changes due to the deepening of spiritual apprehension, which could not be satisfied with older psalms in their original form. These are but a few points touched upon in Dr. Keet's investigation of a relatively unknown field.

At the cheap price of 2s. the Epworth Press have published twenty-two children's addresses by the Rev. C. N. Button, Ph.D. The title is *Out of Focus*. Dr. Button was for three years minister of Candlish United Free Church in Edinburgh. He came to Candlish Church from Australia, and many of the young people remember how interesting he made Australian life and ideas to them. The talks that he has chosen for this volume do not deal with Australia, however, so perhaps he may be planning to follow it with a second one. The last four addresses form a complete children's service—Dr. Button's idea, in which he has succeeded admirably, being to teach the meaning of the different parts of the service. With part four we come to the offering, and here Dr. Button tells a story.

'There was once a little girl who had a favourite dog named Cæsar. She loved Cæsar so much that she thought nothing was too good for him. She always used to save up some of the best pieces of meat at dinner to give to Cæsar. One day, when her mother had some friends to dinner, she was picking out some nice pieces for Cæsar, when her mother said, "Never mind Cæsar now, I'll find something for him afterwards." Then after dinner her mother collected a few scraps, one or two bones, and a little gravy, scraped them all into a dish, and gave it to the little girl for Cæsar. The little girl was very sad at this. She thought it wasn't nearly good enough. By and by she took the dish into the kitchen, where Cæsar was waiting for her, and as she put the dish down on the floor she said sadly, "Here you are, Cæsar, I was going to give you an offering, but mother has sent you a collection."

'Well, in this church we always have offerings and not collections. We may not be able to give very much, but we can give our best, and we can give it cheerfully, with our heart's love in it. Then it becomes an offering, even if it is *called* a collection.'

To the beautiful *Ginsburg Edition of the Hebrew Old Testament* published two years ago, the British and Foreign Bible Society has issued a brief *Introduction*, which is both interesting and valuable (2s. 6d. net). It gives a succinct account of the history and plan, method and scope of that edition, describes the work of the assistants and the arrangements after Dr. Ginsburg's death, explains the meaning and aim of the Massorah, etc. To the average reader the most valuable part of the book will be the chapter on Abbreviations, which will enable him to read with ease the footnotes to the Hebrew text. No amount of intuition would suggest, for example, that נ'א stands for 'another copy' or 'other copies': all the words thus contracted are written out in full and explained. For this, even if for no other reason, this little volume deserves a hearty welcome.

An interesting and curious book is *Ideas and Revelation*, by the Rev. F. W. Kingston, B.D. (Heffer; 4s. 6d. net). It is almost unique in one respect. Dr. Oman of Westminster College, introduces the book, which he had to read for some academic purpose, and his introduction is after the manner of Balaam. He praises the writer but has some frank criticism to make of his production. It says a great deal for Mr. Kingston's courage and sincerity that he has printed so frank an introduction and set it beside his own argument. Perhaps the best account one could give of that argument is to say that we get the impression of a man thinking his way through the problem of life and being to his own conclusions. We have found it an interesting task to follow him. He has his own view of the universe, and his own way of explaining it. The main conception in his mind is the difference between ideas and notions. Ideas are revelations, information imposed on us from outside. Natural science, so far as it is knowledge, consists of ideas. Notions are the product of our own minds and generally lead to error. This idea is applied to Revelation, to its consummation in the Incarnation and to its instruments in the sacraments. The book is well worth reading and contains a real contribution in its own way.

The Roman Catholic Church has been very active in propaganda for some time, as well as in the task of instructing its own people. The Summer Schools, which are held annually, probably come under the second of these two activities. We have had a number of volumes containing the lectures given at these schools in past years. The latest deals with *The Church*, and contains the papers delivered at Cambridge in August 1927. It is edited by the Rev. C. Lattey, S.J. (Heffer; 7s. 6d. net). It would be very difficult to deal adequately with these lectures unless we were allowed as much space as they themselves occupy! It will be enough to indicate the main subjects dealt with. These include 'The Old Testament,' 'The New Testament,' 'The Notes of the Church,' 'The Endowments of the Church; Indefectibility and Infallibility,' 'Jurisdiction,' and others. It will be apparent that the book raises some of the questions that chiefly divide Romanism from other forms of Christian belief, and the arguments run on familiar Romanist lines. Some things stated here, however, will be novel to many readers. One is that not only is the Pope infallible but the bishops also, met in conference and acting in harmony with the Pope! Another is that the Church's infallibility extends not merely to the interpretation of Holy Writ but even to truths of natural science, such as the existence of substance, and to philosophical truths, such as the simplicity of the soul, and to historical truths as, for example, the fact that St. Peter was bishop of Rome! That includes a fair field, and the claim will be a staggering one to most people, if not to many Romanists themselves. This book is valuable to Protestants in showing what the Roman Church actually claims and on what grounds.

The Gospel of St. Paul, by the Rev. Sydney Cave, M.A., D.D. (Hodder & Stoughton; 8s. 6d. net), is described by the author as 'an attempt to present the gospel of St. Paul as that of a missionary of the first century who expressed his message in terms of the world-view of his age.' Recent research has thrown a flood of light upon the social environment in which the gospel was first preached, while in regard to St. Paul himself he is seen to be pre-eminently a missionary preacher rather than a systematic theologian. Dr. Cave found, when a missionary in India, 'how closely the paganism to which he had to relate his Christian teaching resembled that of St. Paul's age, whilst the problems which emerged in dealing with immature converts differed little from those with which St. Paul had to deal.' In the present book, while giving a careful and scholarly exposition of St. Paul's doctrine, he has made the happiest use of his own missionary experiences to illustrate the teaching of the Apostle. Take this, for example. 'In turning aside from speculation, and in preaching Christ and Christ crucified, St. Paul was doing what many a missionary to-day finds best to do. Thus, in India it is easy to secure a hearing from high-caste Hindus so long as a man speaks in terms of the philosophy of religion. But a missionary soon learns that interest in the discussion of religion is no proof of moral earnestness. It may even be a substitute for it. The most effective message is simply that of Christ and the significance of His life and death to men. Religious discussion often conceals men's need for forgiveness and renewal. The preaching of Christ may reveal that need, and answer it.'

The author of *The Baptists of London*, Mr. W. T.

Whitley, M.A., LL.D., F.R.Hist.S., must have spent infinite labour in research and compilation. He tells us that 'about 856 Baptist churches founded in the London area since 1612 are catalogued here with an epitome of the history of each' (Kingsgate Press; 10s. 6d. net). Statistics show that about four hundred and forty have ceased to survive as separate churches though they may have amalgamated. The most notable progress of the different Baptist societies was during the reign of Queen Victoria. The church census taken in London in 1903 by the 'Daily News' showed an attendance of 108,000 worshippers in Baptist churches, a total excelled only by that of the Anglican churches. As long ago as 1890 the late John Clifford, the most influential Baptist minister of his day in north London, as Charles Spurgeon was in south London, wrote as follows: 'New ideas are dominant in the life of to-day. The controversies of our fathers are obsolete, and their divisive effects should cease, so that together we may secure that true and healthy reconstruction of religious thought and life for which humanity longs.'

In *Paul the Apostle: His Personality and Achievement* (Longmans; 1s. 6d. net) Professor Peake gives us a glowing and eloquent account of the great Apostle, and compels us to feel afresh his amazing versatility. Great not only as a theologian but as a man, he stands before us in these pages as a pioneer of the first rank, a man strong but conciliatory, passionately conscious of his mission to the Gentiles, yet passionately devoted to his own people, resolute yet conciliatory where principle was not at stake, a very skilful organizer and administrator with the keenest of eyes for strategic situations, a man of rich emotional nature with a genuine strain of poetry in him; above all, a man who 'struck with amazing force into universal history.' He rendered to religion the incomparable service of detaching Christianity from Judaism, while it is 'to him we owe the first Christian theology, apologetic, and philosophy of history.' And he was all this because of his mystical union with Christ, who had made all things new to him. Dr. Peake discusses Paul's quality as a preacher, and three times over he describes his letters as 'great literature,' giving good reasons for this lofty estimate. The charm of the discussion is that, though it obviously rests on an intimate acquaintance with the enormous literature on Paul, it eschews critical technicalities, and we hear throughout it the voice of the earnest preacher rather than that of the accomplished scholar.

The student who is attending his first lectures in Moral Philosophy is faced with no easy task. It is weeks, sometimes months, before he gets his bearings, and from many of the books offered to him he finds little help. To all such students and to all those who are not students but whose minds have been teased by differences in codes of morals and questions as to whether there is something in the nature of acts themselves which make some right and some wrong, and if so, what is this thing—to all such we would commend *The Theory of Morals*, by Mr. E. F. Carritt (Milford; 4s. 6d. net). It is exactly what it sets out to be—an introduction to ethical philosophy. It is written by some one who combines several things which are not too often found together in the writers of text-books on ethics—mastery of the subject, a power of passing rapidly under review various systems of thought, bringing out clearly their dominant ideas and relating these to other systems, and expressing the whole in simple language and in the clearest way.

Sir Hermann Gollancz, D.Litt., Emeritus Professor of Hebrew in the University of London, University College, has published a translation from the Syriac original of a MS. in the British Museum edited in 1880 by Hoffmann of Kiel. With Hoffmann he styles the text, *Julian the Apostate* (Milford; 12s. 6d. net). The British Museum MS. is the only known MS. of the 'Syriac stories,' traced to the sixth and the tenth or eleventh centuries, that clustered around the name of Julian, and it is said to be translated now for the first time. It deals in the first portion with the youth of Julian, from about the death of Constantine the Great to his accession to the throne, and in the second part with the history of Julian from the time of his expedition to Persia until his death. The translation, which is no doubt trustworthy, is very readable, and we may grant the translator's claim that it 'might well be regarded as an historical or legendary treatise, introducing the characters of Julian, Jovian, Eusebius, and others, and can be perused without reference to its Syriac original. The flow of language and the style of composition in the original are matters for students of the Syriac language; but the lofty sentiments expressed in the speeches contained in the work, their warmth and enthusiasm, carried at times to danger-point, . . . must in effect prove interesting and elevating to the general reader and lover of literature.'

First published in 1925, *The Mystery-Religions and Christianity*, by Professor S. Angus, Ph.D., D.Lit., D.D., of St. Andrew's College, Sydney, has now been issued by Mr. John Murray in a cheaper edition. The price of the new edition is 10s. 6d. net.

The Rev. L. J. Baggott, the Rector of Newcastle-under-Lyme, believes in doctrinal sermons, and he had the happy idea of giving a course of them on Sunday evenings in Liverpool, taking as his guide the Apostles' Creed. Men and women, especially young men and women, do want to know what the Christian Faith is, and if it holds good to-day. *The Faith for the Faithful* (Nisbet; 5s. net) is 'sent forth with trust in those eternal verities by which men and women can live triumphant lives and stand erect in this period of gravity and heart-searching.' Mr. Baggott does not claim to have made any fresh contribution to Christian apologetics, but he has certainly written a book which should prove very useful to the men and women whom he has in mind.

A new edition in one volume of the famous work on the life of Christ by Père Didon has been published—*The Life of Jesus Christ*, by the late Rev. Père Didon, of the Order of Saint Dominic, with a memoir of the author (Kegan Paul; 10s. 6d. net). This is the sixth edition, and, in order to bring it within the compass of one volume, the book has been slightly abridged, but without sacrificing anything essential. The work took Père Didon seven strenuous years, during which he made many prolonged journeys to the Holy Land. It is only necessary to say that in its new form it makes a handsome and pleasing book to handle and read.

A popular account of the great Conference on Faith and Order held at Lausanne in 1927 has been written by Canon E. S. Woods and published by the Student Christian Movement under the title *Lausanne 1927: An Interpretation of the World Faith and Order Conference* (4s. net). It is a fascinating story, told with both competence and enthusiasm by one who was inside all that went on. When one thinks of the diversity of churches and views represented at the Conference one is amazed at the results achieved. Imagine a body of men consisting of Anglicans, Presbyterians, Lutherans, Baptists, Quakers, Greek Orthodox, and Methodists set down to come to an agreement on questions not only of belief but of organization! It would seem impossible even to get them to think together. And yet any one who reads Canon Woods' engrossing narrative will find that they not only thought together but came into a wonderful fellowship of outlook, hope, and even positive conclusion. However, the most that could be done was to prepare the ground for the future. And, in particular, two things became clear, one that the Church of the future will be characterized by 'unity with variety,' the other that the churches must be content to have a period of experiment to begin with. Both these conclusions are wise; the first contains an inspiring ideal. In any case such books as this will do much to bring about that blessed time when we shall be content to fix our minds on the big things that unite us, and ignore, or tolerate, what divides us.

The time for giving gifts will soon be upon us. Messrs. Seeley, Service & Co. are ready with six volumes, one of which should suit most tastes.

There are two missionary books—the life of Dr. Arthur Neve, with the title *A Crusader in Kashmir*, and *The Life of Sam Pollard of China*. The price of both these volumes is 6s. And both lives have been written by some one in the closest touch with the subject of them—that of Dr. Arthur Neve being by his brother, Dr. Ernest F. Neve, and Pollard's life by his son, Walter Pollard. Mr. Pollard keeps himself so much in the background that we are not at all certain when he is with his father and when he is out of China, but he knows the life, and he makes the story more vivid by quotations from Pollard's diary. Sam Pollard's most important work, as those who have read 'The Story of the Miao' or Grist's life of him know, were the last years spent among the Miao, an aboriginal hill tribe which was very down-trodden by their Chinese over-lords. He translated the New Testament into Miao. 'We were also baffled by the word "comforter." For a long time all our efforts to find this word failed. Some of the men knew Chinese, and we tried hard to get them to see the meaning of the Chinese word to "comfort," but we failed entirely. It sounds so simple and easy, but in practice our word-hunting was an excitement which led us on and on, but often left us tired and baffled. At last one day "James" came to me and said he would not be able to study that day, as in the village over the other side of the hills, a woman had lost her little child, which had died in the night, and he was going to the home to ". . ." the heart of the parent. I thought at once that the unknown word used by my friend must be the word we had pursued for so long in vain. . . . Questionings and explanations proved that the prize was indeed ours. Eureka! once more. I found out from my friend that the word "to comfort" means "to get the heart around the corners."'

A handsome volume, printed in clear, large type and illustrated with excellent photographs, is *The Land Pirates of India*, and the author is Mr. W. J. Hatch (21s. net). It gives an authoritative account of a tribe of Southern India, the Kuravers. Messrs. Seeley, Service have already published forty volumes in their 'Library of Romance'—some of these not at all likely subjects, such as 'The Romance of Modern Commerce' and 'The Romance of the Post Office.' But there is no doubt about the romance of the latest subject, *The Romance of Modern Travel*. The author is Mr. Norman J. Davidson, B.A. The volumes in this Library are published at the uniform price of 6s. net.

Another handsome volume is *Modern Conceptions of Electricity*, giving a lucid explanation of many of the latest theories concerning atoms, electrons, and other matters relating to electricity, by Mr. Charles R. Gibson, LL.D., F.R.S.E. (12s. 6d. net).

For those who want a boy's story here is *Dick Valliant in the Dardanelles*, by Lieut.-Commander John Irving, R.N. (5s. net).

A Taoist Pearl is the title given to a book by Mr. A. P. Quentin and published by the S.P.C.K. (4s. 6d. net). It is the life story of Siao the Chinese Christian Saint. At the end of the volume there is a brief popular account of Taoism, and the Art designs are specially attractive, being based upon designs found on Chinese walls, porcelain, silks, and coins.

'One snowy morning, when the wind was whistling through the rickety old building that serves as an out-station, I heard him [Siao] get up and dress. Praise, of course, was the first thing on his lips, and in a conversational manner I heard him say, "Lord, how kind thou art! Look at this fine sheepskin gown I have; how cheap it was and how warm I am! Oh, I praise Thee, I adore Thy great unmerited grace." Can you wonder that every one loved him?'

A Biblical Thoroughfare (Student Christian Movement; 7s. 6d. net) is the title of a work in which Dr. N. S. Talbot, Bishop of Pretoria, aims at giving the technically unlearned layman the general 'hang' of the Bible, to enable him to see the wood as well as the trees. He owes much, confessedly, to other writers such as H. S. Holland, A. S. Peake, and B. H. Streeter, and his work abounds in quotations from other writers as well as from the Bible itself. An evangelical tone is pervasive throughout. The book might be described as a popular Introduction to the Old and New Testaments, and it serves its purpose well of leading the general reader through the 'labyrinth' which the scholars seem to have made 'of what was to our forebears a plain track.' It is interesting to observe that Bishop Talbot frankly declares the early chapters of Genesis to be myth and legend used for the conveyance of spiritual truth, and the Pentateuch to be only in part, and indirectly, ascribable to Moses: 'To ascribe the whole book to Moses is as impossible as to assert that the builder of the Saxon crypt in a cathedral was also the architect of its perpendicular chancel.' In treating of the New Testament he insists on the point that if we would read it historically, we must pass not from the Gospel stories on to the Epistles, but the other way, namely, from the faith and life represented by the Epistles to the Gospel stories.

On the vexed question of *The Original Language of the Apocalypse* (University of Toronto Press) the Rev. R. B. Y. Scott, M.A., B.D., has written a dissertation for the degree of Ph.D. in the University of Toronto. The writer is not afraid to cross swords with Dr. Charles, and, as the result of a minute investigation of the text, he comes to the conclusion that the book is a Hebrew apocalypse translated into Greek. This conclusion is based partly on the frequency of Hebrew idioms in the book, such as the wide use of δίδωμι corresponding to the Hebrew נתן, but ultimately on the occurrence of mistranslations which, Dr. Scott argues, are not capable of any other explanation. This conclusion is further supported by occasional transliterations: a writer composing in Greek, for example, it is contended, would in 12[10] have used the word κατήγορος, not κατήγωρ, which looks suspiciously like a plain transcription of the Rabbinic word קטיגור. The whole question is well worthy of re-consideration in the light of this fresh discussion.

The Kingdom of God and the Ethic of Jesus.

By the Reverend A. B. D. Alexander, D.D., Langbank.

Few phrases occur more frequently in the Synoptic Gospels, and few indeed are found more often on the lips of Jesus, than that of the Kingdom of God.

The expression was not originated by Jesus. John the Baptist had already employed it as the note of his preaching. Indeed, the entire story of the Hebrews is coloured by this conception. In the days of their decline the thought of the restoration of the nation as the true Kingdom of God dominates their hopes and aspirations. But, as earthly institutions and agencies failed, the faith of the people became concentrated upon supernatural power. Might not God be expected to restore the Kingdom by heavenly intervention, thus vindicating His ancient people and establishing Israel once more in power by some direct manifestation of His favour? Hence, before the Advent of Jesus, there had grown up a mass of Apocalyptic literature, the object of which was to encourage the national expectation of a New Jerusalem which was to descend from Heaven in some miraculous way and supersede all earthly dominion. The new age was to be inaugurated by a Divine act. Of themselves the people were powerless to hasten its coming. They could only wait patiently till the set time was accomplished and God Himself put forth His arm.

A new school of Biblical interpretation has arisen whose object is to prove that Jesus was largely, if not wholly, influenced in His preaching of the Kingdom by the current Apocalyptic notions of His time. In common with the popular sentiment of His day our Lord believed, it is said, that the end of the world was at hand, and at the close of the present dispensation there would come suddenly and miraculously a new order—the Kingdom of Heaven—into which would be gathered the elect of God. The most prominent advocate of this view in Germany is Professor Johannes Weiss, who maintains that the teaching of Jesus is wholly eschatological. The kingdom which He predicts is supramundane. He did not inaugurate it; He only foretold its immediate advent. Consequently there is no ethics in Jesus' teaching. There is only what may be called an *Interim-Ethic*—an ethic of renunciation and watchfulness. It does not concern Christ to establish a code of morals for this life. All that He does, therefore, is to suggest temporary or relative precepts for this transitory existence. He has little or no interest in the present. His vision is fixed upon the hereafter. He bids His followers detach themselves from this evil world and turn their gaze in faith upon that which is about to come.

A similar attitude in regard to New Testament criticism has been taken by the late George Tyrrell, the leader of the Modernist party in this country, in his remarkable book, *Christianity at the Cross-Roads*, published in 1909. 'Of the nearness of the final catastrophe,' says this author, 'Jesus was convinced. . . . It might burst forth in a year; it could not delay beyond a generation. His work on earth was to prepare and hasten the Kingdom —to close the last chapter of human history. . . . In the kingdom men were to be as the angels of God; the moral struggle with all its conditions and occasions would be over, it would be rewarded by rest in glory, not by the glory of going on.'[1] There is no hint of a Kingdom of Christ—a reign of morality here upon earth to be brought about by the gradual spread of Christ's teaching and example. Jesus did not come to reveal a new ethics of this life, but the speedy advent of a new world in which ethics would be superseded. The morality of Jesus was but the passing condition, not the abiding substance of blessedness. Much of it is coloured by the immediate expectation of the end and is applicable only to a time of emergency. In such a crisis it would seem hardly worth while to assert a thousand claims which in normal circumstances could not be neglected.

The view of our Lord's teaching thus stated presents a problem which seems to resolve itself into two crucial questions: 1. Did Jesus expect a gradual coming of the Kingdom, or did He look for its immediate approach by some sudden act of God? 2. Did Jesus conceive of the Kingdom as a future state only, or as already existent upon the earth in virtue of His own Advent?

With regard to the *first* question: While it must be acknowledged that there are some sayings of Jesus which *do* suggest a sudden and miraculous coming of the Kingdom, these must be taken in connexion with many other passages, not less weighty and important, suggestive rather, of a gradual process—passages of profound ethical import which, it is hardly too much to say, must be regarded as shaping Christ's whole conception of human life and its purposes.

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[1] P. 48 f.

In respect of the *second* question: While there are undoubtedly not a few utterances which point to the future consummation of the Kingdom and to its supra-mundane character, these are not inconsistent with its immediate inauguration and gradual development; on the contrary, they give emphasis and heightening to that aspect of it.

It would be impossible within the scope of this paper to deal adequately with the immense amount of literature which has already appeared upon this subject, but a few considerations may be advanced which, in our judgment, militate strongly against the Apocalyptic interpretation of Christ's teaching. At the outset it may be remarked that this view, as presented by its most prominent champions, would empty the Person and teaching of Jesus of their originality and universality, reducing the Son of Man to the level of a Jewish rhapsodist whose whole function was to incite His countrymen to look away from the present scene of duty towards some mystic future state of felicity which had no connexion with the actual world in which men lived and no real bearing upon their present character and moral discipline. It seems like a caricature to interpret the religion of the New Testament from this standpoint alone, to the exclusion of those directly ethical and spiritual principles in which its power and distinction so notably appear and upon which its finality and permanence depend. Christ spoke, indeed, the language of His time and race, and it was only natural that He should clothe His thoughts in the forms and figures which were then current. But to make the eschatology of the Gospels the master-key of Christ's teaching and message, and to see in Jesus nothing more than a Hebrew enthusiast announcing a Utopian dream, is to distort the perspective of His gospel and rob it of its breadth and unity. Nothing, indeed, is more unlike the serene and gracious personality of the Master as He moves about the villages of Galilee than this picture of nervous apprehension and morbid excitement in view of an approaching catastrophe which these writers have presented.

As a natural consequence of the eschatological character of Christ's teaching, it is contended that Jesus claimed for the moral precepts He uttered not an absolute, but merely a temporary value. The Kingdom was yet to come, therefore the rules of conduct which He announced could have no application beyond the brief interval that was to elapse before the end of all things. Of course there is a sense in which it might be said that certain directions and rules suitable to particular circumstances and applicable only to some special cases would be naturally superseded, as having no meaning in a perfect state. But it is surely wholly inept to regard such special requirements and casual utterances as constituting the essence of our Lord's teaching. Yet even these sayings of Jesus—words by the way, passing and casual, as we might call them—all run back to the one ultimate demand of inward purity and spontaneous loyalty to the will of God, and are designed to illustrate the nature of the new order. It might be argued that the duty of forgiveness and the virtue of patience under wrong would cease when the injustices of this present world had disappeared. But behind the immediate need of manifesting forbearance and long-suffering there lay the deeper idea of thereby attaining to the Divine likeness. When the Kingdom comes in all its fullness, God's people will indeed share God's nature, and His spirit of love will possess them wholly. Even now by the exercise of these graces they are being gradually prepared for participation in the higher life of the heavenly Kingdom. These virtues, therefore, are not evanescent qualities which must pass away with this fleeting world. They are eternal elements of God Himself, and they must be inwrought into the character and become permanent features of the life of those who are striving to approximate to the ideal which Christ Himself has declared as true for all time: 'Be ye perfect, even as your Father in heaven is perfect.'

Only by a violent dislocation of facts can one affirm that the moral maxims of Jesus are based upon an interim-ethic adapted merely to a transitory age. More correctly would they be described as universal and permanent—true for every world. In all the Gospels there are numerous explicit statements of our Lord which show that He Himself at least was confident that whatever catastrophe might overtake the outward fabric of the world His truth would remain unshaken. 'Heaven and earth shall pass away, but my words shall not pass away.' 'We cannot,' says Harnack, 'derive the ethical ideal of Jesus from the eschatological. There is nothing of an Interim-Ethic, nothing feverish and evanescent in humility, forgiveness, purity of heart, sacrifice or service; yet these, and virtues like these, are pillars of Christian Ethics.' The habitual attitude of Jesus in the presence of the great problems of experience reveals a calmness of assurance and steadfastness of purpose far removed from the temper of excitement and impatience in view of an abrupt and final change. The eschatological interpretation of the Gospels confuses colour with form, by-product with main intention, and finds the ethics of Jesus impracticable because it sees His moral utterances out of that perspective which gave them beauty and truth.

Not renunciation for its own sake but joy in life is the characteristic thing in Jesus' outlook. He does not encourage a spirit of anxious unrest or gloomy foreboding. He recognizes rather the preciousness and potency of the present life, calling men to a new righteousness and a noble sense of responsibility. So far from hinting that the duties which the various relations of life prescribe are not worthy of attention in view of the imminent distress, He counsels unwavering fidelity to the minutest details of daily service. The brevity of life is never urged by Him as a reason for laxity or indifference. It did not make Jesus Himself less zealous in His calling: it only spurred Him to greater ardour. 'I must work the works of him who sent me while it is day.' So far from allowing the uncertainty of the future to act as an opiate or to furnish an excuse for the apathy of fatalism, He ever bids men awake to the solemn realities of life. The message of Christianity, as taught by the Master and His apostles, is, that whether our existence on earth be short or long, its days ought to be nobly filled; and if the fashion of this world is passing away, then all the more earnestly must its opportunities and experiences be seized and consecrated to the service of God and the furtherance and fulfilment of His Kingdom among men.

The spirit of negative quietism and habitual detachment from the practical interests of life, pronounced by Tolstoy to be the proper attitude of Christian Faith, has no countenance in the teaching of Christ. It is true, indeed, that unworldliness, humility, lowliness of spirit, and all absence of self-seeking and masterful assertiveness, are essential marks of the Christian character and have a distinctive place in the ethics of the New Testament. But to identify such so-called 'passive virtues' with apathetic neutrality or light-hearted tolerance in regard to the world's vices and wrongs is wholly foreign to the spirit and example of our Lord. He was essentially a Reformer and a Revealer of the eternal values. No prophet could be more radical in His denunciations of existing evil or more insistent in His demands for absolute righteousness and purity. To confuse, therefore, Oriental passivity with the positive claim of Jesus to vital decisions and unfaltering ventures of faith; to single out a teaching of non-resistance as the core of the gospel, or to commend retreat from social obligations in the name of One who gladly shared them,—this is not only an impracticable discipleship but an historical perversion. It is to lift fragmentary utterances out of their immediate setting and elevate them into universal laws.

The question which presses with very real urgency upon the modern mind is, Can a man live in this present world and still be a Christian? Is it possible to participate in its business, to be involved in its social and political machinery and at the same time maintain a sober, righteous, and godly life? It hardly comes within the scope of this paper to discuss the various aspects of this question now. But it does seem relevant to the subject in hand to suggest that if Christian discipleship means that home and family ties, the tasks and burdens of business and daily toil are to be renounced as imperilling the soul's salvation, then the gospel of Christ has no real message for practical life, and nought to offer to earnest living men, save a counsel of retreat from the world's conflict and discipline.

Before concluding this paper it will be desirable to refer as briefly as possible to some particular passages in the Gospels which bear upon the question at issue.

It is clear that the problem of the Kingdom was one which was arousing considerable inquiry and discussion among those who had come into contact with Jesus and had listened to His Parables and Discourses. Jesus had said that the Kingdom of Heaven was at hand. But when and how would it come? On one occasion certain Pharisees asked when the Kingdom of God cometh? Knowing that His questioners had in view the establishment of an earthly monarchy and the restoration of the kingdom of Israel, Christ replied: 'The kingdom of God cometh not with observation.' The answer implies that all such expectations are erroneous, and based upon an imperfect conception of God's purpose. It will not come in the crude material form you expect it. It will be no spectacular or dramatic event. The Kingdom is indeed already here. It is in your midst. It must have been on some such occasion that many of the Parables referring to the Kingdom were spoken—especially those drawn from Nature, such as, the Parables of the Sower, the Tares, the Mustard-Seed, and the Leaven. The object is obviously to show that the sudden catastrophic notion of the coming of the Kingdom must give place to the deeper and worthier idea of growth. Its progress was to be like the seed hidden in the earth, and growing day and night by its own inherent germinating force.

The conception underlying our Lord's teaching may be further gathered from St. Matthew's version of 'The Lord's Prayer,' where we are bidden to pray: 'Thy kingdom come, thy will be done.' The second clause indicates the way in which the Kingdom is to come. The Kingdom is God's rule which means the fulfilment of God's Will. Jesus came to establish God's sway upon the earth. In order to do so, the distinctive note of our Lord's ministry was to urge His hearers to live in accordance with the Divine Will; and the prayer which He taught His disciples requires of them and all future followers that they should consecrate their gifts along every line of effort for the fulfilment of God's Will. With the beginning of His preaching the Kingdom of God began—the assertion of the Divine sovereignty in and over the hearts and lives of men as distinguished from the kingdom of evil. It is no vague aspiration for some far-off perfect state. It is a prayer for the immediate hour, for the living practical present. Into this Kingdom those only may come who acknowledge God's sway, and are ready to do His Will. All such may be said to have 'Life,' in a distinctive sense. But the 'life' here and now is only the beginning of a life which is to last through all eternity. Here, indeed, the Kingdom is imperfect and incomplete. But it will be a growing Kingdom, and there will come a time when God's dominion will be universal and absolute and all who do God's Will shall inherit eternal life.[1]

The Kingdom may be thus regarded as equivalent to practical Christianity. When our Lord began His ministry, by affirming 'the kingdom of heaven is at hand; repent, and believe the gospel,' His language may have been differently interpreted by different people. Some may have thought He meant that at last the yoke of Rome was to be cast off and the kingdom of their father David was to be established. Others may have construed His words as meaning: 'The day of the Lord is at hand.' The Son of Man is about to come in judgment, and a new heaven and a new earth will be immediately revealed. But obviously Jesus did not mean either of these things. He meant, I am come to teach you to fulfil God's Will, to implant in your hearts the Word of God. I am come to destroy the kingdom of evil upon the earth—not indeed by material force, or earthly might, but solely by the Spirit of God, working in and through men's hearts and lives. The Kingdom of which I speak will come not suddenly but slowly. Its growth will be gradual and inconspicuous. It will permeate the world as the leaven, and silently and unobtrusively pervade and transform the entire realm of human life.

It will be impossible here to examine in detail all the passages for which a purely Apocalyptic meaning has been claimed. Many of these lend themselves quite naturally to a figurative interpretation and are in harmony with our Lord's usage of parabolic and metaphorical language. There is, however, one example we may cite, since it has been stressed as a definite prophecy of the immediate catastrophic advent of the Kingdom. In Mk 9^1, Jesus says: 'Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.' In Mt 16^{28}, a more definite eschatological note has been struck by substituting the words: 'Till they see the Son of man coming in his kingdom.' This change of language suggests a tendency to modify the words in an eschatological sense. *There,* it is said, we have a clear and unmistakable announcement of the nearness of the 'Parousia.' But impartially regarded there is surely nothing in the mere form of words to enforce such a meaning. The coming of the Kingdom with power might quite as well refer to the Descent of the Holy Ghost, to the Pentecostal outpouring of the Spirit, to the inner spiritual power within the early Church, or it might even be taken to describe the progressive advance of Christianity throughout the world which had already begun to manifest its triumphant power over men's lives. Any of these interpretations may be regarded as in no way inconsistent with the general teaching of our Lord, and indeed more in harmony with what we know has actually taken place.

But the most decisive argument for the interpretation of Christ's teaching regarding the Kingdom of God which has been here maintained, is that it is in full accord with the rest of His Work and Words. It is in harmony with the new law of righteousness enunciated in the Sermon on the Mount and in agreement with Christ's ethical teaching throughout the Gospels. It implies a complete transformation of the Hebrew idea of righteousness; so radical and yet so positive that while in one sense it supersedes, in another it also fulfils the ancient law. It means nothing less than a complete reconstruction of all human ideals, and ultimately an entire enrichment of all ethical and social conditions of earthly life. To what purpose, it has been asked,[1] would have been the ethical teaching of Jesus, if the end of all things was to come at once? It would have been, as one has said, a futile waste of labour. What would have been the use of propounding an absolute and universal ethic, adapted to the character and conditions of the whole world, and intended, for all men of all time and every race, if the moral principles and truths He proclaimed had admittedly only a temporary application, and were not fraught with ultimate and eternal values? We have misread the New Testament if we do not rise from its perusal with the conviction that the Redeemer came as a living man into a weary and distraught world, and by inculcating a living message of the Fatherhood of God and His Divine purpose for all mankind, gave a new inspiration and a spiritual elevation to the dreams and aspirations not only of those who were devoutly waiting for the consolation of Israel, but to His own and every succeeding age. To interpret the Kingdom of God from a narrow Apocalyptic point of view, and to depict our Lord as the propounder of a merely temporary ethic, is surely to miss the spiritual insight, the originality and breadth of our Saviour's life and teaching.

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[1] See here how the teaching of the Synoptics comes into line with the Fourth Gospel.

If we sum up the meaning of the Kingdom of God as presented in the Gospels, three conceptions, not entirely separate from one another, but blending together, may be regarded as its essential elements. The first is the Kingdom, as a principle of life and conduct in men's hearts. As such it is not something which is to come in outward show, but something which is already here. The second is what is sometimes called the Christian Church, but is better described as Christianity, looked upon as a mighty progressive force in the world. The third is the Kingdom as the final consummation of all things. The Kingdom may thus be regarded in three aspects: as Present, Progressive, and Future—as a *Gift* immediately bestowed by Jesus; as a *Task* to be worked out in the history of the world; as a *Hope* to be consummated in the heavenly life.

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[1] See *The Life and Teaching of Jesus, the Christ*, by A. C. Headlam, D.D., Bishop of Gloucester, 1923, p. 264.

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The Historical Method and the Preacher.

By Professor John E. McFadyen, D.D., Glasgow.

II.

Homiletics and History.

Theophanies.

Another aspect of this problem for the preacher is created by the presence of theophanies and miracles in the narratives with which he deals, and by the existence of parallels revealed by the study of comparative folk-lore. As an illustration of this last source of perplexity may be mentioned the account of the birth of Sargon, king of Accad. 'My mother'—the inscription runs—'who was poor, conceived me and secretly gave birth to me; she placed me in a basket of reeds, she shut up the mouth of it with pitch, she abandoned me to the river, which did not overwhelm me. The river bore me away, and brought me to Akki, the drawer of water, who received me in the goodness of his heart,' etc. No one can read this tale without wondering whether it has in any way affected the story of the birth of Moses. Again, in the earlier historical books of the Old Testament God or His angel frequently appears bodily upon the scene, speaking to men face to face as a man to his friends. Abraham in Gn 18 is visited by three supernatural wayfarers, one of whom is Jehovah Himself, and he entertains them hospitably. Their feet are washed, and they partake of 'the butter and milk, and the calf which Abraham had dressed.' Did these things happen as they are recorded or did they not? If they did, we shall have to revise pretty drastically our conception of God and to deny what reason and Scripture unite in affirming, that 'no man hath seen God at any time.' If they did not, then in what sense, if in any, is the preacher still free to use the narratives which record them?

Miracles.

These tales may be taken as the primitive expression of the fellowship that may subsist between God and mortal men. But far more perplexing to the preacher is the use he may make of narratives involving the miraculous within periods that are definitely historical. A crucial instance would be the great cycles recording the deeds of Elijah and Elisha. Both, especially the Elisha cycle, abound in incidents which will seem to many educated men to be legendary rather than historical in the strict sense of the word. Did contact with Elisha's body really bring back a child from the dead? Still more may we ask, Did a dead man revive and stand upon his feet from simple contact with the dead prophet's bones? Did the Phœnician woman's jar of meal waste not and her cruse of oil not fail? Did fire descend from heaven and consume the sacrifice upon Elijah's altar? There are critical scholars, like Kittel, who accept the last incident at any rate as sober fact. If, however, a preacher has come to believe that an atmosphere of legend lies about these cycles, charged as they are with so much literary beauty and religious insight, must he then, however sorrowfully, abandon the right to use them? It would appear that he must, if he accepts the dictum, that preaching from a historical narrative is illegitimate, if its history be not real history. His natural hesitation to treat miracle as history will be increased if he observes, as he may both in Old and New Testament, the tendency to enhance the miraculous. This tendency is demonstrable in the story of the retreating shadow on the sun-dial—compare Is $38^{7f.}$ with 2 K $20^{9f.}$—and in the story of the daughter of Jairus, who in Mk 5^{23} is at the point of death when her father summons Jesus (cf. Lk 8^{42}), while in Mt 9^{18} she is already dead.

The Patriarchal Stories.

What, again, is the preacher to do with the patriarchal stories, if his studies have led him to believe that these describe the movements and experiences of tribes rather than the careers of individual men?—if, for example, Shechem's violation of Jacob's daughter and the retaliation upon Shechem by Jacob's sons in Gn 34 are to be interpreted in the light of the amalgamation and the struggle of Israelites and Shechemites as recorded in Jg 9? Or again, if the days of Abraham, assuming him to have existed, seem too distant for tradition to have preserved any genuine reminiscence of his career, the moving story of the all but consummated sacrifice of Isaac (Gn 22) will evaporate into a late prophetic protest against child sacrifice—valuable indeed as a noble indictment of a horrible practice, but not as an incident in Abraham's career, or as an illustration of his sublime faith and submission to what he believed to be the will of God. On the tribal treatment of the patriarchal stories all the personal quality which has endeared these tales to fourscore generations vanishes and leaves the preacher with a sense of irreparable loss. Many will think that Stade treats this matter too lightly when he remarks[1] that for the use of these tales in religious instruction it is a matter of indifference whether the record is historically true, if only it has an inward truth and can be used for moral and religious education.

But the problem created for the preacher by these stories cannot be ultimately separated from that of the earlier chapters of Genesis, which record the story of the temptation and fall of 'our first parents.' He would indeed be a bold man who to-day would regard it as a literal history of the first human pair. Here surely, if anywhere, we are within the prehistoric period, of which, in the nature of the case, we have no authentic literary memorial, and of which we may be truly said to know nothing except by inference. Yet every man who knows his own heart knows that the story is true: it is the story of his own fall; and no sensible man will quarrel with the primitive and mythical form in which its searching thoughts are clothed. Adam (אדם) is man, and his story is ours. The writer treats him, and doubtless regards him, as the first individual man, but that does not invalidate the power of the story over our own hearts and consciences. Similarly, it is very probable that the Hebrew historians regarded, as they certainly treated, the patriarchs as individuals. The chequered careers of Abraham, Jacob, and Joseph are portrayed by historians who, one can hardly doubt, accepted them as historical personalities, through whom the Divine purpose for Israel and the world was gradually evolving, and the preacher, in so accepting them, but follows in their footsteps; if he errs, he errs in good company. So we are brought back to recognize the essential justice of Stade's contention that the narratives, whether literal history or not, have an inner truth which peculiarly qualifies them to be vehicles of edification.

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[1] *Biblische Theologie des Alten Testaments*, vol. i. p. 66.

The Christian Faith and the Christian Facts.

This argument, however, is not without its peril to a faith like Christianity, which professes to rest upon history, for it could readily issue in a depreciation of the importance of the Christian facts. Schmiedel, for example, thus confesses his independence of them: 'My innermost religious possession would be in no way injured, if I were obliged to-day to reach the conviction that Jesus never lived. I would, of course, miss being able to look back and up to Him as a real person; but I would know that the measure of piety which has long been mine could not be lost again simply through my inability to derive it any longer from Him?' In the same strain G. Lowes Dickinson maintains that the inspiration of the recorded life and sayings of Jesus 'would be the same, whether he regarded the record of the Gospels as myth or fact, and would depend, not on the existence of Christ in the past or in the present, but on the conception of life embodied in His story.' Whether this attitude will commend itself to us or not is largely a question of intellectual temperament. Probably, however, for most people the power of the gospel story would be incalculably diminished, if its central Figure were suspected to be a creature of the imagination, or even if—short of this—its leading incidents were felt to be fiction rather than fact. They would agree with Mardon in disputing Mark Rutherford's contention that 'what the four evangelists recorded was eternally true, and the Christ-idea was true whether it was ever incarnated or not in a being bearing His name. "Pardon me," said Mardon, "but it does very much matter. It is all the matter whether we are dealing with a dream or with reality. I can dream about a man's dying on the cross in homage to what he believed, but I would not perhaps die there myself; and when I suffer from hesitation whether I ought to sacrifice myself for the truth, it is of immense assistance to me to know that a greater sacrifice has been made before me—that a greater sacrifice is possible."' Believers in the significance of history for faith may reassure themselves by remembering that whereas, in the patriarchal stories, centuries separate the record from the fact, the story of Jesus was written between one and two generations after His death, and much of it must have the value of practically contemporary evidence.

The Historian and the Preacher.

Within the Old Testament, however, we ought carefully to distinguish between the task that the record presents to the modern historian and the preacher respectively. The writer of the history of the Hebrew people, if he is persuaded that the patriarchal stories preserve in the main reminiscences of tribal or national experiences, or that legend has mingled with the story of Moses and the wilderness wanderings, is obviously not free to treat the patriarchs as the fathers of the Hebrew people, or the Book of Exodus as if it had the value of a contemporary record. He may not feel that he has the solid ground of properly authenticated history beneath his feet till he reaches the days of Deborah, and his sketch of the period before her may have to be drawn in the vague, broad lines suggested by tradition and supplemented by inferences derived from the subsequent history. But the preacher is under no such constraint. He places himself at the point of view of the writers who gave the narrative its present form and whose motive in writing was unquestionably not so much to instruct as to edify their contemporaries. One might roundly say, indeed, that the whole Bible is inspired by this aim. In the preface to the Book of Judges (2^{11}–3^{6}) even the unpractised ear can detect the earnest voice of the preacher, warning his contemporaries against the perilous folly of idolatry and urging upon them his passionate plea for the whole-hearted service of Jahweh. This religious aim runs through the Bible like a thread of gold (cf. Jn 20^{31}); and the historical books come home to us with a vividness immeasurably enhanced, when we learn to summon before our imagination the readers to whom they were first addressed. When we remember, for example, that Gn 22^{12} was written not long before Mic 6^{7}, we begin to see that the real importance of the story in Genesis lies not in any biographical information it furnishes about Abraham, but in its emphatic repudiation of child-sacrifice as a custom abhorrent to the God of Israel. The historian and the prophet are engaged in the same task: each is in his own way striking at a cruel custom which was not only practised by his contemporaries, but which persisted for over a century later (Jer 7^{31}).

In reading a historical passage three considerations have always to be kept in mind: (i) the facts. What are the facts? This is a question for the historian. (ii) The spirit in which the facts are treated—the spirit that makes for edification. It is with this that the preacher is concerned. (iii) The Jewish readers and the impression the narrative would make upon them. Let us illustrate this by the narrative in Jos 1. (i) In the Divine summons to Joshua the modern historian would discount the injunction to remember the Law, because he does not believe that this book was in existence till centuries after Joshua's time. (ii) But this is obviously a point precious to the narrator; *he* wishes to urge upon his readers the careful observance of the Law. And (iii) the readers, whose presence is palpably felt in this allusion, are plainly in view throughout the chapter; when they reach the words in v.[15] that promise rest and the possession of the land, they feel that in *their* present possession of the land the promise has been fulfilled. The whole passage thus becomes alive with the experience of every successive generation of readers. But all this is to say that the voice is the voice of the preacher rather than of the historian; his aim is, like that of the prophets, to bring his people back to God and good. The Biblical historians are indeed nearer in spirit to the modern preacher than to the modern historian, and the preacher who concentrates on the religious teaching of a passage whose historicity is unauthenticated or even dubious is acting on the principle enunciated by Thomas à Kempis, that 'each part of the Scripture is to be read with the same spirit wherewith it was written'—a counsel equally valuable, whether we spell 'spirit' with a small or a capital S.

The Preacher's Use of Prophecy.

In prophecy the case is not dissimilar. Frequently, as we have seen, it is impossible to determine the background with any certainty: in that case, what can the preacher do but confine himself to the religious truth of the passage, when that is clear beyond cavil? In this connexion Sir George Adam Smith's recent revision of his exposition of Isaiah, published forty years ago, is highly instructive. No expositor was ever at greater pains to ascertain the historical background, but occasionally he has to confess himself baffled. That does not prevent him, however, from exploring and exploiting the religious implications even of those sections whose background is doubtful. The progress of critical opinion during the period between the original edition and the revision has thrown doubt upon the date and authorship assumed for certain sections of the prophecy in the original edition, but in most cases this has not led to any modification in the homiletic treatment of them. The earlier treatment of 10^{5-34}, for example, rested on the assumption of its unity and authenticity. 'But,' Dr. Smith goes on to say, 'whether the passage be composed of oracles delivered by Isaiah at different times, or parts of it be not from Isaiah, are questions which do not affect its religious teaching as expounded and applied above.'[1] Similarly, of the oracle on Tyre in ch. 23, on whose unity, date, and authorship, critical opinion is divergent, he writes: 'Whatever its date or dates may be, it represents the attitude of Hebrew prophecy to ancient commerce and the Phœnician chiefs of this. I therefore allow the following paragraphs to stand pretty much as I first wrote them.'[2] On any view of the date it remains the classic 'criticism of the temper of commerce from the standpoint of the religion of the God of righteousness.' In the prefatory comment on ch. 24 in both editions occur the words, 'Criticism affords little help. It cannot clearly identify the chapter with any historical situation.'[3] Nevertheless the exposition and application are as vivid and effective as any in the book. 'Perhaps,' he adds—and these are very significant words—'the moral truths are all the more impressive that the reader is not distracted by temporary or local references.' The relative unimportance, in certain circumstances, of an ascertainable historical background, could not be more plainly asserted than here.

The widest difference of opinion prevails with regard to the oracle in Is 2^{2-5}, which has its parallel in Mic 4^{1-4}. Micah may have borrowed it from Isaiah, or Isaiah from Micah, or both from an older prophecy, or the passage may in both books be a later insertion: it has been variously assigned to the eighth century, the seventh, the sixth, and even to the Greek period. But its vision of a world whose hatred of war has led it to settle international disputes by arbitration makes its perennial appeal, to the persuasiveness of which no knowledge of its historical background could really add one jot or tittle. Indeed, the great passages of the Bible, such as Ps 23, Lk 15, 1 Co 13, speak home to the universal heart, just because they are so little encumbered by the things that are local and temporary. The three quotations of our Lord from Deuteronomy in the hour of His temptation belong to a world which is not affected by questions of chronology. The view that the Song of Songs is a miniature drama has been recently replaced by the view that it is a Hebrew adaptation of a Tammuz-Ishtar liturgy, and other views are possible; but whatever its ultimate origin, its lovely music wakes an echo in every heart that has known anything of that love which many waters cannot quench nor floods drown. Thus alike in the historical, the prophetical, and the poetical books the preacher's quest is for the eternal things. He will rejoice in every historical background he can discover, for in it he will feel again the throb of that ancient life through which the Divine message was originally mediated, but it is with the message rather than the facts that he is concerned. One of the reasons for the unwithering vitality of the psalms is that their writers confine themselves to essential things. They drop most of whatever is adventitious; they express the universal quality inherent in their particular situation, and other men of later times and distant places can thus make those ancient words their own. 'Enquire not,' says Thomas à Kempis, 'who spoke this or that, but mark what is spoken.' To men in such a mood exact historical origins matter very little.

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[1] Vol. i. p. 171.

[2] Vol. i. p. 296.

[3] Revision, vol. i. pp. 437 f.

The Historical Method Indispensable.

The peril of this attitude is, however, both obvious and real. The preacher, if he be temperamentally indolent, will be only too likely to welcome an argument which seems to relieve him of much irksome and apparently unprofitable toil: he will be tempted to snap at the obvious, to prefer intuition to an investigation which often seems to lead nowhere; he will gladly eschew a process which tends, he feels, to confuse rather than clarify his understanding of a passage and to cripple his power of dealing with it effectively.

But to this and to every contention which would depreciate the value of the historical method there is a twofold answer. First, the method has already rendered incalculable service in the interpretation of the Bible by recovering the historical realities among which the ancestors of our faith lived and moved and had their being, and by bringing the personalities of the Bible out of the shadow-land in which dullness and indolence have hidden them, into the world of light, where we can look upon their earnest faces and share their fears and hopes, their doubt and struggle and faith. It is very possible to exaggerate the limitations of the method. Much remains obscure and uncertain, but much, very much, is now plain. If the problems on which meantime certainty is unattainable are neither few nor unimportant, the area which we may now tread with confidence is very spacious. From the sections of Amos, Hosea, Isaiah, and Micah, whose authenticity is undisputed, we can derive a clear and vivid picture of the social and religious life of the latter half of the eighth century B.C., and we mark with astonishment how like, in things essential, that age is to our own. Sir George Adam Smith, who has so frankly confessed the limitations of the historical method in its application to some of our existing data, has, by the use of the same method, laid bare a wealth of homiletic treasure hitherto undreamt of by the average preacher and kindled him to prophetic utterance. If the Bible, on the side of its humanism, is vastly more alive and appealing to our own age than it has ever been before, it is the historical method we have to thank.

But again, no honest effort to determine the historical background is ever altogether fruitless. If it does not always achieve results, it achieves an atmosphere, and for the business of the preacher this is nearly as important as the other. The effort involves a fine exercise of the historical imagination, and, though we may be quite unable to define the situation with precision, there rises subtly within our minds the assurance that we are in genuine contact with phenomenal as well as spiritual reality, and we proceed to direct the energy of our imagination upon the commanding and essential features of the situation, which are often clear enough, even when the period within which it falls is obscure. Every sincere attempt to piece the scattered hints together will carry us deeper into the living history behind them and into the writer's heart.

Never again can men who have breathed the atmosphere of free inquiry build their interpretations of Scripture upon the shifting sands of allegory or typology. Doubtless spiritual things are spiritually discerned, but these things have been mediated through historical experience; and, so long as the preacher confesses his debt to the past by using as his text-book an ancient literature, so long does he lie under the obligation to acquaint himself, in every way open to him, with the life reflected in that literature. That is the historical method. By it we must interpret, for it is the only method we have.

In the Study.

Virginibus Puerisque.

Make Haste.

By the Reverend J. H. Morrison, M.A., Aberdeen.

'Salute no man by the way.'—Lk 10[4].

What a strange thing for Jesus to say, and how rude! We all salute our friends, don't we? Some of you are in the Boys' Brigade or the Scouts and can salute in style, but we all do it in our own way. We would never think of passing our friends on the road without a smile and a nod or a cheery wave of the hand. And, if we did, they would take it that we were offended and did not want to be friends any more. What can Jesus have meant?

Well, to understand His meaning you must remember that every country has its own customs. Take China, for instance. The old-fashioned Chinese are the most polite people in the world. One of their rules of politeness is that if you meet a friend on the road and you are riding while he is on foot, you must on no account return his salute without first coming down off your horse or out of your carriage and standing on the ground beside him. Now this rule is very awkward if you are in a hurry, or if a farmer comes into the town in his cart on a market-day and is meeting friends every few yards. So the Chinese get round the difficulty by this other rule, that if you see your friend coming along riding, you turn your head away and don't salute him as you pass and so hinder him.

Now all people are not so wise and considerate as the Chinese. In Palestine, as throughout the East, people were in no hurry and went about everything in the most leisurely way. If you met a man on the road, ten to one he would stop and ask you, 'What is your name? and where have you come from? and where are you going? and what are you going to do there?' In fact, he would keep you all day with his questions if you did not determinedly break away from him and get on. Do you remember the old story of Elisha and the boy who had died? The prophet said to his servant Gehazi, 'Take my staff and run: if thou meet any man, salute him not; and if any salute thee, answer him not.' He was to run right on, stopping for nobody, because his errand was so important. This was exactly what Jesus had in mind when He sent out His disciples and said to them, 'Salute no man by the way.'

Now this teaches us two things. First, that when we have anything important to do we must go right on with it, and not turn aside for anybody. I am sure your mother has often said to you just what Jesus said to His disciples. When she sent you on an errand she said, 'Now run, and don't speak to anybody on the road.' Because she knows that if you meet your chums and begin to talk, you'll soon join in the game and your message will be quite forgotten. It is the same with your lessons. You know how your eyes *will* wander off the book to watch a fly crawling up the window or a rain-drop running down, and you have to drag them back to the dreary page. Oh what a tempting world this is, with all sorts of curious things to see and all sorts of bypath meadows to roam in! Wouldn't we be happy if we could just wander aimlessly around? No, for there is something bigger and nobler to be done, and we must brace ourselves to it. We have all been sent into the world on some great errand, and we must get on with it. Let nothing turn us aside.

And the second lesson is, that the most important thing in the world is to tell people about Jesus and carry His gospel to all nations. When Jesus sent His first disciples on that errand He said, 'Make haste, and stay the work for nobody.' The Africans have a story about the lizard and the chameleon. These two little creatures are very like each other, but the lizard is alert and swift, the chameleon creeps by fractions of an inch. Well, the story goes that in the beginning of the world God sent a message of life to men and commissioned the chameleon to carry it. Afterwards He sent a message of death to men by the swift running lizard. The lizard far outran the crawling chameleon, whose message of life, when at last it arrived, was simply laughed at. And so, say the Africans, that is why death is in the world. When I heard them tell that story out in Central Africa, I said, 'No wonder they say such things to our shame, for nineteen hundred years have passed since God's message of life was given in Jesus Christ and it has not reached many of these poor Africans even yet.' We print on our church and missionary papers the emblem of the flying dove to show how we should fly abroad with the gospel message. I wonder sometimes if it would not be better to change that, and put on the emblem of the crawling chameleon.

Who among you will try to wipe away this reproach? Some of you could perhaps go yourselves as the messengers of Jesus to far-off lands, and some, who cannot go themselves, could help to send others.

A Washed-out Flag.

By the Reverend J. Howard Stooke, Bristol.

'We know that thou art true.'—Mk 12[14].

People said that of Jesus. Was it just a mere empty compliment, or did they really mean it? They might well have meant it, for He was the Truth.

Some months ago I was in the suburbs of a city and was waiting for a 'bus. As I looked down the long road for it, I noticed a flag flying from a staff in some one's garden. As I happen to be interested in flags, and as this seemed to be a strange one, I went up the road to have a look at it, although this meant missing the 'bus. When I got near, I found that I had wasted my time, for it wasn't a proper flag at all; at one time it had been a Union Jack, but it was one no longer.

Shall I explain?

We all know that our Union Jack is made up of three crosses. There is the red cross of St. George for England, and the white cross (saltire they call it) of St. Andrew for Scotland, and the red saltire of St. Patrick for Ireland. The old English flag was just the cross of St. George, then in 1707 the cross of St. Andrew was added, and in 1800 the cross of St. Patrick made a third—and that is our Union Jack.

Now this flag that attracted my attention had once been a Union Jack, but not of good quality. I fancy it was just a printed flag and its owner had left it out in all winds and weathers so that *the blue had been washed out.* When I saw it, it was just a pale mixture of red and white, no wonder I did not recognize it.

Why am I telling you this? In all the great flags of the world the colours stand for something. The people didn't just say, 'These colours will look pretty, let us have them.' Oh no! In the old days the colours had a meaning—Red always stood for Sacrifice, the colour of blood; White always stood for Purity, the colour of driven snow; Blue always stood for Truth, Honour, and Loyalty. So what the Union Jack means is that the British Empire is based on Sacrifice, Purity, and Truth.

Now think for a moment—a flag with the blue washed out speaks of a life with no truth in it. That can't be yours, can it?

Mother says, 'Did you do that, Jack?' You say, 'No, Mother.' But you did do it. A friend says to you, 'Will you promise to do it?' You say that you will, but you do not mean to do it, and you don't do it. Are you a boy whose word cannot be taken, a girl who cannot be trusted? Then you are very much like the flag with the blue washed out, and you will be of little use to any one until that is altered.

They came to Jesus, and said, 'We know that thou art true.' They could say that of Him, for He never said a false word and never broke a promise. He was true, always true. Should you not like to be like Him? Pray every day that God will make you true, as Jesus was true, so that you can be of use to God in the world.

The Christian Year.

Twenty-second Sunday after Trinity.

The Light of Life.

'He that followeth me shall not walk in darkness, but shall have the light of life.'—Jn 8[12].

It is perhaps sometimes conceived by us as a disadvantage that we must think. Life would certainly be simpler if there were no question-mark in our minds. As it is, we perceive that every question has its other side. And, as regards the greater things, we may be inclined to acknowledge, almost bitterly, that it is by faith that a man must walk; for it is certainly not by sight.

At the same time we have lives to live. And we shall not live well if we live in darkness. *Some* light must be cast upon our faith, if we are to see; ahead of us the gleam must beckon, if we are to walk and not faint. Wherefore, let us look at this great word of His, 'He that followeth me shall not walk in darkness, but shall have the light of life.'

It is a word which has two points in it. A condition is laid down—'he that followeth me'; and a result is promised in curious phraseology—'shall have the light *of life.*'

1. The condition is that we are to follow Christ. Now, we cannot in any sense be said to be following Christ, unless we have an anxiety for God, that is at once humble and reverent.

Is it not true that with some of our sense of the perplexity of life a certain amount of self-complacency is mingled?—that there is an awareness of our own mental development implied in our emphasis upon our uncertainties; as if we implicitly said, 'We may leave our sister and our parents and all past generations, their early heaven, their happy views. We would not, for the world, with shadowing doubt confuse them. But as for us, God made us clever; and, ah me! the mysteries close down upon us.'

Again, that an irreverent mind is not likely to find a solution to perplexities is a statement that needs no support. Life is too grave, and God is too holy and too secret, death is too real, and love makes living too splendid and too sad, for the light-minded to win the seeing that Christ gives.

But especially, we have to display humility and reverence *in anxiety for God*. There is the one attitude, 'It is a matter of small concern; I will leave it.' There is another, 'I will wrestle on towards Him, desiring Him; and if darkness overwhelm me, it is not because I have not striven to find.'

But when Jesus calls us to follow Him, it is not so much, of course, to imitate His attitude towards the unseen—for He never doubted God, with whom it was His supreme consciousness to be at one—as to follow Him in His practical attitude towards living. What He says is, 'Live after my pattern, and ye shall have the light of life.'

We have many a time discussed the problems of living, and with a sigh, perhaps a half-assumed sigh, have envied the full assurance of a Stephen or a Paul. Have we never in the recesses of our own souls felt a discomfort, queer and undefinable, but there for all that? For we stand in a Garden of Perplexity, with a secret to unravel. Round us there are many paths, along which the solving of the secret may be found. There is the path of proof. We may have tried it. But the sum will not work out. We have not the capacity; and if we had the fullest ever given to man, the sum will not work out. There is the path of emotional uplift. At a season, we thought that we had found what we wanted there. But the chill wind came; and we have not our solving yet. So back we are in the Garden of Perplexity, and neglecting a path that remains—the path of self-sacrifice; and knowing that the secret is there. But the way of it is set with sharp stones, and our feet are bare; and the thorns of it will tear our hands, and our hands are tender.

Christianity offers two difficulties. One is to the intellect; the other is to the will. A little more emphasis upon the latter might help us in regard to the former. Let us try living! In common duty, amidst weariness, in common truth, in common charity, in having a mind for our brother and our sister and their burdens; in all things following the Lord, let us see if His promise holds good.

2. And mark what that promise is. Not that we will have a complete solution of the problems. People have spoken as if a good man could pronounce between Calvin and Zwingli, or solve the problem of the Trinity. That is quite absurd. What is said is, 'Ye shall have light of life.' *That* stands true. Light for living is what comes. A man who follows Christ comes to believe, through experience, in the love that is about him all the days; in the greatness and value of life in Christ; in the possibility of unspeakable achievement for himself; in the complete forgiveness of sins; in God in him, his strength.

And that is enough to be going on with. God does not clear up everything; but He gives us enough by which to live nobly; and at each advance He will give us more knowledge of Himself, though it may be that only death will show to some that all this goodness and wonder and half-known companionship are just Himself.[1]

ARMISTICE DAY.

Fellowship and Group-Loyalty.

'The Father, from whom every family in heaven and on earth is named.'—Eph $3^{14f.}$ (R.V.).

Any decent philosophy of the state will find the real ground of society in the social character of personality. Society cannot be rightly regarded as an aggregation of individuals contracting with one another to live together. It is rather to be regarded as the expression of an inner necessity of human life. Man is by nature a social being, and to try to think of man apart from society is to think of something which is not man at all. Man has come to be what he is, and will grow up to what he can become, only in and through a social life. This line of thought is now so familiar as to be almost a platitude. But it is clear now that we cannot stop there. Behind this fact there lies a deeper fact. Just in so far as human personality is the expression of the Divine Spirit—*i.e.* as man is made in the image of God—so far the social nature of personality has its roots in the social nature of God. Man must be always striving for fellowship because God's life is perfect fellowship. Ultimately no psychology and no philosophy of human nature can make sense unless it starts with God. We can only really believe in human nature if our thought is based on faith in God.

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[1] J. R. P. Sclater, *The Enterprise of Life*, p. 357.

Now here Christianity comes directly into opposition with a certain tendency in the modern world. There is in popular writing nowadays a great deal of very vague thinking about what is loosely called the 'gregarious instinct.' It is taken for granted, that in some mysterious and convenient fashion the spontaneous operation of this instinct widening out into ever larger circles will automatically produce the world-state. 'It has created national patriotism: very soon it will lead to internationalism.' But the facts of history give little warrant for this amiable supposition. The gregarious instinct is no unmixed blessing. Left to itself indeed, and undirected, it rather hinders than advances progress. Its crude operation seems to divide men rather than unite them. Just as, by the strange alchemy of Nature, the anti-social instinct of pugnacity has become one of the strongest forces by which societies are held together; so, as though to balance this anomaly, the unfettered play of the social instinct has served to organize groups of men in intense hostility to one another.

Christian fellowship starts not with the thought of local groups, adding them together into a world-group. It starts with God, whose life is perfect fellowship, manifesting Himself in and through all the relationships of human fellowship. 'That which was from the beginning . . . that eternal life declare we unto you, that you may have fellowship with us; and our fellowship is with the Father, and with his Son Jesus Christ.' So the concern of Christianity, as a principle of social organization, is with a universal Life of fellowship expressing itself in various degrees through all the hierarchy of lesser loyalties. The universal Spirit organizes and articulates the whole Body. It is not a question of federating groups into a unity which will contain them all. Rather, we say that a pre-existing unity shows itself in and through a rich variety, so that each social unit is an expression of that Life which is fellowship.

What makes fellowship is man's innate social disposition when it is consciously evoked in response to a conscious recognition of God. All social life, wherever it may be found, is an expression of God, whose life is fellowship. From Him every family derives. But it is arrested and baulked of its true development if it stops short of universalism. And this can only come by the recognition of God as the Source of all the will to unity, and by consciously entering into relations with Him. Perhaps we can only give the name of fellowship to the group-life whose centre is God in Christ. Thus natural friendship becomes Christian fellowship when guided and penetrated by the spirit of Christ. There is genuine fellowship between friends, or in the social life of a given group when they love one another, because of Christ in them.

Christianity does not seek to organize a world-state by detaching men from their local loyalties, which would be psychologically unsound. It rather regards the local ties and loyalties as the creation of the universal Spirit in virtue of which our citizenship is in heaven. It regards the family, the city, and nation as at once the school of the larger loyalty and in themselves manifestations of it. It does not want us to be de-naturalized but super-naturalized in the City of God. Any Christian who has really thought out the full meaning of his inheritance in the universal Church will recognize both that through the life of Christ, mediated to him by the Church, he is a member of a kingdom which transcends all human antagonisms, and that in the immediate duties of the calling wherewith God has called him he will best discharge the obligation of citizenship in the City which is above.

Such a recovered grip on the significance of what is really implied in 'Churchmanship' would not make men in the wrong sense 'other-worldly.' It would rather cancel the bad division between what is popularly called 'church-work' and the duties of our home or our profession. The Church conceived in its eternal idea 'can present no other view than that a Christian's whole life is in the Church, whether he is thinking of his home, his business, his social recreations, or his citizenship.'

St. Paul himself would seem to be affirming very much what we have suggested here. It cannot be for nothing that the letter, which opens with the magnificent description of the Church eternal in the heavens manifesting to the ages to come the manifold wisdom of God's purposes, should end with common-sense workaday directions about the conduct of daily life and duty. The ordinary relationships of the home, between parents and children, servants, masters, and so on, are to be the expression in daily life of their membership in the Catholic Society, 'because we are members of his Body.' This sort of thing, he says, is implied in practice by belonging to the household of the saints.

St. Paul finds in our Lord's Ascension the supernatural source of fellowship and of the organic life of the Christian body. What the Ascension made possible was the redirection of the wills and desires of men and women. The Risen Christ had ascended far above all heavens. So that His

Church had not to confront the world merely with the statement of a problem: it carried the final answer in its hands. The Master, whose 'way' and whose influence it proclaimed, was enthroned as Sovereign in the Universe. He had taken on Himself man to deliver him. That is, He had redeemed human life. His Ascension and His coming in the Spirit implanted the fruits of this redemption in the hearts of all who accepted Him. He had come, as He promised, to 'abide in' them. Set free now from the limiting conditions of physical life in the days of His flesh, He was nearer to them than He had been before. He became the very life of their lives, so that all their instincts and desires revolved henceforth round a new Centre. Thus the Ascension meant, as St. Paul claims, the irruption into human society of a new and supernatural life, organizing the new fellowship. It is as individuals appropriate the life of the crucified and ascended Christ that genuine fellowship is made possible. 'Christ in you' is the source of fellowship.

As we look back over Christian history at the most signal comings of the Spirit, whether to small groups or to the Church at large, it seems to be true that one of the first effects has normally been a new consciousness of fellowship. But the times when the Church has been most strongly actuated by the impulses of mere group-loyalty have not been those in which the Spirit of Christ has been conspicuously present in her. The Roman Church was gregarious enough when it gave its support to the Inquisition, or the English Church when it extruded Wesley. But such acts are the antithesis of fellowship.

It is clear why the unity of the Church is necessarily a unity in variety. It is because it comes from the Spirit. It is the common supernatural life in which all its members share, but appropriated in different ways in accordance with all the differing conditions of time, temperament, and circumstances. To demand of the Church that, everywhere and always, it should be organized in the same form, and worship in precisely the same fashion, is not merely to ask for something very dull: it is to ask for something which is impossible. For the Spirit always creates fellowship: but equally it creates variety. Variety is ever a sign of life, and uniformity a mark of death. In the story of biological evolution there is one step which has never yet been explained. Certain varieties of species have a survival value and therefore survive. But how do we account for the varieties? We can only say that they are 'spontaneous'—that is to say, that somehow 'life' makes them. It appears to be true, at least within certain limits, that the most vigorous breeds and stocks tend to run to most spontaneous variations. Where vitality is most intense, there we find the most variety. This is an illuminating analogy. The same law seems to hold in the realm of spirit. Wherever in the history of the Church the Spirit's pressure has been most intense, there the life of the Church has been most varied. It takes the experience of the whole race to explain the full significance of Christ.[1]

Twenty-fourth Sunday after Trinity.

Spiritual Poverty.

'Can two walk together, except they be agreed?'—Am 3[3].

1. Wherever there is order, beauty, truth, there is harmony. Its basis is the complete agreement of the component parts which together form a perfect unity, whether in art or in life. You may perceive it in the sunrise or the sunset; in sculpture, poem, or musical symphony; where the celestial bodies revolve through the infinitudes of space; in the smoothly running machinery of an engine shop; in an ordered and disciplined human life. Harmony depends upon the adjustment of distinctive parts to a certain law or principle, and their consequent relation through that principle towards each other. When this relationship is violated, discord comes. Wherever unity is, God is.

And wheresoever, in His rich creation,
  Sweet music breathes—in wave, or bird, or soul,
'Tis but the faint and far reverberation
  Of that great tune to which the planets roll.

2. The Kingdom of God, which our Lord consistently preached, was an ideal of ordered and harmonious social life which involved then, and unhappily still involves, a drastic revolution in the ordinary man's scale of values. It demanded, not as an academic theory, but as a living reality, the brotherhood of men. The gospel of the Kingdom insisted that each individual owed responsibility to the community, and through the community to mankind. Whether he liked it or not, man was commissioned by the God who made him to be his brother's keeper. On this Jesus Christ was uncompromising.

Our Lord laid His fearless hand upon the outward observances of religion, hallowed even with the antiquity of Moses. Temple, altar, and ritual

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[1] F. R. Barry, *St. Paul and Social Psychology*, 85.

He declared only to be effective when they expressed the worship of God in terms of purest spiritual reality. On this basis He founded His Church. It was to be a holy society whose members would, by their moral and spiritual splendour, attract the world to their Master. The Church was to be the outward and visible expression of a family, a household of God, whose children discovered their highest experience of unity with each other and with their Lord in a definitely social act—the Blessed Sacrament of His Body and Blood.

Man cannot approach his Maker, much less can he walk with Him, unless man be agreed with God, and God with man. And if the revelation of Christ as to the nature and character of God be true, it simply means that our hearts, if God we seek to know, must throb in sympathy with the heart of the Divine. The vast machinery of collective human life derives its driving force from the same law of harmony which the pealing anthem owns. Society moves in peace and concord, or in the reverse, according as the lives of men are, or are not, adjusted in a true relation to the mind of God which Christ manifested as passionately desiring the fellowship of His children.

3. This fundamental law of Christian life which conditions its harmony is summed up in that arresting and wistful expression of our Lord's: 'I have called you friends.' He did not say, 'I have called you all to think exactly alike.' Nor did He evidence our modern enthusiasm for hammering individuality down to the level of the mediocre. It is significant that whenever He said, 'Come, follow me!'—as He did to widely divergent human types—people always did so, without apparently questioning the why or the wherefore. He obviously just drew them to Himself by the personal magnetism of His unique inward attractiveness. After His disappearance from the earth it was the same with the apostolic band. They were a heterogeneous mixture with many dangerous opposites. No system of doctrine united them, for they had formulated no creed. The conception of the Church, as now we know it, had not become concrete to hold them all together. But the little society was cemented by the personal attractiveness of its members, the attractiveness of characters sweetened and made beautiful by the Spirit of Jesus Christ.

4. This is the gospel which our squabbling and turbulent age has largely forgotten, and in which alone lies the hope of its regeneration. In education and scientific achievement we may be going from strength to strength, but the drab poverty of our souls is shamed by the very greatness of our works. The classes and the nations fight and wrangle, and the condition of our own national household, to say nothing of the human family, towards which we have our obligations, is a disgrace to a Christian country. But it is not the differences of opinion and divergences of religious and political thought that create the sordid mess of social injustice, class hatreds, wrongs, and suffering which cast a blight upon our era. It is the suspicion, the greed, the selfishness that blaspheme that friendship to which Christ called His followers.

Our need is not to sink our differences. It is earnestly to distinguish between prejudice and principle, and, loyal to our convictions, to attune them with our neighbour's on the keynote of sympathetic understanding and Christian love; so that our curses may turn to blessings and our bitter rancours into music; so that the barricades will be lowered sufficiently that across them we may look into a brother's eyes, and reach out to clasp a brother's hand.

In logic you are taught that contraries laid together appear the more evident. It follows that from honest controversy what is false will appear more false; what is true, more true. But Christian people ought to know, what some of our mischief-makers do not want to know, that what matters about their opinions is not that they happen to constitute their point of view, but whether their point of view happens to be Christ's point of view. To attack our brethren or invade their sacred rights, to thwart them in their legitimate efforts, to incite them to hatreds, to cherish towards them senseless dislikes because of selfish motives actuated by class, or sectional, or personal covetousness—that is alien to the mind of Christ. We have, indeed, as Christians, no right to support any view, political, social, or religious, unless we have taken scrupulous care thoroughly to convince ourselves that its practical operation would be calculated to further the best interests of mankind. 'Seek ye first the kingdom of God and his righteousness' is a policy difficult enough even for the best of us; but it is the obstacles and hardship of the Christian life that constitute an appeal to all that is chivalrous and heroic in human nature. The peacemakers—the most difficult rôle of all—shall be called the children of God.

5. Let us hope that from the strife and tumult of our generation we may learn this wisdom. The Church has to learn that the better ambition is not to become stronger with more authority, but better with more humility. The nations have to learn

that a country finds security and more than transient glory only in proportion to the moral greatness of its people and the extent which they are willing to serve the world. Commerce and industry have to learn that Christianity demands as an elementary principle that a trade's, or an industry's, first function is to perform an act of service to the community, and only when this is honestly fulfilled has it a justification to be a money-making concern. We average individuals have to learn that though we may be entitled to legitimate profits, aspirations, and ambitions, it is not we who count; since 'the ship is more than the crew.'

There are signs that the ears of this groping, disillusioned generation are turning to listen to that cry across the ages: 'I have called you friends.' If Christendom can but be faithful to its trust, a day will come, in God's good time, when the praises which men raise to Him will be not only with their lips but in their lives, and when they will worship in a reality we have never known; when in a Society delivered from the love of luxury and the pursuit of vanity, and in a common life freed from selfish rivalries and mellowed with the love and friendship of Jesus Christ, not alone in these temples where His honour dwelleth, but in every place shall be lifted in truth the hymn of adoration—'All the earth doth worship Thee, the Father everlasting.'[1]

Sunday before Advent.

The Brevity of Human Life.

'For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.'—Ja 4[14].

Human life is painfully brief. The pathway which leads from the dawn of birth to that western horizon whereon 'the dusk is waiting for the night' is passed over with disquieting rapidity. The fact of life's brevity is one of those inescapable truths which has ever haunted the mind and heart of man. St. James, having raised this most searching question, 'What is your life?' proceeds to answer it from the standpoint of its utter brevity.

Literature is filled with rare figures and emblems denoting the swift passage of the years. What is your life? It is as a weaver's shuttle, a postman's knock, the falling leaf, the dissolving cloud, a broken sleep, the guest of a day, a passing ship, the flight of an arrow, the fading flower, the night-watch of a sentinel, or a tale that is told around a winter's fire.

1. The initial truth which flowers forth in every faithful heart is the fact that we are Christians and our trust is in a Christ-like God. In spite of life's brevity, therefore, we shall not permit ourselves to become victimized by any pagan despair. And this means, first of all, that we shall not become fretful simply because it is not given us to see the full fruitage of our life's endeavours. We shall hold our hearts from all disquietude by recognizing the fact that our lives are keyed to a career which is very short, while with the world's Creator 'a thousand years are but as one day.'

2. The second truth which, because we believe in Christ and Christ's God, lifts us above the despair of paganism is this: we are immortal and, therefore, our soul's existence is in no fatal manner related to time. Our faith is centred upon the Risen Lord. From the doorway of the conquered tomb comes the certain assurance of an angelic voice which says, 'He is not here, he is risen.'

Christianity, says Professor Harnack, is essentially and uniquely the religion of eternal life. We know that it was upon the power of the Risen Christ that the Apostles took their stand, wrote their letters, made their converts, and, with no weapon save that of the Spirit, withstood their persecutors; and this has been the secret of the Church's most glorious victories ever since.

And it is only as we are able to experience eternal life here and now, a present reality quite as well as a future hope, that we will be enabled to do our best work for men and for God. With true spiritual insight Dostoievsky asserted that there are but two classes of people in the world, those who know eternal life and those who do not. With the great Russian we are led to believe that the fate of civilization is in the keeping of those who know themselves to be the citizens of eternity. Dr. Joseph Fort Newton has said: 'Life everywhere grows in dignity, meaning, and worth when it is lived in the fellowship of eternal things. Under the expansive pressure of eternal values we become aware of what life is, what it means, and what it prophesies, eager only to do the will of God, whether to-morrow finds us toiling here, or out yonder with the dwellers of the City on the Hill.'

3. Though the years are both few and short, yet it is our moral duty to accept them and to do our best with them. The fact that we are not the creatures of time but the children of the resurrection does not imply that we have no imperative duties to perform in the world. On the contrary, we have, each of us, a work to do which none other, not even the Infinite Father, can well do in our stead.

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[1] C. L. Warr, in *British Preachers*, iii. 19.

In one of his classic utterances, Burke has defined civilization as 'a contract between the noble dead, the living, and the unborn.' We do well to eulogize the good and great of other days, to recall the names of a Washington, or a Lincoln, and to erect monuments to their memory. Yet how infinitely better it would be for us to emulate their spirit instead of merely reverencing their names!

4. But a final implication of the fact of life's brevity must be stated. If we are to contribute most to life and, at the same time, to receive the most from life, we must learn to put first things first. There is no art known to man which is comparable with the art of Christian living. The beauty of a Gothic cathedral or of an ocean sunrise is far inferior to the beauty of a Christ-possessed and Christ-possessing man or woman. Such a one is the chief glory of God's cosmic enterprise. Ruskin informs us that a really great painter may be known by the things which he leaves out of his pictures. Likewise, the art of Christian living is fundamentally the art of choosing the best from a great number of relative values. This matter of putting the most into life and, therefore, of getting the most out of life through our choice of the best of many relative values is almost boundless in its implications. It will always be found, however, that the real issues of life are not resident in outward circumstances, but in our inner dispositions. Says Dr. John Henry Jowett: 'The big thing is not luxury, but contentment; not accumulated art treasure, but a fine artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision.'

In one of the most beautiful and yet most searching passages of the sixth book of his *Confessions*, Rousseau relates how he asked himself in what manner he might make the most of the brief interval which stood between the present and the day of his death. And it was Victor Hugo who said that every man and woman is under sentence of death with 'a sort of indefinite reprieve.' Well, death may not matter—does not matter—but the way in which we use the reprieve and the choices which we must inevitably make during the reprieve—these matter tremendously!

Therefore, let us fulfil our contract with 'the noble dead, the living, and the unborn'—be earnest, but not fretful: be diligent, but also patient, 'seek first the kingdom,' learn to put first things first, live and love as though prepared to die, and then die prepared to live![1]

First Sunday in Advent.

The Problem of Doubt.

'If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'—Jn 7^{17}.

It is a significant fact that an age of comparative spiritual stagnation synchronizes with a faltering grasp upon the essential beliefs of our Christian faith. It is well, then, for us to go back to the method of Jesus. An examination of the gospel narratives reveals in clear and striking outline His solution of the problem of doubt. It amounts to this: That He refused to acquiesce in the demand for intellectual certitude. He resolutely withheld the demonstrable 'sign' which was to compel belief and to dazzle the mind of man into a willing acceptance of His claims and His revelation. He indicates another way to the desired goal. 'If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself.' The appeal, then, is not primarily to the intellect, but to the will.

Now this is of immense significance to-day in view of the revolution in thought which is going on in our midst and the new 'world view' opening out before us as the result of the new concept of creative evolution. The dogmatism of nineteenth-century scientific 'results' is bankrupt. The claims of science to certitude are gone—the 'facts' of to-day are the 'fictions' of to-morrow. The thoroughgoing determinism—the so-called laws of Nature—the idea of an inevitable evolutionary progress is now discredited. From the camp of science and philosophy a new doctrine is being preached. Creative evolution is to be the all-powerful concept of the years to come. We are now assured that 'novelty' is a real thing occurring in the universe, and a place must be found for it in our philosophies. That which was regarded as unthinkable and impossible is now acknowledged to be fact. Hence, in spite of the hatred of scientists and philosophers for 'novelty,' we are now assured that the old Christian idea of 'creation out of nothing' is truer to the facts than the common-sense and apparently self-evident maxim—out of nothing comes nothing. What was mere philosophic foolishness—the old Genesis story ridiculed out of the arena of intellectual thought and dismissed in favour of the conception of creation out of pre-existing material—is now acceptable in the light of our new concept of creative evolution. In this doctrine of creation out of nothing, a philosopher tells us now, the Christian Church was right and philosophy was wrong. 'A world that generates novelty *is* creating itself out of nothing. It must be pronounced capable of arising out of nothing; only we must add that the creative process is still continuing.'

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[1] H. D. M'Keehan, *The Patrimony of Life*, 53.

What, then, is the significance of this new concept of creative evolution for our purposes? We may avoid the extremes to which its advocates are rushing whilst we seize upon the truth it contains. If there is a tireless, unceasing creative activity of God, the Creator, at work in the universe, and we can get some inkling of what His purpose is, then we can *by an act of will* become fellow-labourers with Him in the work of making a new world.

God's revelation through Christ is a revelation in word and in deed. Read the life of Jesus Christ again in this connexion and let us ask ourselves this question: Can we conceive of any better thing happening in our midst to-day than that the principles and ideals He advocated and worked for should be practised amongst men? Could a better good descend upon us than the establishment on a large scale of the Kingdom of God upon earth? If we can conceive of some better plan, let us bend our wills to its achievement. But, if we cannot think of anything better, His call to all men of goodwill to-day is this: 'The world in which you live is not what I want it to be. It lies in your power to make it a better world if you really want to. If you will work and labour and sacrifice for this end, *it can be changed*, and lo, I am with you all the days! I am here in your midst, unseen but ever-active, working with you and pouring out My life in sacrifice in you, for you, through you, for one object—that the earth may be filled with the glory of the Lord as the waters cover the sea.' This is the appeal of Jesus Christ to-day.

Now suppose we have men in our midst who are still hesitating—still held back by intellectual doubts and moral cowardice from joining up and doing their bit for the Kingdom. What message have we for them? Simply this: So long as you are content to tarry with the Jerusalem scribes and lawyers, asking hard questions which cannot be answered and demanding proofs which will not be supplied, the work suffers from your abstinence, the enemy makes headway because of your cowardice, the Kingdom tarries because of your inaction. Come to a decision. Do something. In the *Purgatorio*, next to the slackers and the slothful, and far removed from the light, the great Italian seer, Dante, placed the doubters and the sceptics.

If men *do* His will, what follows? They make the great discovery. They find that the Unseen Power behind, and in, and through the whole world and human life is not passive, inactive, indifferent, but active, dynamic, warm, and full of life—a love which responds to our advance and, far from waiting and holding back, rushes to meet us and overwhelm us. In prayer and communion, to which we are driven in the very work in which we find ourselves engaged, we discover the Presence of our Master whom we are serving and who gives us grace up to the measure of our need. Thus, doing His will we come to know Him and gain an assurance otherwise unattainable of the truth of the doctrine He taught.

And surely this has always been God's witness of Himself to men, a witness in Creative *Deed*. The test of Christ's Divinity and the claim of His Judgeship lies in this direction. Some day we must give an account of the deeds done in the body, and the nature of the judgment is to depend upon our organic relationship to Him, which again is tested by our organic relationship one to another in Him. If we are discovered to have touched any of the vast masses of men at a sensitive point in active, loving service, at that point where we have touched any of them, we have touched Him. He claims to stand in an all-inclusive relationship to men, so that He cannot be numbered as merely one of them, but is ideally all in all. 'Inasmuch as ye did it unto one of these least, ye did it unto me.'

And does He ask us to do what He refuses Himself to undertake? Not so. Test Him in the light of His creative activity in times past. He has wrought wondrously in this universe of time and space and at a certain point in the historical process, after a long preparation and a gradual revelation, *He has intervened with decisive results* in the affairs of men and done a deed which has made the future of the world and of man's destiny other than it would have been or could have been had He not done what He did. The supreme proof of God in action is the Cross. The atoning work of Calvary is something the glory of which is no figment of the imagination, but still in our skies to-day.

An intellectual certitude of His divinity may be wanting, but a moral and spiritual conviction of its truth is the possession of all those who have found Him mighty to save. If He be not God Himself in the act of forgiving, we have still to reckon with the All-Holy God in the matter of our human transgressions, but those who know the gospel to be indeed 'Good News,' know also that their faith in Jesus Christ is faith in the Eternal—

that in Him they find God, and One who is Redeemer and Saviour.

Short of such an experience, so warm, so vital, so deep in its richness, it is not altogether wonderful that men are discovered who can, and do, pour ridicule upon the whole subject, and in self-satisfied pride prefer to regard (with Bernard Shaw) forgiveness as a beggar's refuge, and wish if they can to pay their debts. But the biggest proof of the present creative activity of the Creator to-day is the transformation He still works in human life, re-creating sinners into saints, lifting up the fallen and degraded, bringing the lost back and making us 'new creatures' in Christ Jesus.[1]

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[1] H. M. Relton, *The Catholic Conception of the Incarnation*, 48.

Recent Foreign Theology.

This is really a long review, containing forty-eight open letters written by O. Ritschl to his friend Rade about Rade's recently published Dogmatic.[1] The frankness of the conversation is delightful. Not only so, but the book has great independent value, for Ritschl is as learned and informing a writer on all that concerns Dogmatic as Germany can put forward. Even more suggestive than his comments upon Rade are his *obiter dicta*—sometimes worked out at considerable length—on other theologians of the day. Thus we are told that Herrmann was a preacher more than a dogmatician, which has a measure of truth and yet leaves us pleased that Herrmann was as he was. It is justifiably urged that Herrmann was wrong in rejecting the idea of *system* in theology; for, as Ritschl pointedly remarks, we need a synoptic view of Christianity, and in being systematic we need not in the least be purely deductive in method. Mysticism is religion, but not Christian religion. As against Otto, the point is made (as previously by Professor Kenneth Edward) that 'the feeling of creatureliness' is not a simple but a complex feeling. One of the least convincing pages in the book is that in which the writer reiterates A. Ritschl's mistaken objections to the idea of the Divine anger. Anger, he contends, is a momentary loss of self-control, which we cannot predicate of God. Was it so when Jesus looked round upon the Pharisees with indignation? Granting for the moment that we cannot imagine even a very good man being angry without being also slightly fanatical, we must not make the limits of our imagination binding for our thought of God.

Ritschl with justice repels Holl's view—held long ago by Newman—that God justifies because He intends to sanctify; if taken seriously it is indisputably a view that generates self-righteousness.

Some unusually interesting comments are made on the theology of Karl Barth. The Swiss school have hastily developed a one-sided reading of Luther's paradoxes, and their feverish thought is the result of being mere onlookers during the War—for spectators often are more profoundly upset by suffering than the sufferers themselves. Barth's point of departure is the mind of the anxious inquirer rather than fully Christian faith. This is worth thinking over, but does it carry us very far to call Barth one-sided? Of course he is, but then so were Schleiermacher, Hegel, and Albrecht Ritschl himself. Every new movement zigzags at a tangent, and if we are to get the good of Barth we shall have to listen to his powerful voice, allowing for his over-emphasis.

These essays [2] on Calvin's work, from the pen of the late Professor Paul Lobstein of Strassbourg, have been gathered together and edited by the filial care of his son, M. Edouard Lobstein. They include some which appeared originally in German, and have now been rendered into French. In a day when many are turning afresh to Calvin for inspiring guidance, these scholarly papers, informed by a sympathy which is never excessive, will be received with pleasure. They treat of Calvin as preacher, as theologian and religious philosopher, and as commentator on Scripture; shorter notes also are given on particular episodes in the Reformer's life.

We are shown how Calvin as really as Luther is a preacher to the people, simple and elevated by turns, familiar and pathetic, ironical and solemn. Never was there a more Biblical preacher. Lobstein dwells especially on Calvin's method of preaching from the Old Testament and of setting forth dogma. He speaks plainly of the preacher's power of vituperation and of the abuses by which it was, if not excused, at least not unnaturally provoked. In the admirable studies devoted to Calvin's dogmatic work, particularly his *Institutio*, it is pointed out how his chief aims were three in number. First, he sought, as a systematic theologian, to be strictly Biblical; and here he fostered among Protestants the doctrine of verbal inspiration. It is scarcely accurate, however, to call him, as Lobstein does, 'the creator of this dogma,' for Luther had taught it undisguisedly before him. In any case, much of its evil was neutralized by its never-failing concomitant, namely, the doctrine of the inward witness of the Spirit. Secondly, his theology is in principle theocentric, above all in his doctrine, at once triumphant and tragic, of predestination. Finally, Calvin aimed at a system of practical efficacy. 'He is the irreconcilable foe of scholasticism; he has no desire for a theology essentially verbal and formalist, but demands a truth which legitimates itself by its blessed and salutary effects, a doctrine which impels men to action, which finds expression in the fruits of holiness and righteousness, and passes finally into a life dedicated to the service of the Lord.' Attention must also be called to a penetrating paper on Calvin's view of religious knowledge—a view which to some degree explains the profound admiration cherished for Calvin's work by Ritschl.

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[1] *Theologische Briefe an Martin Rade*, by Otto Ritschl (Leopold Klotz Verlag, Gotha, 1928, pp. 132; M.3.60).

[2] *Études sur la Pensée et l'Oeuvre de Calvin*, by Paul Lobstein (éditions de 'La Cause'; Neuilly, 1927, pp. 185; 9 fr.).

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Contributions and Comments.

Paul and Peter at Rome.

THAT St. Paul was at Rome for at least two years, if not more, and died there, no one has ever doubted. Whether St. Peter was ever there, or had any special relation to the Roman Church, is one of the endlessly debated points of controversy in New Testament history. It crops up again in THE EXPOSITORY TIMES for August, and is not likely to be ever settled beyond dispute. I have no intention of adding to the mass of matter written about such familiar questions as the meaning of Clement of Rome in his allusion to the end of the two great apostles, or of 'Babylon' in 1 Peter. But I think that the Epistle to the Romans gives an impression about St. Paul and the Roman Church which is not without some bearing on St. Peter's relation to it.

One sees at once that St. Paul has to be tactful, one might almost say diplomatic, in venturing to write at all to the saints at Rome. He disclaims any attempt to assert authority over them, such as he asserts in letters to his own churches. There could never have been any question of his coming to Rome, as he actually threatened to come to Corinth 'with a rod.' He longed to see them, and in the meantime he writes, simply in order to 'impart some spiritual gift,' that he and they may be comforted, 'each of us by the other's faith, both yours and mine.' He had oftentimes proposed to come, but had been hindered. Were those repeated hindrances all due to difficulties of travel—he constantly overcame much greater difficulties of that sort—or to pressure of other work? This latter reason no doubt operated, and in Ro 15²³ he implies that it was because it had become less insistent, that he at length saw his way to pay the Roman Christians a visit. But he was evidently well aware of the necessity of having a strong centre of the gospel at the centre of the Empire, and believed that it was essential that he, the Apostle of the Nations, should have some share in the moulding of Church life there. One would have thought that with such a purpose he would have managed to make time somehow to carry it out, and not allowed it to be put off over and over again. And why, when he at last announces his intention of coming, does he twice say (Ro 15²⁴·²⁸) that he is on his way to Spain? The Church of Rome was far more important, and almost certainly far larger, than any of the churches in Spain were then likely to be. There may be such a thing, I take it, as Christian diplomacy, though not, of course, duplicity, and it looks as if the Apostle welcomed the call to Spain, whatever it was—and no doubt he felt it to be a real one—as giving him an extra reason, and providing an opportunity which people at Rome would themselves recognize, of carrying out his long-cherished project of visiting them.

For evidently in proposing to pay them an Apostolic visit, or even in writing them an Apostolic letter, he feels that he is broaching a delicate matter and must step warily. He must make it clear that there, as in other places, it was not his aim to preach the gospel where Christ was already named (Ro 15[20]), still less to build upon another man's foundation. Indeed, the fear that he might be thought to be doing this seems to have been one of the things that had hindered him from coming (Ro 15[22]). His visit would not be for the purpose of asserting authority. Perhaps it would not even be Apostolic, or pastoral, as other visits were. It would rather be for mutual edification and comfort, profitable to himself as well as, he hopes, to them.

Why should he need to be so tactful, almost apologetic, in approaching the Romans in person or by letter? It looks as if, to use a homely phrase, he was afraid of treading on some one's toes. Whose? Some one of importance, some one with whom it was not always easy to keep on good terms, some one with whom there might be difficulties, either on his own account or through the action of his followers. He had had difficulties about this time with 'those pre-eminent apostles' (2 Co 12[11], R.V. margin), who are most probably Peter, James, and John. He does not in Romans make a cryptic reference to them, as he does more than once in 2 Co. But they were probably still in his mind. If so, Peter is the most likely of the three. If he was the founder of the Church at Rome, either personally or by deputy, that would certainly account for the need of tact on Paul's part. It would not be necessary to suppose that Peter had evangelized Rome. Probably the seed was carried there, as elsewhere, by travelling disciples, and sprung up and bore fruit, like the seed growing secretly. But when it was time to organize and establish the Christian society, they would require the presence, or, at least, the advice, of an apostle. If the Roman Church was at first largely Jewish, as is quite likely, they would send to the Apostle of the Circumcision. He would not be slow to see the importance of the occasion, and would naturally go himself, if possible. Consequently, if Peter's work had preceded, Paul would be almost in the position of a bishop intruding into another bishop's diocese. He was always careful to keep to his own province (2 Co 10[13], R.V.), but the importance of the Church in the capital of the world, the danger lest it might be subject to Jewish prejudices (Ro 14 and 15), the certainty that the Gentile element in it would increase, made him decide to take a risk, and approach it first by a letter, the most deliberate and carefully planned of all his letters—indeed, Romans has with some show of truth been called an essay—and then, as he meant to do, in person. The way in which this intention was frustrated, but overruled for good, is of course one of the most wonderful things in Apostolic history.

It is not suggested that St. Peter was at Rome when St. Paul wrote his letter. But he might have been there before, or after, or both. As to the puzzling sentence in Ac 28[21], if it is not made any plainer, neither is the difficulty increased by the hypothesis of a connexion between Rome and St. Paul's chief colleague and chief difficulty in the Apostolic band.

W. BARTLETT.

Helmdon, Northants.

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Isaiah xiv. 19.

וְאַתָּה הָשְׁלַכְתָּ מִקִּבְרְךָ כְּנֵצֶר נִתְעָב לְבֻשׁ הֲרֻגִים

'But thou art cast forth away from thy sepulchre like an abominable branch, clothed with the slain' (R.V.). The phrase 'abominable branch' is very harsh. Why call a branch abominable? And the phrase 'clothed with the slain' can only mean that this particular corpse has, as its garment, the slain men on the battlefield. But a very simple expedient restores the sense. Transfer the ב of נִתְעָב to the next word, and read נִתָּע בִּלְבֻשׁ, and translate, 'But thou hast been cast forth away from thy sepulchre like a *broken* branch (from נתע: the Niph. occurs Job 4[10]), *in* slain men's weeds.'

Whether this simple emendation has occurred to any one else I do not know. It is not noticed in Kittel.

JAMES T. HUDSON.

Kingston, Jamaica.

◆

Entre Nous.

Men and Movements.

The Rev. F. A. Iremonger during his editorship of *The Guardian* had the happy idea of having a personal interview with a number of prominent personalities in the Church of England. Most of those chosen were specially identified with some movement in the Church. So, for example, we have an interview with Dr. Temple, the leader of Copec. 'The object of the Copec, in a sentence,' answered the bishop, 'is to attempt to apply the principles of the Gospel to the ordering of social and economic life.' Another interview was with the Rev. G. A. Studdert-Kennedy, M.C. In it the aims of the Industrial Christian Fellowship are brought out. 'Crowds are irrational. The danger of democracy is that men are swayed merely by their feelings. What we have got to do is to sublimate these feelings, and make men be moved not by them but by a passion for the Kingdom of God. That is what is meant by the usual phrases about a Christian outlook on industrial and economic problems. . . . I am never tired of repeating that what the movement requires is good men with a sense of the over-lordship of God and reverence for Him, who don't blame their neighbours but themselves.' In conversation with the Rev. P. T. B. Clayton, M.C., one detail after another of Toc H. was explained to Mr. Iremonger—its five hundred honorary padres, its Groups and Branches and Houses, and the awarding of the Lamp which is given to a Group only when it can point to a good record of corporate service. 'Yes, I know all about that,' said the Padre; 'but you must spare a bit more space to explain that in our Houses we have every sort and kind of men living cheek by jowl. . . . And each man pays on a sliding scale, according to his earnings. In one House we have two men sharing the same room, one paying four guineas a week and the other seven and sixpence. The average is twenty in a House, with ten guest-beds which are reserved for men who are looking for work or running away from it. Toc H. is meant to be the biggest Friendly Society of its age.'

The last two interviews—all are now issued in book form by Messrs. Longmans (*Men and Movements in the Church*; 4s. net)—are with the Bishop of Birmingham and the Bishop of Chelmsford. These did not appear in *The Guardian*, but are now published for the first time. Three fundamental truths of religion, Dr. Barnes thinks, should receive a fresh emphasis. The first of these is the Fatherhood of God. 'I prefer "Fatherhood" to "Love." There is a severe side to the character of God which the idea of Fatherhood retains. As is well known, leaders of modern physical and biological science show a distinct recoil from mechanical concepts of development. But they are naturally led to a somewhat colourless pantheism if they confine attention to scientific research. I would have the Church of England show the necessity of passing from such pantheism to belief in God as our Father. Secondly, I would have the Church preach Jesus as the Christ, One Whom the modern world can rightly regard as the Anointed of God. . . . Liberal Protestantism presents the world with an idealist social reformer. Catholicism puts forward the central figure of a mystery-religion. We need to present, instead of such fancies, the Son of Man. . . . Thirdly, I wish to urge that the ethical content of the Gospel should be more simply and courageously proclaimed by the Church. We relegate the Beatitudes to the Gospel for All Saints' Day. We ought to have them Sunday by Sunday to make men understand the mind of Jesus Christ. After all, He is the peculiar glory of the Christian religion.'

Evangelistic Missions.

Parochial Missions, far from having had their day, have never been more needed, says Canon Peter Green. And by a parochial mission he means an Evangelistic Mission, where the aim is to induce men and women to make the great decision and to accept Jesus as Saviour, Master, and Lord.

Under what circumstances should a Mission be attempted? With quite surprising frequency Canon Green gets letters in which the writer says: 'I came to this parish a short time ago. Owing to the long illness of the late incumbent (or his great age, or some other cause) the whole place is utterly dead. Would you advise me to have a Mission?'

His answer in these circumstances is an immediate negative. 'If a clergyman finds a parish dead, and his church empty, he must set to and gather a congregation by the ordinary methods of visiting, Sunday School work, the after-care of confirmation candidates, and attention to communicants. Seven years of steady pastoral work may not be too long a period in which to build up such a body of workers as shall justify aggressive evangelistic work.'

If when the congregation is cold and dead that is not the time for aggressive evangelistic work, what is to be done then? 'Try a dose of Foreign Missions,' Canon Green answers. 'I can only say that nothing that I have ever known, in the whole course of my ministry, has ever done so much to quicken and revive a parish, or done it so quickly and with such lasting results,' as the Missioner Mission held in the rural deanery in 1923. Any priest who thinks of having a Parochial Mission should read Canon Peter Green's book on the whole subject which has just been published by Messrs. Longmans. The title is *Parochial Missions To-day* (4s. net). He will find in it the fullest advice on such subjects as the length of a Mission—longer than ten days at any rate, and, if possible, lasting over four Sundays; the number of missioners; whether a children's Mission should be held at the same time; preparation for the Mission; how to secure a great volume of prayer; advertisement; preliminary visitation, method of decision, and after meetings.

This is Canon Green's mind on the question of decision. 'There must be some definite act of decision. . . . "Where there is no expression there is no impression" is a sound maxim in religion as well as in education.' People do not want to be committed. 'As a working lad once expressed it to me, their attitude is "I don't want to put my hand out any further than I can pull it back again."' The Mission then must supply opportunities for confessing Christ openly, and the confessions should not be made too easy.

After the Mission is over, should we try to make the emotion which has been stirred up permanent? If not, should we try to stir it up periodically? Canon Green believes that the Mission atmosphere should not be prolonged; that the Mission Hymn-book (for example) should not be used one Sunday evening a month. 'What we ought to aim at is so to use these times of warmed affections as to form habits of right living, habits which, "by a patient continuance in well-doing," may build up lasting Christian character.'

Confessing Christ.

'When the night came on which I made up my mind to ask for decision I stood for a few moments on the chancel step while no one moved. Then a man of about sixty, a leading man in civic life and the head of a great business, came slowly up the aisle and took a card. He was absolutely the last man one would have expected to act so. He said to me afterwards,—"I think caution, call it cowardice if you like, has spoilt my religion all my life. If I could have preached at a street corner, or stood a bit of persecution for religion, it would have made all the difference. But I'm no great speaker, even on matters I really know something about. And no one gets persecuted for religion these days. It's the other way round; you get praised and flattered. But that going out before the congregation was just what I wanted. No, that's wrong! I did not want it. I hated it. I was all sweating and trembling. But if I did not want it, I needed it."'[1]

Ecclesiasticus 5^9.

'There are texts that are elusive and intriguing on the surface; they seem to deal with one subject, plain and practical; but in the heart of them they deal with something else, deeper, more significant, something moral and spiritual. "Winnow not with every wind, and go not into every way." On the surface of it, it deals with farming; in the heart of it, it deals with morals—or the wise conduct of life.

'What did the son of Sira mean by winnowing with every wind? In the old days corn was winnowed by being tossed by a shovel into the air, so that the wind might carry away the chaff, while the heavier grain fell back upon the threshing-floor. One had, therefore, to consider the wind before one decided to winnow the grain. To winnow in a very light wind was to waste one's time and toil, for the chaff would not be carried away but would fall again on to the threshing-floor. To winnow in a very strong wind was to run the risk of having the good grain carried away along with the chaff; so that a man who winnowed in every wind was likely at once to waste his time, waste his toil, and lose his harvest. We smile as we look at the picture of the man winnowing in every wind. William Law in his "Serious Call" has given us a full-length portrait of the man under the character of "Flatus."

'But in the moral sphere, in the conduct of life, what is the equivalent of winnowing in every wind? It is partly explained by the sentence that follows, "Winnow not with every wind, and go not into every way." The suggestion seems to be that we must exercise some discrimination and some restraint in the things we attempt to do. We must not try to *excel* in everything, or even *be* in everything. . . . There is a kind of man who has a fidgety desire to be on every Committee, but he is not much use on any of them.

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[1] Peter Green, *Parochial Missions To-day*, 91.

'But there is a more serious side of this restless vanity—this itch to be in everything. In giving way to it a man loses the power to fix steadily the direction of his will, and so takes up one thing after another and drops each in turn. He is more eager to express himself, as he puts it, than to pull steadily in the harness. He may even become curious of too many things, foolishly desirous of tasting every fruit in the garden of life, even the forbidden fruit. One might add a verse from another chapter, "My son, meddle not with many matters; for if thou meddle much thou shalt not be innocent," or as Dr. John Tauler puts it, "He who entangles himself with a multitude of matters, outward or inward, and will meddle with everything that is going forward, will also have a share in the evil thereof." It is possible for a man to know life too well for his security. "Winnow not with every wind, and go not into every way" is wise counsel.

'But after all the man who does this is not so much any particular individual as just vain human nature in general, which needs to be checked, controlled, disciplined, that it may acquire singleness of aim and steadfastness of purpose. And so the son of Sira gives our restless human nature this counsel.'[1]

'There is nothing hid from the heat thereof.'

A volume of essays in Mr. Boreham's best vein has just been published by the Epworth Press—*The Fiery Crags* (5s. net). He is now the author of more than twenty-two volumes. The publishers ite twenty-one on the title-page and then add etc. etc. An amazing output! The first essay in *The Fiery Crags* is called 'The Boy,' and with it we at once enter into Mr. Boreham's confidence and rejoice with him over a great happening in his family. '"It's a boy!" The thing seemed incredible. Nobody knew what to make of it. We had spent nearly twenty years on the cultivation of a choice little garden of girls. But a *boy*! Who could have dreamed of such an astounding and sensational development.'

Heat is the subject of the last essay, and it starts in the delightfully inconsequent way characteristic of Mr. Boreham—from a casual remark made to him. 'I was chatting in the park last night with Basil Clements, the manager of a big gas concern. "We have made up our minds," he observed, between the puffs of a particularly fragrant cigar, "We have made up our minds that we've been sailing on the wrong tack. We've always regarded *light* as the crucial test of gas; but now we pay more attention to its *heat*. We have come to the conclusion that heat is the vital quality!"' Mr. Boreham ponders his friend's words, and these are some of his thoughts. 'We have a ponderous literature,' he says, 'penned in praise of the light of the sun. But David says nothing about the light of the sun. He extols its heat for three reasons. (1) When, under the guidance of the astronomers, I contemplate the sun—a furnace of fire a million times the size of the earth—I see that heat is its essential output: light is a mere by-product, valuable but distinctly incidental.

'(2) Light is superficial; heat is profound. Light glances on the surface; heat is all-diffusive, all-pervasive, all-penetrating. The light is easily evaded. The photographer knows that. Darken the window or descend a mine, and you are beyond the sovereignty of the sunlight. But the heat! From the core of the earth to its crust, there is nowhere a grain of sand or a speck of dust or a drop of water, or an atom of matter of any kind, that is beyond the influence of the sun's all-searching heat.

'(3) The light represents the things that we see; the heat represents the things that we feel; and it is by the things that we feel that life is dominated and controlled. The entire history of mankind goes to show this. "How do you know that there is any Christ? You never saw Him!" demands Augustine St. Clare, taking his stand on the light-principle. "I feel Him in my soul, massa!" replies poor Uncle Tom, taking his stand on the heat-principle. Robert Elsmere tells his wife of his doubts and of his intention of leaving the ministry. "Robert, my husband, my darling," she cries, in an agony of entreaty, "it cannot be! It is a madness, a delusion! Come away with me, away from books and work, into some quiet place where He can make Himself heard! . . . What can books and arguments matter to you and me? Have we not *known* and *felt* Him as He is, Robert? Have we not? Come!"'

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[1] A. F. Taylor, *Meditations in Ecclesiasticus*, 77.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is a tribute to the personality of Jesus and the spell He has cast over the mind of our time that the synoptic problem continues to occupy the attention of so many scholars, and shows no sign of being exhaustively worked out. For all this minute study of the gospel records is essentially an attempt to break through to Him through the mists and the veils that hang between, so that the features of that Divine face may be seen as in the clear light of day. It should never be forgotten by those who have no sympathy with critical methods that many of the most radical critics of the gospel records have been animated by an ardent and reverent passion to 'see Jesus.'

A very notable book on the synoptic problem—small in size but rich in contents—has been published under the title of *The Gospel before the Gospels*, by Professor Burton Scott EASTON, D.D. (Allen & Unwin; 6s. net). It contains six lectures given on the Bishop Paddock Foundation at the General Theological Seminary, New York. These lectures are not only well informed and thoroughly up to date, but they contain original work of the highest value. The first lecture gives an extraordinarily lucid and informing survey of the literature which has appeared during the present century. It is not a mere catalogue of books, but is a human record of intense interest and vividness. It may be open to the plain man, having read this survey, to conclude that the various critical theories cancel each other and leave him in undisturbed possession of the Gospels as before. But it is obvious that all this critical winnowing and sifting has not been in vain. If a good deal of chaff has been blown away, a considerable harvest of precious grain has been gathered in.

Dr. EASTON proceeds to deal at some length with 'form-criticism.' What is form-criticism? '"Form-history" is a compound that is just beginning to be adopted into English. As used by contemporary writers on the New Testament it bears a sense derived from folk-lore terminology; it describes the history of certain preliminary forms not consciously created by individuals but developed by the force of constant oral repetition. If we amass folk-tales and popular traditions in sufficient numbers, we find that we can class them into certain more or less well-defined groups according to their forms; and folk-history is the study of these groups.'

The synoptic material obviously offers a tempting field to the form-historian, for here we have the product of an oral tradition little controlled by conscious literary art. Long before the method had been definitely christened scholars had endeavoured to give the stories some form-classification or other. But with the publication in 1919 of Dibellius' 'The Form-History of the Gospel' the method is 'raised to the rank of a distinct discipline, with rules of its own that make it competent to pronounce not only literary but historical judgments; in his hands "form-history" becomes "form-criticism."'

Form-criticism in the last decade has been pushed to ruthless extremes, but the method has its manifest limits. 'The first purpose of a form-historian at work on a story is to determine its relation to the life of the community that framed it.' If it be maintained that the gospel stories, miracles, teachings are the production of the early Christian community, then formidable difficulties at once arise. 'It is easy enough to speak of the creation of sayings by a community, but the phrase is really meaningless. Communities do not create sayings; such creation comes from individuals and from individuals only. Communities may adopt and transmit sayings, and may modify and standardise them in transmission, but the sayings themselves must first exist.' Moreover, in this case we are dealing with the sayings of Jesus, sayings which all subsequent ages have found to be inimitable. If these sayings are not His, then we must make extraordinary assumptions regarding the ability and character of the early Church. 'Either it contained a single individual from whom the sayings all proceeded, but whose name and very existence has disappeared from history—something well-nigh unthinkable—or else there were a number of gifted individuals all fired with the same superlative genius and all endowed with the same exquisite style—an even more difficult conception.'

There is a further difficulty. Even if we grant that there were individuals in the early Church so gifted that they could produce such sayings, we have still to account for the wonderful censorship of the Christian community. 'This censorship, we see, admitted nothing to the tradition unless it reached the highest level. Genius displays itself quite as truly in its ability to omit as in its ability to accept. Whence did the Christian community gain its selective power? . . . We must hold that Jesus gave no systematic teaching but was able, none the less, to inspire His followers with the utmost moral and literary discrimination.' This is really to canonize the entire Church. Plainly there is a more natural and straightforward explanation. The less does not create the greater. It was the teaching of Jesus that produced the community and gave it its ideals, not the reverse. 'The sayings of Jesus in our synoptists are what they are because they actually *are* sayings of Jesus. And they are homogeneous because, as a whole, they represent *only* the teachings of Jesus. We need make only one historical assumption: the eye-witnesses, within whose days the first collections were made, could remember what He said and exclude what He did not say. Why should this perfectly natural assumption be held impossible?'

Finally, what is the figure of Jesus that emerges when criticism has done its work? 'Ever since the eighteenth century (at least) we have had a succession of descriptions of Jesus in which history has been ignored. Writers seem to vie with one another in "humanising" the picture, until we have inherited a conception perfectly expressed by the average illustrator of to-day; a figure that is mildness personified, below middle stature, with delicate features, hands and feet, the complete embodiment of the gentle dreamer. As has often been said, Renan's "Jesus" is simply the conventional ecclesiastical statue come to life, and Renan's "Jesus" holds surprising sway in many an "orthodox" environment. How such a figure could cleanse the Temple or pour withering denunciations on the Pharisees is an insoluble mystery, while that such a figure should proclaim impending doom is preposterous.'

There is another side to the picture. 'Fundamental to Jesus' work was His vocation to proclaim the coming kingdom; with a message of infinite blessing, no doubt, but equally with a message of infinite destruction. . . . He who is entrusted with such a message can never feel that He belongs to this world; a sense of separateness must be an integral part of His nature. Now add to this the Messianic consciousness. Too many moderns treat it as if it were something almost any religious man might possess, as if it were an outgrowth of a sunny piety. It was nothing of the sort. It meant that in the coming judgment Jesus felt He would not be on man's side but on God's.' Such a consciousness must have made its impression on His disciples. They must have experienced a sense of aloofness and of mystery. Dibellius speaks of 'the zone of silence that lay between the "Holy One" and His disciples.' He says, 'If we search for a term that will express this unique relation between the disciples and the Master, we probably should not speak of a mystic bond—for we can detect no traces of the manifestations of mysticism—we should rather use the word "numinous," as Rudolf Otto does, because here an apprehension of the Divine is dominant, which releases awe and self-surrender as in an act of worship. . . . Even in Jesus' lifetime the disciples were personal believers.'

The Fifteenth Conference of Modern Churchmen was held at Girton College in September. The subject was 'Christianity and History,' and the papers are published in *The Modern Churchman* for October. There are several distinguished names in the list of speakers, such as the Dean of St. Paul's, Professor Pringle Pattison, Professor C. C. J. Webb, and Professor Burkitt. Every aspect of the subject is dealt with in these papers, and, it need hardly be said, with conspicuous ability. But for the ordinary Christian, whether in the pulpit or out of it, there was one question discussed which stands out as all-important.

That question is: Can it be said that the historic element in our religion is essential? To put it concretely: If Jesus never lived, could we still be Christians? The editor of *The Modern Churchman* answers in the affirmative. He himself believes entirely in the historicity of Jesus. But he thinks that even if He were unhistoric we could still be Christians. Indeed, we could still believe in 'the essential truth' of the Incarnation, the Atonement, and the Resurrection, even if they never occurred. He amplifies this by saying that we have no difficulty in believing in the profound truths set forth in the Parable of the Prodigal Son though it is parable and not history.

He goes on to say that the test of the Christian life is doing the will of God, and asks: Would the fact of the discovery that Jesus never lived affect our conception of the will of God, or the sense of obligation to strive to do it? His answer is 'No.' Such a life would be entitled to be called Christian. Christ's test was the test of works, the test of conduct and character. 'We do well to realise this, for some people speak as though, if we lost the historical Jesus to-day, we should also lose the Christian religion. I doubt it. We should still have a form of Christian religion which could find its realisation in love to God and love to men . . . we could still seek the blessings contained in the Beatitudes: we could still pray the Lord's Prayer. And these, let us not forget, are the very heart of the religion of Jesus.'

There are a number of professing Christians (Dr. MAJOR is still speaking) who think that, if they became convinced that Jesus had no historical existence and was not crucified under Pontius Pilate, they must lapse, and mankind also, into a life uninfluenced by the sense of Christian values and Christian standards of conduct. But the moral and spiritual ideals of the Christian life cannot be proved absolutely true or false by any alleged historical event. No alleged historical event can prove to us absolutely that we ought to love the Eternal Goodness. There is a faith which finds its rest in the eternal, not in the episodic.

When Dr. MAJOR wrote 'some people speak as though, if we lost the historical Jesus to-day, we should also lose the Christian religion,' was he thinking of Professor Burkitt, the distinguished New Testament scholar, who had read a paper at the Conference on 'The Importance of the Historical Element in Christianity'? Indeed, Dr. MAJOR's editorial note, from which we have quoted above, might almost seem to have been written as a reply to Professor Burkitt, for the Professor uttered opinions in direct contradiction to those we have been quoting.

Dr. BURKITT regards the historical element as essential to the Christian religion. 'Christianity is *not* the absolute religion, independent of time and place (he says), as if "Do as you would be done by" and a few other maxims were the core of the Christian religion. Christianity, from the first and all down the centuries, has been centred in what theologians call the Incarnation . . . the essence of the Christian doctrine of the Incarnation is that in some way or other the Divine life and power and grace was personified in Jesus, that in Him that which is really Divine had a career among men. . . . "Crucified under Pontius Pilate," says the official Christian Creed. What has Pontius Pilate to do with the definition of true religion? This, that he marks a place and a date.'

But if Christianity is concerned with history, is in some way really dependent upon history, how far is it vital that the history shall be true? What is to happen if it be discovered, to use the popular phrase, that 'the Bible isn't true'? Dr. BURKITT goes on to answer this, and in doing so states emphatically that by the Christian religion he does not mean religion in general. There have been many deeply religious people who have not been Christians at all—Marcus Aurelius and Epictetus are obvious instances. But, he adds, Christianity does seem to me to be bound up with certain alleged historical happenings. It is obvious then, he says, that, if what I have said is true at all, it is of the first importance that the alleged happenings really occurred, that if they could be proved not to have happened Christianity would fall.

Sainte-Beuve, speaking of the arid style of Antoine Arnauld and contrasting it with the more effective influence of the great men and women of Port-Royal, says: 'Truth, however exalted it may be, needs to be made man in order to touch men.' 'This,' says Dr. BURKITT, 'is good Christian doctrine; in fact, it is *the* Christian doctrine. And to be made man means being limited to a time and a place. This, in a word, is the importance of the historical element in Christianity. . . . The whole doctrine centres on Christ, on the career of Christ and the nature that alone made that career really effective. And the career of Christ led directly to the Cross; the Christian religion must be a doctrine of the Cross, or it is nothing.'

The grace of God has always been regarded by Christians as indissolubly connected with the death of Jesus on Calvary. The plain wooden Cross on which the Son hangs is planted in the ground, here in this earth. 'Even so,' declares Dr. BURKITT, 'it seems to me we cannot contemplate eternal reality entirely detached from our earth, from human history, from the course of events out of which we spring, the course of events which has brought us to that state to which it has pleased God to call us. . . . The only thing the Christian is tied to, if he is to remain a Christian, is the grace of our Lord Jesus Christ. . . . There is in the Gospel history an element which Christians cannot discard if they are to remain Christians.'

Dr. BURKITT's argument will commend itself to the common sense of most people. Dr. MAJOR makes two very obvious mistakes in his statement of the case. He confuses Christianity as a system of Ethics with Christianity as a Religion. And he evidently regards religion as consisting of 'truths of reason.' But we need not labour any reply after quoting Professor BURKITT's contentions. It does seem an extraordinary thing to find in a volume recording the papers at a great conference another by the editor which constitutes a reply to one of the conference deliverances. Dr. MAJOR is in the pulpit, and there is no reply to him.

The Rev. Dr. Hector MACPHERSON will scarcely be accused of exaggeration when he maintains that 'the problem of War is the greatest problem which faces the modern world.' With these words he opens his discussion on *The Church, The Bible, and War* (No More War Movement, 11 Doughty Street, London, W.C. 1; 6d. net) in a brochure which is remarkable alike for its lucidity, its historical grasp, and its sanity. For, until the problem of war is settled, we cannot get on. At any rate we cannot prosecute our several tasks with any sense of security; for war, should it come again, will hurl all our achievements into the abyss. Any commonwealth we strive to construct, so long as that dreadful menace hangs over us, rests but 'on a foundation of planks stretched across a precipice.'

The world cannot afford to lose Europe with that fine civilization of hers which is the fruit of centuries of political and artistic effort and philosophic thought; but it is the practically unanimous opinion of all thoughtful observers that in another war that civilization, as we know it, would perish. The international forces of Labour, Science, and Religion, which were unavailing to prevent the last catastrophe, would certainly not prevent the next, and it is therefore a matter of supreme urgency to make as sure as is humanly possible that there shall be no 'next.' How is this to be done? It can be done only by the diffusion of the spirit of Jesus among men, and this is the peculiar task of the Christian Church.

That Church has a sacred Book; and there can be no doubt that the older part of that Book, with its toleration, if not glorification, of war and its presentation of God as a God of battles, has not infrequently blocked the way. At this point Dr. Macpherson introduces his wholesome and far from unnecessary reminder that there are in the Old Testament two attitudes to war. There is the earlier attitude of tolerance, natural to a people who had won their land by fighting and to whom war must have seemed part of the order of Nature; and there is the prophetic attitude, which points to 'a more excellent way.'

Amos, he says, was the first internationalist, and with the emergence of the international mind emerges a new attitude to war. A man who has learned to look not only upon his own things but upon the things of other men and other nations also is much less likely to regard the foreigner as a potential enemy than the man whose motto is, 'My country, right or wrong.'

Dr. Macpherson then proceeds to sketch the progress of the international idea through the Old Testament, dwelling more particularly on Isaiah, Jeremiah, and Deutero-Isaiah. To his purpose critical questions of literary origin are more or less irrelevant, consequently he groups together the three passages in Isaiah which describe the happy future in store for a world whose nations have the good sense to live on friendly terms with one another. This is the time when men 'shall not hurt nor destroy' (11^{1-9}), when Egypt and Assyria, and Israel, nations which in the past had hated, feared, and fought one another, will be united in the bonds of a Triple Alliance (19^{23-25}), and when difficult international problems which were normally decided by sword and spear will be settled by arbitration at Jerusalem, the religious metropolis of the world; and with their settlement, those deadly weapons of war will be speedily transformed into beneficent instruments of peace (2^{2-4}).

The case of Jeremiah is of peculiar interest, because it involves the question of the nature of true patriotism. That great prophet must have seemed a traitor to the patriots of his time when he counselled surrender to Babylon. We can well understand the fury of the military party when they denounced him as 'weakening the hands of the men of war, and the hands of all the people, in speaking such words unto them' (38^{4}). Undoubtedly he did 'weaken their hands,' but the sequel showed that Jeremiah was right and they were wrong. Here, as so often, the prophets showed the same uncanny insight into the international situation as they did in their diagnosis of the national society and the social evils of their time. Jeremiah realized, as his opponents did not, that 'the power of Babylon was established in the purpose of the Almighty, and was irresistible until its mission was fulfilled.' It is the man who reckons with God and His purpose in human affairs who is likely to interpret those affairs most adequately. 'He also is wise.'

But the commanding interest in Dr. Macpherson's booklet is the section in which he discusses 'War in the New Testament,' and more particularly that part of it in which he searches for the light that is cast upon this thorny problem by the words or the spirit of Jesus. It is a very honest search. One feels that he approaches the crucial passages without prepossession, and with the genuine desire to discover the mind of Jesus. This honesty is revealed at the outset by the candid confession that war, as an ethical problem, is never directly faced by Jesus at all. It is not faced, because it did not need to be: the *pax Romana* then lay across the world; the nations could hardly war with one another, for, strictly speaking, there were no independent nations at all.

But unquestionably Jesus does touch the question of war indirectly; for His words and His attitude are full of suggestion and guidance in the problems raised by the place and use of force in human conduct. Jesus settled that question for Himself on the very threshold of His ministry. Not every one perhaps will agree with Dr. MACPHERSON when he says that, 'without a doubt the ideal of a great Warrior-Messiah, inaugurating a reign of righteousness upon the earth, made a strong appeal to Jesus at the beginning of His ministry.' It is difficult to believe that such a one as Jesus could ever seriously have contemplated the establishment of the kingdom of righteousness by a method which would inevitably have involved bloodshed as well as force. But, whatever the particular form which the temptation assumed, He put it away once and for all, and thus permanently alienated the enthusiasts who 'would take Him by force to make Him King.'

All the passages relevant to the discovery of the mind of Jesus are considered by Dr. MACPHERSON in detail, and he has pertinent things to say about them. Fundamental to the gospel of Jesus is the ideal of love as the essential quality in the nature of God and of all men who would be like God. This is the meaning of the Parable of the Good Samaritan, this is the key to the Golden Rule, and this is the principle which receives its highest and hardest application in the demand that men should love their *enemies*. There are those who maintain that one can kill without hating; but the Great War made it plain enough that war engenders—perhaps more among civilians than soldiers—an atmosphere of hate; and he would be simple indeed who could believe that war, with all its unmentionable horrors, can be conducted in a spirit of love. But the spirit of love is the spirit of Jesus.

It is true that, while some of Jesus' words are explicit enough, such as that 'all that take the sword shall perish with the sword,' there are others that may seem to sanction war; and one of the most instructive and convincing features of Dr. MACPHERSON's brochure is his sane treatment of these passages. He points out, for example, that, when Jesus says of 'wars and rumours of wars,' that 'these things must needs come to pass,' He is simply stating an obvious fact; or that when He says, 'I came not to send peace, but a sword,' He is really, as the context shows (Mt 10^{34-37}), thinking of the inevitable dissension which the acceptance of Him and His gospel was destined to introduce into domestic relationships.

Jesus certainly used military metaphors in some of His parables, but this no more proves that He would have countenanced war than does His friendly attitude to the centurion. Far more genuinely significant of the impression left by Jesus is the fact that 'the Church of the first two centuries, taken all in all, was opposed to the whole spirit behind the institution of war,' and that 'there appears to be no reliable evidence that Christians served in the army in any considerable numbers till the days of Marcus Aurelius.'

The booklet concludes with an interesting discussion of the reasons which help to explain the relative impotence of the Church to make its influence felt on international policy. Until the Reformation the Church was an international institution, but by the Reformation its unity was shattered and independent national churches emerged. These churches 'fell into the clutches of nationalism pure and simple.' The Church in these countries became subordinate to the State, and felt bound to bless such enterprises as the leaders of the State cared to embark upon. The international outlook was lost.

In Britain there was a tendency to split up into sects, a tendency which narrowed the outlook still further, and created a religion of a subjective and personal type. The result of this was that 'the Christian Churches failed, during the last century, speaking generally, to exercise a moralising influence on industry and social life generally.' And its influence on international relations has been even more negligible. But the business of Christianity is to transform all human relationships, and a Church whose interests are identified with those of the individual only or the nation only, and which has no ambition to carry the spirit of the Master into international affairs, is a Church blind to the glorious destiny to which she is summoned, and a Church which will in the end forfeit the respect of the world.

This inexpensive booklet of Dr. MACPHERSON deserves the earnest consideration of all who seek to define their attitude, as Christian men, to war. He assures us that, despite all that has been said concerning the waning influence of organized religion, the Church has still undoubtedly great power in the creation of public opinion. There will be little fear for the future of a world in which the members of Christ's Church are not only animated by His spirit, but fired by the ambition to make that spirit effective in the affairs of men. This will indeed be no tame enterprise; it will call for all the resource and adventure within us. It will be in very truth the 'moral equivalent of war.' As Dr. Macpherson well says, 'If humanity is to survive, it is essential that something of that selfless enthusiasm and abandon which is manifest in the service of war be also displayed in the cause of peace.'

Books that have influenced our Epoch.

Ritschl's 'Justification and Reconciliation.'

By the Reverend R. S. Franks, M.A., D.Litt., Principal of Western College, Bristol.

'THE Christian Doctrine of Justification and Reconciliation' (*Die christliche Lehre von der Rechtfertigung und Versöhnung*) is the theological masterpiece of Albrecht Ritschl, containing the last great system of Christian Doctrine of absolutely first magnitude.

Of its three volumes the first was published originally in 1870. It was translated into English in 1872. A second edition of it appeared in 1882. It contains a history of the doctrines of Justification and Reconciliation in the Middle Ages and in modern times.

The second volume contains the Biblical material of the doctrine. It appeared in 1874: the third and final edition was in 1889. It is still untranslated.

The third volume is constructive. Nominally a monograph on a particular pair of doctrines, it is in reality almost a complete system of theology. The doctrines of the Church and the Sacraments are the principal omission. Ritschl's views upon these may, however, be gathered from his shorter work, 'Instruction in the Christian Religion' (*Unterricht in der christlichen Religion*), and from various occasional papers to be found in the two volumes of his collected Essays (*Aufsätze*). The Instruction has been translated, the Essays have not.

The constructive volume of *Justification and Reconciliation* first appeared in 1874. The third and final edition was in 1888. From it an English translation was made, appearing in 1900.

Ritschl was born in Berlin in 1822. His father was a pastor in that city, who afterwards became general superintendent of Pomerania. Ritschl was first a Hegelian in Philosophy, and as a theologian belonged to the school of Baur. He separated himself from this school in the second edition of his important book, 'The Origination of the Ancient Catholic Church' (*Die Entstehung der alt-katholischen Kirche*), a book which prepared the way for the still more important *History of Dogma* of his pupil Adolf Harnack. Ritschl's historical work was first published in 1852, the decisive second edition being in 1857. In 1852 Ritschl became extraordinary professor of theology in Bonn, and in 1859 ordinary professor there. In 1864 he passed to Göttingen, where he remained for the rest of his life. He died in 1889.

Ritschl's theological principles met with acute opposition during his lifetime from both the modern representatives of the old evangelical orthodoxy and the liberal theology deriving from Schleiermacher and Hegel. But his immense knowledge and his still greater constructive power gathered round him an enthusiastic band of disciples, through whom his theology became the most living force in Protestant thought by the end of the nineteenth century. Books like Herrmann's *Communion of the Christian with God* and Harnack's 'What is Christianity?' (*Das Wesen des Christenthums*), whatever their deviations from Ritschl's own point of view, owe their inspiration to him and may fairly be said to be documents of the Ritschlian School. The influence of Ritschl was finally acclimatized in Great Britain through the publication of Garvie's sympathetic, if discerning, work, *The Ritschlian Theology, Critical and Constructive* (1899).

From the beginning of the present century, however, while practically all theological schools and parties in Protestantism had learned much from Ritschlianism, a new and important criticism of his doctrine began to appear. His Biblical theology, which closely identified the Kingdom of God with the Kantian moral conception of a society united by the principle of mutual love, was met by the proposition that the Kingdom of God proclaimed by Jesus was primarily eschatological rather than ethical. The pioneer here was Ritschl's own son-in-law, Johannes Weiss, in his book 'The Preaching of Jesus concerning the Kingdom of God' (*Die Predigt Jesu vom Reiche Gottes*, 1892). The other important attack on Ritschlianism was addressed to its philosophical weakness, in which it was felt too great concessions had been made to scientific positivism. Men like Troeltsch and Wobbermin demanded a firmer metaphysical basis for religion, and pointed back to Schleiermacher.

Thus Ritschlianism to-day is not where it was a quarter of a century ago. But this is largely because Ritschl's view-point has been assimilated, and now, just because of that, even enthusiastic disciples can still be critical. Certainly no Protestant theologian of comparable calibre with Ritschl has appeared since his time. Probably the most outstanding man to-day is Karl Heim, who stands largely under the influence of Schleiermacher, but Heim has not yet published a complete theological system, but only 'Outlines' (*Leitfaden*), and a book on principles (*Glaubensgewissheit*). Ritschl still stands head and shoulders above any of his successors, and no one who wishes to master theology to-day can ignore him. But, indeed, we can say more than this. To estimate Ritschl's value properly we must compare him with the theologians not only of the present, but also of the past.

The late Dr. Denney is said to have given it as his considered opinion that for a man to be fully qualified as a systematic theologian the knowledge of three works only was essential. Those were Calvin's *Institutes of the Christian Religion*, Schleiermacher's *The Christian Faith*, and Ritschl's *Justification and Reconciliation*. Dr. Denney spoke as a Protestant theologian upon the ground of the Reformation, and from this standpoint his verdict may be accepted as just; otherwise we ought certainly to add to the above names those of Origen's *On First Principles* and the *Summa Theologica* of St. Thomas Aquinas. But even with this addition the importance of Ritschl's great work is hardly diminished. To stand among the three chief systems of Protestant theology, or among the five most important systems of universal Christian theology, implies an extraordinarily high place in the general history of Christian thought, and, if we have in view the prerogative importance of Christianity as a religion, in the history of human thought as a whole.

Some there are, of course, who have small respect for systems of theology. They may have equally small respect for systems of philosophy, and be of that temper of mind which shuns all systematization as leading only to some pale, cold abstraction from the rich variety of concrete existence. Others, while not objecting to systematization in general, and while respecting to the full its work in the sphere of the positive sciences, will yet say that the highest things cannot be reduced to rule and measure. God is by His very nature inexpressible, religion perishes when it is turned into theology and made a science. Only the mystic knows God, and only the mystic can express the ardours of religion, so far as they are at all capable of expression.

To all such, a work like Ritschl's *Justification and Reconciliation*, along with the other great theological systems with which it has been compared, must remain ever unattractive and unwelcome. But to those who cannot be happy in any form of experience till they have related it to all other experience and have so made a philosophy, and to those in particular who desire to have their Christian experience connected with the rest of life and thought, Ritschl's great book may come as a real and immeasurable blessing.

It is, above all, the preachers and the teachers of Christianity who are compelled, whether willingly or unwillingly, to relate their religion to other points of view and other systems of knowledge. The religious mystic may enjoy his ecstasy or even his simple inward peace in a void where the great world of men and things has disappeared and there are left 'two, and two only, absolute and luminously self-evident beings,' the self and God. But the preacher of the Christian gospel and the teacher of Christian truth is compelled to be all things to all men, a Jew to the Jews, a Greek to the Greeks, that he may win them for Christ. Theology has been a necessity to the most mystically-minded Christians who have at the same time been Christian propagandists; let St. Paul and St. John be witness. The object of theology is to manifest the Christian gospel as truth, and this implies inevitably a double task—the strictly dogmatic, which is the systematization and interpretation of the Christian view of the world in itself, and the apologetic, which is the defence of that view against all others through an appeal to the common reason of humanity.

The Christian Church will therefore never be able to dispense with theological systems, and the great theologians, though not honoured always as much as they ought to be, have been among her most faithful servants.

Christian theology is a highly complicated science. It has invariably three elements with which to operate. The first is a direct experience of God and blessedness. The second is the connexion of this experience with a definite history, which may be summed up under the three heads of Jesus Christ, the Bible, and the Church. The third is the rational element, the endeavour to assimilate experience and history alike by the help of universal reason.

Out of the different combination of these elements different theologies have arisen. Origen by his doctrine of Christ as the Incarnate Logos and Christianity as life in the Logos, assimilated reason and experience; he made the historical element a veil and symbol of this inner meaning of the Christian religion. Aquinas made reason itself prove the supra-rational and supernatural character of God. He made religion end in the mystical experience of the Divine vision, but the way to this end was through the knowledge supernaturally given in the Bible, as it had been interpreted by the Fathers of the Church, and through the sacramental institutions into which the Church had solidified. Calvin started from the new psychology of the Christian experience which was the first principle of Luther's reformation. He endeavoured to exhibit the Divine revelation in the Bible as the necessary ground of Christian experience and of Church fellowship, clearing that revelation from the misrepresentations and misconstructions which had grown around it in the course of history. The rationality of the idea of God he took for granted; it was plain for him in the nature of man and on the face of the world.

A revelation of God in the Scriptures and in the universe was the common presupposition of all these older systems, however great their differences in other respects. Very different was the situation faced by Schleiermacher, the father of modern Protestant theology. There had arisen a new physics, altogether independent of religious presuppositions, and out of the conflict and divisions of Christianity there had grown up a new attempt to get back to its origins in history: this was the important and determinative science of historical criticism. Kant drew the philosophical conclusion from the new physics that theoretical proofs of the idea of God were impossible; with this the old rational apologetic of the Church in all its previous forms was jeopardized. Reason, however, gave to man, according to Kant, a moral law which he was called to obey, no matter what incentives the world and his own lower nature might offer to disobedience. The moral law certainly required no Divine support, it was all-sufficient in itself to require the absolute obedience of man. But reflection as to how such obedience might be possible in a world governed by scientific law brought in religion again by a back-door. Faith in an Almighty Being whose end is the moral law and who can control the physical world in its interest was, though not the ground of moral action, yet its presupposition.

To Schleiermacher this construction seemed to dishonour religion. That was no mere postulate of morality, it was an independent experience of the soul. Quite apart from all moral issues, there is in man a deep feeling of absolute dependence, which is the essence of religion and the common element in all the religions. This essence of religion is equally independent of all theory.

Schleiermacher supposed no more than did Kant that there was a way from physics to God. But religion is in itself a power that brings us into touch with the Absolute and Infinite.

Upon this basis Schleiermacher gave an interpretation of Christianity. Kant had been able to see in Jesus only an example of morality. Schleiermacher could see in Him the incarnation of the power and blessedness of religion. As such He was a redemptive force in humanity, and the Christian Church is a fellowship in which from generation to generation this influence is perpetuated.

Upon these lines Schleiermacher was able to solve the ancient problems of theology under new conditions. In his *Dialectics* he adopted the Kantian view that religion was a necessary postulate if ethical conduct is to be possible in the physical world, while at the same time he continued to maintain the independence of the religious experience. Like Origen, he saw in the Bible a clothing of religion's essence in figures and symbols, though a more exact historical knowledge had taught him to be more careful in his interpretation of the symbolism.

It is as a development from and reaction upon Schleiermacher's theology that we must understand Ritschl's *Justification and Reconciliation.* Let us consider, first, how he faces the apologetic task in a world dominated by modern science. He starts from Kant and his contradiction between the moral law with its claim upon man and the physical order that seems to ignore morality. Like Schleiermacher, Ritschl is not content with Kant's solution of the difficulty by accepting religion as a postulate of morality. Ritschl, too, points to the independence of the religious experience, but instead of speaking of a feeling of dependence he says that religion, like morality, expresses itself in value-judgments. In religion men value the help of God to maintain their spiritual independence of the world, just as in ethical action they value themselves as rational beings superior to all worldly control.

But to say that religion is a judgment of value is to view it from the outside. To the religious man his religion consists on the one hand in the revelation of God, and on the other in his faith in this revelation. All religions found themselves on revelation, but Ritschl regards the claim of Christianity to be the true revelation of God as justified by its ethical character. Jesus Christ came into the world not merely to establish the power and blessedness of religion, but to found the Kingdom of God, which is an ethical society whose moral principle is mutual love among men, while it is at the same time a religious society of independence from the world and dominion over it through a trust in God as our Father. Schleiermacher seemed to Ritschl to have missed at this point the positive content of Christianity. The Fatherhood of God, universal love to men, and Jesus as the Revealer of God and the founder of the Christian fellowship, in which trust and love are realized—these were to him the very foundations of Christianity.

Why, then, is his system entitled 'The Christian Doctrine of Justification and Reconciliation'? In a famous phrase Ritschl said that Christianity resembled, not a circle struck from a single centre, but an ellipse described from two separate foci. The foci of Christianity are the Kingdom of God and justification, which includes reconciliation. Christ did not come to a race of men merely struggling to assert their spiritual independence of the world, but to a race that had gone down in the struggle. Men had sinned, they had distrusted God and had given way to selfishness. Hence the deliverance that Christ brings cannot be only the proclamation and establishment of the Kingdom of God, of trust in our Father and love among men; it must be, in order that God's Kingdom may be realized, first and foremost a proclamation and establishment of forgiveness for sinners. Justification by faith was what the Apostle Paul and the Reformers called this forgiveness, to show that it was nothing that could be won or merited by man, but something that proceeded solely from the free Fatherly grace of God Himself. The name Reconciliation further describes it as it becomes actively effective in overcoming in men distrust of God and creating in them the trust that accepts from the hands of the Father along with free forgiveness the supreme gift of the Kingdom of God, which is at once the destiny to which God calls men, and also the present possession into which by His grace He enables sinful men to enter.

Such are the fundamental thoughts of Ritschl's construction. They are worked out into detail in his treatment of the great historical doctrines of Christianity, above all of the doctrines of the Person and Work of Christ. But a short survey like the present is no place for a discussion of these things, infinitely important though they may be. We must, in order to avoid attempting the impossible, keep ourselves to the main and essential outlines of the system. Enough has already been said to show that Ritschl, while agreeing fundamentally with Schleiermacher in the importance he attaches to religious experience, is yet much more of a positive and Biblical theologian. It is in this sense that he has been called 'the last of the great orthodox theologians.' To a very real degree he represents a reaction from the mystical subjectivism of Schleiermacher towards the Biblicism of Calvin and the Reformation. Ritschl valued Calvin very highly, and while dependent on Schleiermacher probably even more than he realized, he yet was constantly conscious of his antithesis to that great master.

Yet it would be wrong indeed to overrate Ritschl's return to the older theology. To that, as voiced by Calvin, the Bible, or at any rate the New Testament, was indeed the very Word of God, and the appeal to religious experience in the form of the *testimonium Spiritus sanctus* was simply utilized to guarantee the acceptance of the Scriptures as a whole. But for Ritschl not everything in the Bible, or even in the New Testament, is matter of the Christian revelation. On the contrary, that is truly the revelation of God which mirrors itself in religious experience as faith, *i.e.* trust or confidence in Him. The religious experience of faith exercises a selective power in drawing from the Scriptures the material for its support and nutriment.

It was in this way that Ritschl was able to deal with the critical question so often expressed in the words, 'Jesus or Paul?' For him the revelation through Christ of the Kingdom of God and of His Fatherhood, including the free forgiveness of sins—the central combat of the gospel history—was fundamental. Yet he valued the Epistles as an experimental commentary upon and witness to this Divine revelation. They afforded the necessary evidence from the founding of the Church that the purpose of Jesus in coming to men had not failed. Thus Ritschl was able to be critical as well as evangelical; we have already seen how far he was rational and how far experimental. In a word, we may see from the above how all the fundamental questions of Christian theology have been answered by the last great doctor of the Protestant Church.

The study of Ritschl is for evangelical Christians who want to understand their faith, but especially for evangelical ministers who have to preach and teach it, a matter of the highest importance. Without an adequate theology all preaching and teaching of Christianity in a world with an independent culture of its own must either be restricted to an influence upon the uneducated, or, if it is addressed to educated people, be altogether unequal to its task. If we review the great typical Christian theologians already mentioned, it can easily be seen that the two who are likely to give most help to us in our present difficulties are Schleiermacher and Ritschl. For those who stand upon the basis of the Reformation, Origen is inadequate in spite of the advocacy of Bishop Westcott; Aquinas also, notwithstanding the renewed interest in his philosophy and its real value, is too much bound up with the Roman system to give us direct help. There remain, as Dr. Denney said, Calvin, Schleiermacher, and Ritschl. Calvin is too far removed from our modern conditions to be more than an historical witness to the original world-view of the Reformation. The recent Barthian attempt to revive Calvinism only shows how impossible the thing is. What would John Calvin have made of a Calvinism without religion and without history? The Barthian movement, at any rate in its present form, seems, in spite of much sound and fury, to lead no whither.

Schleiermacher is in a different position. For the professional theologian the study of this greatest of the moderns [for he is really greater even than Ritschl, who depends on him, if he criticises him] is indispensable and infinitely remunerative. Schleiermacher dealt more seriously than Ritschl with the ultimate philosophical problems implied by Christianity; and inasmuch as it is true that no theology can be completely satisfying that is not also a philosophy, in all that pertains to the ultimate grounds of Christian certainty, Schleiermacher is more helpful than Ritschl, especially when his theology is studied, as it should be, in the light of his philosophy. On the apologetic side, then, Schleiermacher is decidedly stronger than Ritschl: he faces the situation produced by modern science with greater courage and also with greater success.

But when we come to the dogmatic content of Christianity, the position is reversed. Since the preaching and teaching of Christianity has to be done by recourse to the Bible, it is necessary that an adequate theology should interpret Biblical ideas with complete thoroughness in the light of its general presuppositions. This Ritschl does with much greater fulness and success than does Schleiermacher. It is only fair to say that he was greatly helped in his task by the advance of historical science since Schleiermacher's time, though again it is equally just to say that he himself was an important contributor to this historical advance.

For pulpit and catechetical work accordingly Ritschl possesses great advantages as compared with Schleiermacher. The writer believes that the study of *Justification and Reconciliation* might do for our time what the study of Calvin's *Institutes* did for Reformed Protestantism in the days of its ancient glory. It would be necessary for theologians to supplement Ritschl by a study of Schleiermacher, just as the great Protestant divines of the seventeenth and eighteenth century had to go back for their philosophical presuppositions behind Calvin to Thomas Aquinas.

It may be said, Is not Ritschl out of date in these days when everything changes so rapidly? The answer is, 'As regards essentials, No.' His system certainly can only be for us a body of reference, as was Calvin's *Institutes* for our fathers; it is capable, however, of absorbing many new scientific and historical developments. In fundamentals, the situation a Christian theology has to meet has not changed in the last hundred and fifty years; all its problems were already present to the Deists and the men of the Illumination.

It may be said again, Ritschl's *Justification and Reconciliation* is a work of extraordinary difficulty: 'Tell me the story slowly, that I may take it in.' To understand the Christian gospel it cannot surely be necessary to master a book in three volumes—one historical, one Biblical, and one constructive—in which the constructive volume alone extends, whether in the original German or in an English translation, to over six hundred pages. It is to be admitted that the system of Ritschl is difficult. That is because the way of new thought is encumbered by the débris of past systems, through which inevitably it has to make its way. The essential thought of Ritschl, as Herrmann has said, is amazingly simple, yet he has continuously to beat it out in opposition to older views which still control men's minds and must be dealt with in order that the new may win its way.

Finally, the study of all three volumes (of which the second is still untranslated into English) is not absolutely necessary, though it is of course advantageous: the constructive volume (excellently translated) can be read alone. The writer desires to recommend the intelligent and open-eyed study of Ritschl's system in the light of modern developments as fundamental for modern teachers and preachers of Christianity. It would give coherence and stability to our often loose and nebulous thinking, and would supply the necessary intellectual background without which the most passionate urgency is apt to fail in its appeal to educated men.

Literature.

THE INCARNATE LORD.

One of the most marked features of recent theological writing is the increasing attention given to the work of Professor A. N. Whitehead, and to the organic conception of Nature of which he is the distinguished exponent. In *The Incarnate Lord*, by Mr. L. S. Thornton, M.A. (Longmans; 21s. net), considerable space is given to a careful examination of Whitehead's terminology and thought, and generous acknowledgment is made of indebtedness. At the same time Mr. Thornton goes his own way, as one would expect in a thinker of his force and depth, and he has given us a work of rare quality on a great subject.

Mr. Thornton is not content with the talk of a reconciliation between religion and science which consists in both parties agreeing to keep to separate compartments. The religion of the Incarnation cannot tolerate such a position. Christ is of cosmical significance. 'The Lordship of Christ over the universe and over history is the citadel of our faith. His Incarnation is for Christians the focus of all knowledge and of all experience. Allegiance to the Incarnate Lord is the necessary presupposition of our continuing belief in God, as Christians understand that word, and the predetermining factor for all lesser loyalties.' This is the high theme of the book.

It would be beyond the scope of this notice to give any full summary of the argument which is close knit throughout.

'*Organism* and *revelation* are two of the dominating conceptions of this book.' The universe is to be interpreted 'in terms of activity advancing through ascending concrete forms until concrete activity attains that degree of individuality which is manifested on the level of spirit. Through this ascending series of activities a progression of revelation is given to the human mind, and is mediated by selective principles of unity in the concrete series of embodied activities. This mediation ascends in adequacy from less to more, from the instrumentality of objects to the self-determining individuality of agents on the level of spirit. . . . This advancing progression of the organic universe, of the revelation which it conveys, and of the mediation through which that revelation is given, rises to a point where in all its aspects it is focused in and upon man. At that point the progression passes by transformation into an infinite order of which man has experience. . . . The Incarnation came as the climax of this ascending curve of movement, whereby the creative activity of God has been incorporated into time and history.' This position is developed with great insight in a series of chapters in which the writer discusses the person of Christ and His relation to God and man. The discussion, while in effect maintaining the catholic positions, has a remarkably modern flavour and freshness. Undoubtedly this is a book that will have to be reckoned with.

WOODBROOKE STUDIES.

The second volume of the *Woodbrooke Studies*, by Dr. Mingana, has now been issued (Heffer; 10s. 6d. net), containing further documents in Syriac and Garshūni (Arabic in Syriac characters), with a critical apparatus by him, and explanatory introductions by Dr. Rendel Harris. The documents contained in this second series, like those in the first, show that Dr. Mingana's collection of MSS, which was given in trust by Mr. Edward Cadbury to the Woodbrooke Settlement, Birmingham, is of a valuable nature. The volume contains (1) an official apology of Christianity by the celebrated Nestorian Patriarch of the East Syrian Church, Timothy I. (A.D. 780–823); (2) a document, 'The Lament of the Virgin,' dealing with the resurrection of Christ and the lamentations of His mother over His body at the crucifixion; (3) an apocryphal document entitled 'Martyrdom of Pilate,' in which this Roman judge's spiritual history is portrayed and he is made over into an accepted and glorified saint. Timothy's Apology, which is here published for the first time, is in the form of a private theological discussion, occupying two days, between him and Mahdi, the third 'Abbassid Caliph of Bagdad, and may be dated about A.D. 781 or 782, shortly before the prime of the romantic Haroun al Raschid (the Caliph's second son and successor). If we reflect that Timothy was the recognized head of all Eastern Christians, and the Caliph was the spiritual and temporal head of the Muhammadans, and, further, that we have no earlier documentary evidence than this one of the relations between the so-called 'decadent' Christianity of those days and the rising power of Islam, we cannot fail to see that the discussion is of much importance in Church history. It goes to show that Christianity, at least in Mesopotamia, was not so feeble in those days as some writers assume. There is a marvellous virility in the discussion, and the two antagonists manifest a keen desire to appreciate each other's arguments. Although Timothy frequently uses the Ḳurān as a text-book in debate, even allowing the sword as a lawful instrument of propaganda in the suppression of idolatry, and in one reply deals a heavy blow at the Jacobite Syrians and the Greeks for their Patripassian theology, there is very little in his presentation of doctrine to offend orthodox Christianity. He and Mahdi naturally agree on the Virgin Birth and the sinlessness of Jesus, but differ on the Unity or Trinity of God, and on the question as to whether either God or Christ really died on the Cross.

The other two documents in the volume claim to be written by no less a person than the great Gamaliel, and it is Dr. Rendel Harris's opinion that they are substantially the lost Gamaliel book of which Revillout and others have brought forward fragments. They are written in the Garshūni character and bear internal evidence of an exclusively Egyptian (Coptic) origin. They are part of the popular Christian literature or folklore which was widely diffused from the Nile to Mesopotamia, and they no doubt contain some fragments of genuine early tradition. 'The Lament of the Virgin' is a discourse composed by Cyriacus, Bishop of Bahnasa (*i.e.* Oxyrhynchus), who lived in the beginning of the fifteenth century. It represents the sorrows of Jesus' mother ('her sweet wailing'), not at the Cross, but rather at the empty tomb, and she thus seems to have exchanged personalities with the Magdalene. In 'The Martyrdom of Pilate,' first written, according to Dr. Mingana, about the end of the sixteenth century, we have this ruler regarded as an Egyptian and canonized as a high-born kinsman of heaven. This is in accordance with Oriental history, which makes him and his wife saints in Egypt and the Levant, though evidently not in the Syrian or Latin Churches. Dr. Rendel Harris, in an illuminating introduction, discusses with great insight the question as to how the Jewish hatred for such a wicked and rapacious governor became changed into a pious memory on the part of Christians. The process commenced, he thinks, early in the second century by the 'whitewashing' of Pilate. The picture of Pilate dissociating himself from Herod and the Jews became stereotyped in Christian teaching and ultimately led to his being placed on the list of saints. The whole document is most interesting as showing how the writer, in his efforts to stage Pilate's conversion and make it historically incontrovertible, puts him through the same sufferings as Jesus endured. The introductions by Dr. Rendel Harris to the various documents are most able reviews and criticisms, written in his usual clear and inimitable style, and conveying all the necessary information for the general reader, while Dr. Mingana's Prefatory Notes and his Annotations are so well done that the reading of the documents becomes an easy and pleasant study. The originals are beautifully reproduced, in spite of the difficulties of the task, and great credit is due, as Dr. Mingana himself states, to the Aberdeen University Press and the Arabic and Syriac compositors.

THE WISDOM LITERATURE.

It is curious how at certain periods attention is concentrated on certain books of the Bible. A few years ago it was Jeremiah, now it is the turn of the Wisdom Literature. Recently no fewer than three volumes have appeared almost simultaneously, dealing with that literature either in whole or in part. The longest of the three books referred to is entitled *Meditations in Ecclesiasticus*, by the Rev. Arthur F. Taylor, M.A. (James Clarke; 6s. net), and a very charming book it is. Dean Bell, of Canterbury, who introduces it, justly says that the Wisdom Literature is far too little known and regarded even by regular readers of the Bible, whether for literature or devotion. Mr. Taylor, who points out that the new Lectionary of the Book of Common Prayer of the Church of England contains about fifty lessons from the Book of Ecclesiasticus, seeks to remedy this defect. He does so by selecting sixty-four typical utterances of the book and offering practical and devotional comments upon them. We could hardly imagine a better method of commending this wise and ancient book to modern readers. There is nothing sermonic or preachy about the meditations: they are mostly brief, often scarcely two pages long, but always suggestive, full of insight and mellow wisdom, and resting upon a wide and observant knowledge of life and literature, especially of Thomas à Kempis and the mystics. The whole book sounds like the choice talk of some wise and experienced friend; and if Mr. Taylor, like Ben Sira, is 'professionally engaged in the moral instruction of the young,' there is certainly nothing professional in these meditations. We cordially commend them, not only as an introduction to the Apocrypha, or as an exposition of Ecclesiasticus, but on their own merits and for the ripe and genial wisdom which they embody.

The other two books deal with the Wisdom Literature as a whole. Professor W. Harvey-Jellie, M.A., B.D., D.Lit., in his *Where shall Wisdom be Found?* (James Clarke; 3s. net), laments, like Dean Bell, that that literature is far too little known; and the aim of his book, like the aim of Mr. Taylor's, is 'to make that literature popular and to open up its treasures of thought and devotion for the practical and thoughtful of the twentieth century.' Conceiving his task in a large way, he deals not only with the generally recognized Wisdom Books of the Old Testament, *i.e.* Proverbs, Job, and Ecclesiastes, but also with certain 'Wisdom' Psalms which relate to the same general problem, namely, Pss 19, 49, 73, 90, and, further, with Ecclesiasticus, the Wisdom of Solomon, the Fourth Book of the Maccabees, the Book of Baruch, and Philo, where the Hebrew Wisdom and the Greek Logos seem to meet. Dr. Harvey-Jellie also traces the influence of the Wisdom Literature on the New Testament and finds it almost everywhere—in Jesus, the Fourth Gospel, Paul, James, and the Epistle to the Hebrews. He makes the interesting suggestion that there may be some connexion between the Divine Wisdom in Pr 8 and the Timæus of Plato; and he happily defines Old Testament wisdom as 'efficiency,' a certain keen, practical ability which has its roots in experience and its energy in religious motive. The treatment of the various topics is brief, but pointed, and the book would form a good basis for a more intensive study of the Wisdom Literature such as might be presented in a series of addresses by a minister to his Bible class or to his congregation.

The distinctive feature of the volume on *The Wisdom Literature of the Old Testament*, by the Rev. W. S. Bruce, D.D., F.R.S.E. (James Clarke; 3s. 6d. net), is his inclusion in it of the Song of Songs and his elaborate defence of that song as at once a love poem and yet a poem whose depth can only be sounded by allegorical or mystical interpretation. Touching on the former aspect, the writer says: 'I only wish that to-day we had more of the fine venturesomeness of youth which our forefathers had, and which made them marry early and on small incomes and trust to love to lubricate the wheels and fill the home with a happy atmosphere and a good family.' But Dr. Bruce is as much impressed by the mystical quality of the book as by its physical sanity, and he devotes more than one chapter to this aspect of it, quoting aptly from Samuel Rutherford and others. In dealing with Job, Proverbs, and Ecclesiastes, he concentrates on their religious and ethical teaching and their answers to the problems raised by human life. The book is a convenient conspectus of the Wisdom Literature of the Old Testament which does not lose itself in the discussion of problems dear to literary criticism, but deals with living issues.

THE ATONEMENT.

In *The Cross of Christ* (Hodder & Stoughton; 7s. 6d. net), the Rev. D. M. Ross, D.D., has given us a sound and eminently readable book on the Atonement. He deals especially with St. Paul's exposition of the doctrine, and he gives a large, some may think an undue, place to criticism of the so-called forensic theory. Dr. Ross takes up seriatim the great texts which have been quoted in support of that theory, and he gives his interpretation of each of them. One is left with the feeling that he has not wrestled with them as a whole, nor sufficiently allowed for their cumulative effect when taken together, and that there is more in them than he brings out. The whole book, however, is a most persuasive presentation of 'the personality of the Jesus of history as we are made aware of it through the story of the love for His fellows which devised great things for them, took upon itself the burden of their evil plight, and nerved Him to tread the way of the Cross for their sakes; through the story of the unveiling, in His life of love-inspired service and sacrifice and suffering, of the unwearied fatherly love of God for His weak and wayward children.' And all this is made the basis of a fervent appeal for a due response of Christian faith and love.

LAW IN THE APOCRYPHA.

Though much study has been devoted in recent years to the Apocryphal literature, it has not been adequately considered as a source of information on the legal aspect of Hellenistic Judaism. This defect Mr. Ralph Marcus has sought to remedy in his *Law in the Apocrypha* (Milford; 15s. net), which comes to us warmly commended by Professor Gottheil. It deals with its subject-matter under three categories—(1) God and Israel, (2) Law and Commandments, (3) Ceremonial Observances: the first including such topics as God as Father, the Merit of the Fathers, Chastisement, Repentance, etc.; the second dealing with Torah, Tradition, the Study of the Law, etc.; and the third with the Sabbath, the Festivals, the Temple, Sacrifice, and Offerings. The general conclusion is that the ideas expressed in the Apocryphal literature are seen to be a natural development of the religious teaching recorded in the Old Testament. In view of the conflicting opinions of contemporary scholars on the question of the prophetic attitude to sacrifice, it is of particular interest to see the evidence for the later period furnished by the Apocrypha, as tabulated by Mr. Marcus.

One of the admirable features of this valuable book is that all the relevant passages are quoted in full in Greek and translated, and frequently textual notes, which chiefly take the Syriac into account, are added. Thus the scholar and the plain man alike may read the book with profit. A breathing has inadvertently been dropped from Greek words on pp. 30, 41, 55, 64, 67, 73, 87, and 94. On p. 60 Ἑλλενικῶν, 79 Φιλλίπῳ, 80 Νικάνορ, and 92 *νενόμενοι* should be corrected to Ἑλληνικῶν, Φιλίππῳ, Νικάνωρ, and *νεμόμενοι* respectively.

CITIZENSHIP.

The charge has been made that much modern writing on social problems is somewhat superficial, for whereas Plato or Aristotle would have begun by inquiring what is the function of the State, and what the nature of the good to be pursued, modern writers are apt to pass these over, as if they needed no investigation, and hasten on to treat of what seem more practical problems. No such charge can be brought against *Fundamental Problems of Life*, by Professor J. S. Mackenzie, Litt.D., LL.D. (Allen & Unwin; 12s. 6d. net). Perhaps the title might, with more fitness, have been 'Fundamental Problems of Social Life,' for the work is 'an essay on citizenship as pursuit of values.' 'It was begun as a short treatise on Citizenship, with special reference to the problem of World Citizenship, but it was soon found impossible to deal with the subject at all satisfactorily without some discussion of the values that are aimed at in human life.' Accordingly Professor Mackenzie has devoted Part I. to a careful discussion of 'the problem of value,' in which he treats of the value of truth, beauty, and goodness, of the place of religion, and of social values. The general conclusion reached 'may be summed up in the statement that intrinsic Value is found in the creation of Joy through the apprehension of Truth by means of Power; and the persistent effort to help in doing this is Goodness. In so far as this is in some degree achieved, it is Beauty. Whatever helps in realizing it has instrumental Value. Goodness has supreme Worth. Beauty has supreme Value. Goodness cannot be effectively realized without Power. Beauty yields Joy, which is its subjective aspect. Nothing has value which has not some degree of Reality. Reality, rightly apprehended, is Truth. These would seem to be the fundamental Values.'

In Part II., which constitutes the major part of the work, Professor Mackenzie deals with the problem of citizenship. After an historical survey of the theories of citizenship, he discusses the three aspects of life—the cultural, the economic, and the political. Finally, he has two suggestive chapters on the Problem of a World Commonwealth and the Upward Path. In regard to the last he is guardedly optimistic. 'What we have to recognize is that, at every point of our social and individual existence, there is an upward and a downward path, and to try always to choose the upward one. But it is seldom easy to be sure that we have found it. There are no signposts on the way. All that we can say is that it is the path that is seen to lead most directly to the gradual realization of all the supreme values of life.'

FATHERS OF THE CHURCH.

Fathers of the Church, by Professor F. A. Wright (Routledge; 12s. 6d. net), contains selections from the writings of the early Latin Fathers. Professor Wright has done his work to admiration. In an interesting historical introduction he sketches the vast revolution in the fortunes of Rome which took place between the second and fourth centuries of the Christian era, when the pagan empire passed away and the Christian Church rose to world power. He argues that the Latin Fathers of that period have scarcely received their fair share of appreciation. 'Classical scholars in this country have usually been content to leave them severely alone, and in their case to translate the Latin proverb, *omne ignotum pro magnifico*, as "all that I don't know is not worth knowing." And yet three at least of our seven authors, Tertullian, Jerome, and Augustine, are of the first importance, alike for their thought, their matter, and their style; and they would well repay the close attention that amongst us for so many years has been reserved for their pagan rivals.' Besides the three mentioned above, selections are given from the writings of Cyprian, Arnobius, Lactantius, and Ambrose. The longest passages, however, are from Tertullian's 'Apology' and Augustine's 'City of God.' In each case there is prefixed to the selections a short biography. The translations themselves are in excellent English, and are refreshingly modern. Tertullian on 'Women's Dress' reads as if it had been written for the girls of A.D. 1928.

THE BIBLE.

The story of the English Bible has often been well told, but it has been told again with extraordinary fascination by the Rev. James Baikie, D.D., F.R.A.S., in *The English Bible and its Story* (Seeley, Service; 10s. 6d. net). The aim of the book is more particularly to show how the growth of the People and the growth of the Book, in its English dress, are inextricably intertwined. Dr. Baikie wisely carries the story back to the very beginning, and not the least valuable chapters are those on How the Old Testament and the New Testament were written, chapters which lucidly present much interesting information on ancient manuscripts and scribal methods. Then, after dealing with the Vulgate, he plunges into the English story proper and traces it all the way from Cædmon's poetical paraphrases to the recent version of Dr. Moffatt.

Though the story is written without bias, it is easy to see that the writer's sympathies are, as he admits, 'frankly Protestant.' In the struggle for a People's Bible the Church often comes out anything but creditably. The reason why, though there was an English literature, there was no English Bible before Wycliffe's time was simply that the Church was committed to the policy of maintaining Roman supremacy at all costs. The exclusive possession of the Bible by the clergy—and that in a language which the common people did not understand—was 'one of the key positions in which they entrenched themselves for the great conflict of privilege against the levelling tendencies of the time.' A vernacular Bible was only too likely to undermine the dominion of the priesthood. It is this interweaving of the story of the Bible with the story of the people, the language, and the Church, that constitutes part of the charm of this excellently written book. That charm rests also in part on Dr. Baikie's power of skilful selection and on his gift for telling a story.

A number of volumes of talks on religious subjects have been published here during the last few years, and even more in America. It is a popular form of writing at present. And some are good and some are less good. *Concerning the Faith: Some Essays at Understanding*, falls into the first category (Abingdon Press; $2.00). The author, Dr. Joseph M. M. Gray, says that the book is 'an attempt at understanding some of the current trends and their implications for faith, intelligence and duty.' It does not represent any body of organized conclusions. Dr. Gray makes very good use of what is of present interest, and out of a well-stocked mind he brings forth illustrations of his points. In his chapter on 'From Panic to Personality' he tells the story which he had read in Dr. Gilkey's Barrows Lectures of a young Chinese who had finished his studies in New York and was about to return to China to become superintendent of schools in one of the large Chinese cities, who said to Dr. Fosdick: 'I want Christ, and I want Christ because I want power that I may live a serviceable life for my people before I fall on sleep.' Dr. Gray's comment on this is: 'No Chinese, going back to China or already there, has yet been reported as saying that he wanted Mr. Bertrand Russell or Professor Dewey because he wanted power that he might live a serviceable life for his people.'

Take another quotation—this time on the adventure of faith. 'In a recently published interview an unusually well-informed and successful business man was asked to name the principal requirement for a man who wants to "get on" in business. He replied at once, "Courage to jump off the dock." He explained his answer by adding that the man who can muster enough faith in a business to jump off the dock and sink or swim with it, in other words, to risk his whole future on it, may drown, but if he wins, he wins in a large fashion. This was not simply a picturesque phrasing of opinion; it was an accurate reflection of everyday truth. All business begins in the adventure of faith.'

Under the somewhat mysterious title of *The Life of Space* (Allen & Unwin; 6s. net) are gathered five essays of Maurice Maeterlinck, translated by Bernard Miall. More than half the book is occupied with a discussion of the Fourth Dimension, which, of course, as the result of the work of Minkowski and Einstein, has to-day an altogether new importance. It is claimed that the essayist 'avoids mathematics; his book is for the general reader,' but it may be doubted if the discussion will be of much interest to any save those who have some previous knowledge of the subject. Considerable space is given to the theories and speculations of C. H. Hinton, who, by his 'Episode of Flatland' and other writings, has perhaps come as near as any writer to making the Fourth Dimension imaginable. The other essays, on Dreams, the Isolation of Man, the Marvels of Space and Time, and God, are short. There runs through the whole a strange mixture of science and unrestrained imagination which is reminiscent of second century Gnosticism.

We note that Messrs. Allenson in their autumn announcements include a novel, 'The Masked Knight of Alons.' In asking a good reception for it they acknowledge that they are not a novel house. It may be that they will be known as this in future, but however that may be, they are at present a house for children's sermons. This month they publish *Chats with My Chums*, Twenty-four Sunday Morning Addresses to Boys and Girls, by the Rev. D. Melville Simpson (2s. 6d. net), and *The Lost Santa Claus*, by the Rev. J. Ernest Parsons (3s. 6d. net). The difference between these two volumes is that in the first real incidents are used, and in the second imaginary. Dream is a device which is happily used in a number of the parables in *The Lost Santa Claus*.

Principal Rainy in one of his last lectures urged his students to study the history and doctrines of the Church of Rome, because, he said, the day was coming when the great controversy would again be with the claims of Rome. Be that as it may, certain it is that if John Bunyan's pilgrim were to pass this way he would find that Giant Pope had lost none of his vigour. A very able and scholarly book has come to hand from Australia, *The Protestant Faith contrasted with the Roman Catholic Faith*, by the Rev. John Burgess, D.D. (Angus & Robertson). It is historical in character. There is none of the bitterness of the controversialist in it. Its aim is to present Protestantism as a positive faith, not as a mere rejection of Romanism. Points of agreement between the Protestant and Roman Churches are noted, and differences are stated temperately. The field covered embraces the whole domain of Christian doctrine, and the exposition is remarkably thorough. The method of contrasting the two types of doctrine proves to be a very effective way of exhibiting the system of Christian truth, and Dr. Burgess's book would serve as an excellent text-book on systematic theology. While a highly creditable work of learning, it is written and arranged with such clearness that the ordinary layman may read it with pleasure and profit.

Dr. Percy Dearmer, of King's College, London, is the editor of a new series of little books with the general title 'Affirmations: God in the Modern World.' They are published by Ernest Benn at one shilling each. There is going to be quite a number of them, but the three we have received are representative. A really admirable treatment of *The Problem of Pain*, by Mr. Robert W. MacKenna, M.A., M.D., deals with its physical and moral sides, and also its religious implications. There is a fine essay on *The Religion We Need*, by Mr. S. Radhakrishnan, of Calcutta University. And, finally, there is a sensible booklet, *On Keeping Sunday*, by the Vicar of Barking, the Rev. Leslie S. Hunter. The series has no definite credal standpoint. Each writer is left to state his own conclusions in the faith that free discussion will help us to arrive at truth. It is a kind of 'open platform' series. If all the rest are as good as these three, the experiment will be interesting.

Sir James Marchant, K.B.E., LL.D., has prepared a volume which he hopes may be looked upon as a companion to 'The Anthology of Jesus.' For, if it gives the thought of Christian teachers on their Divine Master, this volume gives the acts of the heroes of the faith. 'Together the two volumes give word and deed; precept and example; the Alpha and Omega of the Christian Faith.' *Deeds Done for Christ* (Cassell; 7s. 6d. net) is divided into five chapters. The first contains ten short accounts of Martyrs of the Faith, the second chapter is on 'Homeland Heroes of the Faith'—Robert Raikes, Thomas Chalmers, Thomas Guthrie, Mrs. Josephine Butler, Father Dolling, and John Howard. Then follow 'Heroes in Fields Afar,' 'Heroines of the Mission Field,' and 'Triumphs of the Translators.' The sources of the extracts are acknowledged at the end of the book. Probably many readers will be encouraged to get the original biographies, and this is just what Sir James Marchant would like.

It is a bold thing to put words into the lips of Him who spake as never man spake, and when it is attempted the result is not always unto edification. Take this snatch of conversation between Jesus and John the Baptist. 'Cousin, what are you going to be when you are a man?' 'I'm not quite sure, John. What are you?' The quotation is from *When He dwelt Among Us*, by the Rev. W. S. Brookes (James Clarke; 3s. net). Most of the book, however, rises above this level. It is a sincere attempt to make the gospel narrative more vivid. The writer has a considerable gift of imagination, and is animated by an earnest desire to make Jesus more real to his readers. He follows closely the text of Scripture, and his filling in of the background will no doubt give the story a freshness to many.

A little book of great excellence has been published under the title of *Worship, Witness and Work* (James Clarke; 3s. net). It contains notes of lectures on the work of the ministry by the late Rev. R. S. Simpson, D.D. These notes are very brief, but they are of pure gold. They will be treasured not only by those who knew and revered Dr. Simpson, but by many preachers who desire to equip themselves for their high office.

The Birth of Conscience, by Miss Constance L. Maynard (R.T.S.; 2s. net), would seem to be an essay in ethics. And so, in a sense, it is. But in reality it is a study of the narrative of the Fall in Genesis. The exposition is introduced by chapters on Conscience generally and its limitations, but the bulk of the book is devoted to the exposition of the incident of the Temptation and Fall of man in Eden. The treatment is not altogether modern, but the book will serve a useful purpose. It is written with earnestness.

The aim of Dr. Edward H. Sugden's Fernley Lecture on *Israel's Debt to Egypt* (Epworth Press; 5s. net) is to show that one of the most important formative influences upon the life and thought of Israel was that of Egypt. This was certainly worth emphasizing; for, in emphasizing the undoubted influence of Babylon, it has often been the fashion to ignore that of Egypt, which, as Dr. Sugden shows, must have been considerable, though perhaps he, in his turn, tends to exaggerate it, as when he finds it in the Hebrew agricultural festivals. But he argues with much cogency that that influence may be traced in circumcision, in the rite of anointing, in the ephod, in the ark, whose prototype may have been the Egyptian sacred bark, in the general structure of Solomon's temple, in the Wisdom Literature, in ideas of the future life, etc. He argues further that the first, second, and fourth commandments 'are so far indebted to Egypt as they are protests against Egyptian polytheism, Egyptian image-worship, and Egyptian unremitting labour.'

One specially valuable part of the book to those who have no access to any Egyptian literature will be the quotations from that literature which Dr. Sugden places alongside of their Hebrew parallels. Apart from the familiar Hymn to Aten, which so closely resembles Ps 104, some of these are very striking. Surely, for example, we can hardly fail to detect a connexion between Ps 30^5 and these lines :

The Lord of Thebes passeth not a whole day wroth ;
His wrath is finished in a moment, and naught is left.

Dr. Sugden suggests that the phrase 'to go west' may have its origin in the Egyptian idea of the departed spirit crossing the Nile to the land of the setting sun. His whole argument tends to confirm the statement of Sayce which he quotes, that 'we are still under the influence of ideas whose first home was in Egypt.'

Archdeacon Paterson Smyth has followed his 'People's Life of Christ' with *A Boys' and Girls' Life of Christ* (Hodder & Stoughton ; 6s. net). It is a handsome volume, beautifully printed in large, clear type, and illustrated profusely by reproductions of famous paintings by Millais, Munkacsy, Rubens, and others. There are two maps, one a very fine one of the Sea of Galilee and its surroundings. The story is told in simple language on traditional lines, without much distinction but with sufficient clearness and detail to set the personality of Jesus before youthful eyes.

A handsome volume, in dark blue and gold and very pleasant to read and handle with its thick white paper and clear type, is *The Madonna : An Anthology*, selected and edited by Sir James Marchant, K.B.E. (Longmans ; 18s. net). A long introduction on the Madonna in Art has been contributed to it by Sir Charles Holmes, K.C.V.O., Director of the National Gallery. After that there follows the book proper, two hundred pages dealing with the Virgin Mary in prose and poetry. The extracts are so arranged as to form a complete life, and every second or third page there is a full page reproduction of a famous Madonna.

'We say much to-day about man's control over Nature and the limitless possibilities for the increase of that control. Is it not time to ask whether this power of man to control Nature has not some metaphysical meaning, which is basic for the interpretation of his nature and his destiny?' This is the question discussed in the Ingersoll Lecture for 1928, now published under the title of *The Meaning of Selfhood and Faith in Immortality*, by Professor E. W. Lyman (Milford ; 4s. 6d. net). The writer's argument is that 'the self cannot really be understood in its creative activities, and in its profounder religious insights and experiences, except as we go on to conceive it as essentially psychical in its nature, as cause and not simply effect, as possessing metaphysical freedom, and by reason of these characteristics as enduring in time.'

The venerable Dr. F. B. Meyer has been occupying his well-earned leisure by garnering some golden sheaves from the rich harvest of his ministry. He writes 'amid the glow and warmth of love which has gathered round me on my eighty-first birthday.' Two volumes have come from his pen, and his name on the title-page will be a sufficient commendation to very many.

Under the somewhat infelicitous title *Five 'Musts' of the Christian Life* (Morgan & Scott ; 2s. 6d. net) he deals with the great topics of Regeneration, Sacrifice, Selflessness, Service, and Worship. In these, together with four other addresses on kindred subjects, he seeks to enumerate and explain those steps that lead the inquiring soul through darkness up to God, to the inner experience which culminates in Divine likeness.

The Call and Challenge of the Unseen (Morgan & Scott ; 3s. 6d. net) contains fifteen addresses on matters connected with personal religion. They are full of helpful exposition and homely counsel, and are illuminated by many apt illustrations drawn from the preacher's own wide experience.

The Bishop of Gloucester in the preface to his latest volume of sermons, *The Building of the Church of Christ* (Murray ; 7s. 6d. net), says : 'The sermons in this volume have perhaps this in common, that they represent the University type of sermon rather than the Parochial, and the academic rather than the popular side of Christian life. They have, I think, a common purpose, for underlying them there is always the idea of helping in some way in the building up of the Christian Church and of Christian life.' This is a volume not to be lightly passed over. The sermon, somewhat shortened in form, which we give for the Second Sunday in Advent is Dr. Headlam's, and in it will be seen the sustained thought, close reasoning, and lucid style characteristic of all Dr. Headlam's work.

Jesus and Youth, by Mr. Basil Mathews, M.A. (The Pilgrim Press; 2s. 6d. net), has for its subtitle 'A World-Study of Jesus Christ.' This refers to the fact that an International Committee of the Y.M.C.A. has drawn up a three years' scheme of lessons in the life of Christ. This book contains the first year's course. What advantage will accrue from having a uniform scheme for all countries is not very apparent. Mr. Mathews, however, is an ideal writer for youth, and he succeeds in making these studies intensely interesting and picturesque. They carry the story of Jesus to the beginning of His ministry and the Sermon on the Mount, and they present Him as the inspired and inspiring leader of adventurous youth.

We have nothing but praise and a cordial welcome for *Peloubet's Bible Dictionary* (R.T.S.; 10s. 6d. net). It is based upon 'Smith's Bible Dictionary,' but has been thoroughly revised and brought up to date. Its purpose is 'to bring to the great body of our Sunday-school teachers, and intelligent Christian households, a Bible Dictionary fully abreast of the latest modern scholarship, giving them the things which will most aid them in their work, but omitting long discussions and theories, and questions which are still in the melting-pot, both for want of room, and because they can be discussed intelligently only by trained scholars.' The standpoint of the book is conservative, but it gives where appropriate a very fair, if brief, account of more critical views. As an illustration of its thoroughness it may be mentioned that it gives a complete chronology of the Acts according to six authorities, Hastings' *D.B.*, Ramsay, Harnack, Lightfoot, 'Encyclopædia Biblica,' and Lewin. It contains a wealth of illustrative pictures and plans, also nearly a score of excellent maps based on the work of Sir W. M. Ramsay and Sir George Adam Smith. To the Bible student who has no access to larger works it should prove of very considerable value.

The Universal Bible Commentary, edited by the Rev. C. H. Irwin, M.A., D.D. (R.T.S.; 7s. 6d. net), is really a marvel at the price. It contains an introduction to each book of the Bible, with brief notes on such texts as need elucidation. A short account is also given of the various books of the Apocrypha. Large use has been made of the notes of the 'Annotated Paragraph Bible,' but there is evidence of independent study of the original Greek and Hebrew, while the most modern commentaries and translations have been drawn upon. It is a book which may be warmly commended to the general reader.

Lives and Legends of Apostles and Evangelists, by Miss Myrtle Strode-Jackson (R.T.S.; 6s. net), is a very excellent piece of work. The writer, aided financially by the Zion Research Foundation, has carried out a considerable amount of research work, and handles her material with easy mastery. While appreciative and warmly Christian in spirit, she is by no means an uncritical writer. Authorities are quoted, and the historical value of the various traditions and legends is appraised. The result is a very informing and readable book, containing a wealth of information not only about the Apostles, but also about the early Christian Church.

In these days when volumes of essays form popular gift-books it should not be forgotten that the Religious Tract Society has issued two uniform volumes of essays by Mr. Kennedy Williamson in a cheap edition. They are *The Uncarven Timbers* and *The Shining Traffic*. They are attractively bound in crimson and black, the paper is good and the type clear, and the price is only 3s. 6d. net each.

The minister of the Reformed Church at Huntingdon, Pennsylvania—Mr. Hobart D. M'Keehan, B.D., has published selections from a year's preaching, and Dr. Fort Newton writes an Introduction. The title of the volume is *The Patrimony of Life* (Revell). So interesting is Mr. M'Keehan's matter, and so easy his style, that the reader is carried on from sermon to sermon.

There are two Shepperds, one with an 'e' and the other with an 'a.' They are both 'parsons.' The one is impatient and the other patient. And so, in response to the Rev. Dick Sheppard's 'The Impatience of a Parson,' the Rev. W. Shepperd, M.A., has written *The Apology of a Patient Parson*, and the Lord Bishop of Blackburn aids and abets the apology with an introduction (Skeffingtons; 3s. 6d. net). It might be supposed that the rejoinder was suggested by the similarity of the names only. But obviously this was a subsidiary motive. For the Shepperd with an 'e' has convictions as deep and serious as the Sheppard with an 'a,' and he expresses them with as much earnestness and with not much less than the same ability. This is a really good book, sane, level-headed, and pungent.

He often gets his namesake under the fifth rib with shrewd thrusts. But his book is not merely a rejoinder. It is positive in its aim. The writer sees the defects of the Church, but he sees them in the right proportion. He has by no means lost his faith in the Church and its future, and gives good reasons for the faith that is in him. He has plenty of suggestions to make of a practical character. But his book (which ought to be read) will be useful chiefly in counteracting that exaggerated criticism which is so cheap and easy and which so often is unbalanced and therefore untrue.

Creative Personality (S.P.C.K.; 5s. net) by the Rev. Stewart A. McDowall, B.D., is a volume of sermons preached at very varying times and places. But there is close continuity in the thought. The one idea of Creative Personality lies behind all the sermons. One of these is given in abridged form in 'The Christian Year.' It carries out the conception of reciprocal relation which was worked out also in the preceding three.

I Dreamed Again, by Mr. W. Proctor (Stockwell), contains a series of studies in the *Pilgrim's Progress*, Part II., and is issued as a sequel to the author's earlier Pilgrim book, 'The Great Adventure.' The writer acknowledges his indebtedness to three great commentators on Bunyan—Kerr Bain, Alexander Whyte, and John Kelman—and this indebtedness is obvious on every page. Bunyan, however, provides a rich harvest, and there is room for many gleaners in the field. While making no claim to originality, the present work is thoroughly well done, and should prove a most useful guide to any one who seeks to expound the subject to a popular audience.

Uniform with the four volumes which have already appeared in 'The People's Pulpit,' and which were reviewed last month, is *The Grace of Jesus Christ*. It contains nine sermons by the Rev. Arthur Pringle (Stockwell; 2s. 6d. net). It is the first sermon which gives the title. 'The word "grace,"' Mr. Pringle says, 'means "graciousness," charm, of course in the best and truest sense. Is it not a happy inspiration that, practically at the end of every service, Christian people should hear these words?' When pleading the necessity of graciousness in the smaller things in life, he recalls the picture in *Punch* 'where the verger is explaining the features of the church and congregation to a visitor on a week-day. And he says, "The people who come to this church are very good Christians until you put somebody else into their pews." And the worst of it is that, not merely as regards such things as inadvertently putting other people into their pews, Christian people are often so frightfully touchy.'

The Student Christian Movement has published a book which was much needed and which will be found helpful by those who have to conduct brief 'prayers' either at home or in school or college. *Two-Minute Bible Readings* is the title (3s. net). The divisions are 'The Gospel Story,' 'The Sayings of Jesus,' 'The Early Church' (Acts and Epistles), 'The Prophets, Psalms, and Proverbs,' and 'Old Testament Narrative.' Necessarily the book consists of selections. There are brief passages which are self-contained, but there are also examples of passages which we would like to read but for their length. The story of Stephen and the great Nature Psalm are examples. These are shortened with skill so as not to sacrifice the value of the passages, almost all of which can be read in two minutes or less.

Has Christ Failed? by Mr. Bernard M. Allen, M.A., LL.D. (Williams & Norgate; 5s. net), is a little book intended to give the assurance that Christ has still a message for the world, and that His essential teaching is in harmony with present-day science and philosophy. The scholarship and moral earnestness of the writer are not in question, but his analysis of the gospel narratives is confessedly built on the work of Schweitzer and Loisy, and gives us a purely human Jesus. There is nothing new in this, but if this be all, then it may assuredly be said that Christ has failed, utterly failed, to make Himself understood by the Christian Church of all ages.

As Above, So Below, by Mr. J. B. Tombleson, B.A., M.B., B.Ch. (Williams & Norgate; 5s. net), is a little book on Pantheism, making use as far as may be of Christian terminology. It is prefaced by some mysterious diagrams which resemble the fertilization of ova or the spread of some streptococcus through the blood cells, but which are intended to illustrate how spirit penetrates matter and, after purifying it, returns to rest in the infinite. The two main sections of the book deal with the unfolding of the theory and its practice.

As Christmas comes round Sunday-school prizes and possibly prizes for attendance at various Church organizations may have to be got. In addition there are innumerable books to be given as gifts. And it is not always easy to be certain that one is choosing well. We can quite confidently recommend all the books for boys and girls published by the Religious Tract Society. And there are so many of them that the right thing for every age is here.

To begin with the Annuals and with the children. *The Nut Crackers at Home*, with large print and excellent coloured pictures, contains stirring verses by Mabel M. Stevenson (6s. net). For a year or two older comes *Little Dots* (2s. 6d. net), with pretty pictures and stories and verses. And to turn to a few which are for girls only—though we are not quite sure whether this rigid separation of girls' and boys' books is wise; for, as W. T. Stead once said of separate education, 'If the Lord had wanted them separate he would have had all the girls born on one side of the street and all the boys on the other.' But for all that both the boys' and girls' annuals are excellent in their illustrations as well as in the stories and articles. *The School Girls' Annual*, vol. 7, is edited by Flora Klickman. To say this is sufficient to ensure it a wide circulation (3s. 6d. net). Slightly larger is *The Empire Annual for Girls*, vol. 20. It is full of stories of school life and adventure, topical articles and sport, hints for the practical girl, and several plates in colour and tint (7s. 6d. net). Not dissimilar is the yearly volume of Every Girl's Paper. Its title is *Our Girls' Annual* (7s. 6d. net). And for distinctly older girls again comes *The Girls' Own Annual* (12s. 6d. net). This is a thick volume with enough reading in it for weeks. Uniform with it is *The Boys' Own Annual* (12s. 6d. net). *The Empire Annual* (7s. 6d. net) is also for boys—for boys several years younger, and for perhaps about the same age comes the slimmer volume, *The Schoolboys' Annual* (3s. 6d. net).

We have now a choice of fifteen books, each containing one complete story. Four are family tales, suitable perhaps for the nine to elevens. Amy Le Feuvre writes as delightfully as ever in *Cousins in Devon* (3s. 6d. net); *Jock with Mousie* is by Agnes Giberne (2s. 6d. net); *Only Just 'Billy,'* by Amy Whipple (2s. 6d. net), and *The Laughing Band*, by Theodora Wilson (2s. 6d. net). There are five girls' stories and about the same number of boys' all marked by the two characteristics of no pi talk but plenty of heroes and heroines who have started on the great adventure of life under their Leader. In *All about a Brownie* (2s. 6d. net), *Greenie and the Pink 'Un* (2s. 6d. net), *Paddy the Pride of the School* (3s. 6d. net), *Joy Meredith* (3s. 6d. net), *Captain Peg* (2s. 6d. net), there will be found enjoyment for every girl between, say, ten and sixteen. We have arranged these girls' books in order from the youngest to the oldest. *The Explorer's Son* (3s. 6d. net) and *Boys of Gresham House* (2s. 6d. net) are full of excitement. *The Thrills of Tiny Tongaat* (2s. 6d. net) is an account for the younger ones of a little Zulu boy. To stir up interest in missions give *The Green Jade Image* (3s. 6d. net). *Twenty-six Stories of the Backwoods*, each by a popular author, may be had for 3s. 6d. net.

Another publishing firm which has provided excellent fare for boys and girls this Christmas season is The Pilgrim Press. It issues *Young England*, that old tried favourite, now in its forty-ninth year (6s. net), and containing any number of miscellaneous articles as well as long and short stories.

Every Girl's Annual has no articles, but twenty-five stories of adventure or of school life, and all of them good (5s. net).

Those who want almanacs and calendars for 1929 with daily mottoes should send to Messrs. Pickering & Inglis, who have an excellent choice. The prices vary from 1d. to 1s. 6d.

The following books have also been received. A notice here does not preclude a fuller one later:

ALLEN & UNWIN—
- G. A. Dorsey, *The Evolution of Charles Darwin.*
- E. Wales Hirst, *Ethical Love* (7/6 net).
- V. M. Hillyer, *A Child's History of the World* (7/6 net).
- A. J. W. Keppel, *The Theory of the Cost-Price System* (6/- net).
- O. Jespersen, *An International Language* (4/6 net).

BASIL BLACKWELL—*Francis James Chavasse* (6d.).

'BRIGHT WORDS' OFFICE—A. B. Genese, *'That's a Miracle'* (1/6).

CHINA INLAND MISSION—Bessie Webster, *Not by Might nor by Power* (1/-).

HERBERT CLARKE, THE VENDOME PRESS—*England, America, and the Freedom of the Seas.*

JAMES CLARKE & CO.—
- J. L. Sibley and D. Westermann, *Liberia—Old and New* (7/6 net).
- Adam Philip, *Sunday Devotions for Busy Homes.* New and revised edition (3/6 net).

CONGREGATIONAL UNION OF ENGLAND AND WALES—
- Mary Entwistle, *The Dreamer of Bedford Gaol* (6d.).
- J. Dalley, *John Bunyan's Pilgrim's Progress* (1/- net).

DIOCESAN HOUSE—*The Church and the Jews*, July 1928 (1/6 per annum).

- Epworth Press—
  - T. Ross, *The Curse and Cure of Christendom* (3/6 net).
  - J. E. Rattenbury, *Our Father and His Family* (1/- net).
  - M. G. Pearse, *He Must Reign* (2/6 net).
  - Frank Ballard, *Protestantism Justified* (1/- net).
- Fraser, Edward & Co.—H. MacHuisdean, *The Great Law*, vol. ii. (5/-).
- Heffers—*The Atonement*, Ed. C. Lattey (7/6 net).
- Homeland Association Ltd.—C. B. Cockett, *John Bunyan's England* (1/-).
- Hulbert Publishing Co. Ltd.—Rev. W. G. Scroggie, *Why Are We Protestants?*
- Independent Press—*Thoughts from Dr. Jowett's Sermons*.
- Kingsgate Press—H. C. Mander, *Church Membership* (6d. net).
- Longmans, Green & Co.—
  - Eustace Dudley, *The Challenge* (4/-).
  - Darwell Stone, *The Prayer Book Measure and the Deposited Book*. Second edition (1/- net).
  - Herbert Thurston, *The Eucharistic Fast* (1/-).
  - W. James, *The Varieties of Religious Experience*. Cheap edition (6/- net).
  - W. Carey, *Sin, Suffering and Sorrow* (1/- net).
- Marshall Bros.—W. G. Barnes, *Women in the Bible* (2/-).
- W. H. Milnes, Ltd., Wakefield—W. J. Brown, *Notes on Islam* (1/-).
- Morehouse Publishing Co.—O. R. Rowley, *The Anglican Episcopate of Canada and Newfoundland*.
- Morgan & Scott—D. M. McIntyre, *In His Likeness* (3/- net).
  - *Does God Answer Prayer*, by 'Torchbearer' (3/- net).
- Pickering & Inglis—
  - *Seeing the Way to Heaven*, ed. Hy. Pickering (3/- net).
  - Mrs. K. Freeman, *From Dawn to Sundown* (1/6 net).
  - Robert Lee, *The Outlined Romans* (3/- net).
  - W. E. Blackstone, *Jesus is Coming* (3/- net).
  - George Goodman, *The Seventy Best Bible Stories* (3/- net).
  - C. F. Hogg, *The Sacraments* (6d. net).
  - Captain Carré, *The Sailor's Guide* (6d. net).
  - H. C. G. Moule, *Philippian Studies*. Second imp. (3/6 net).
  - D. J. Beattie, *Songs of the King's Highway* (2/6 net).
- Pilgrim Press—Carey Bonner, *Bunyan, the Dreamer* (1/6 net).
- Publicity Bureau for South China, Hong Kong—*Hong Kong*. Third edition, revised.
- Religious Tract Society—W. J. May, *John Bunyan*.
- Fleming H. Revell Co.—W. M. Thornton, *How to Become a Christian*.
- Rider & Co.—Ethel Archer, *Concerning Dream Poetry* and *Imagination and Originality* (3d. each).
- Rivingtons—K. Lake, *The Text of the New Testament*. Sixth edition, revised (2/6 net).
- Simpkin, Marshall, Ltd.—
  - F. von Reuter, *Psychical Experiences of a Musician* (7/6 net).
  - J. E. J. Fanshawe, *Education for Tolerance* (2/6 net).
  - O. Chambers, *My Utmost for His Highest* (3/6 net).
- Skeffington & Son Ltd.—
  - S. M. Statham, *Short Addresses for the Year* (6/- net).
  - *Sermons for Matins*, ed. J. H. Burn, vol. ii. (6/- net).
  - G. A. Catherwood, *The Faith of the Little Shepherd* (2/- net).
  - J. C. Murray, *The Things that Matter* (3/6 net).
- Society for Promoting Christian Knowledge—N. P. Williams, *Anglo-Catholicism* (3d.).
- Student Christian Movement—H. Balme, *The Contribution of Christian Thought to the Science and Practice of Medicine* (6d. net).
- Ward, Lock & Co. Ltd.—Fay Inchfawn, *Silver Trumpets* (2/6 net).
- Wardman—S. P. T. Prideaux, *Ad Clerum* (1/- net).

Leaders of Theological Thought.

Wilfred Monod.

By Monsieur A. N. Bertrand, Pastor at the Oratory of the Louvre, Paris.

Dr. Wilfred Monod, pastor at the Oratory of the Louvre and Professor in the Free Faculty of Protestant Theology at Paris, is doubtless, in Christian circles abroad, the best known representative to-day of French Protestantism. A member of the Continuation Committees of *Life and Work* and of *Faith and Order*, and an ardent supporter of *International Friendship through the Churches*, as well as a member of the executive committee of the latter, he secures with rare success and undisputed superiority of view the representation of his Church and country in the different spheres of international Christian activity. Readers of The Expository Times will no doubt be glad to have some information on the career, the personality, and the methods of work of this beloved and respected brother.

Pastor Wilfred Monod was born in Paris in 1868. He was the eldest son of Pastor Theodore Monod, whose successor he was one day to become in the pulpit of the Oratory of the Louvre. He had behind him a long pastoral line; and it is a recognized fact that the Monod family, so far as French Protestantism is concerned, is not only one of the most numerous and one of the most prolific in eminent men, but is the one which has given to Protestantism the greatest number of pastors. As a child, he grew up in a religious atmosphere which bore very deep imprints of revival, all the deeper because the Monod family offered an exceptionally favourable soil for this movement, which was of Anglo-Saxon origin, and which was destined to transmit to French Protestantism some of the richest fruits of Wesleyanism. On his mother's side he had a Scottish ancestry; and his father had been converted during a voyage to America—not that he had been till then a stranger to Christianity or even to the pastoral calling, but it was through this special influence that he was able to put his thoughts and religious outlook into a definite form.

In the Monod family the Sunday occupations were more influenced by Scottish than French customs. Every secular diversion was carefully banished. The children's pastime consisted in answering Biblical questions which were put to them, and in the evening, before family worship, each of them had to write out some Biblical scene. One cannot help thinking that it is to this special education that the pastor of the Oratory is indebted for his extraordinary knowledge of the Bible and for the plastic and life-like manner in which he can convey its teachings in beautiful animated pictures. The school, the family, and the church were the sum-total of life for his associates and himself. In this rather limited circle, which knew little or nothing of outside life and which enjoyed a certain amount of middle-class comfort, the social question never obtruded itself: it was not an object of study to men who were entirely taken up with religious questions, and it did not touch the spiritual domain at all in the case of those to whom the plan of salvation was purely individual—God and the soul, the soul and its God. In this environment was formed the deep and living piety of the young student who left home for the Faculty of Theology at Montauban. His soul was enriched by a genuine Christian experience and a full communion with his Saviour, and he was armed, by the very nature of his deep and living faith, against any influence exercised on him by a doctrinal or sectarian Christianity, if he should encounter such a thing on his way through life. He had turned his face towards the Christian life and the pastoral call without any profound crisis, being led on to these things by the high spiritual atmosphere in which he lived; and it was without any sudden upheaval, but with a progressive enrichment of his spiritual life and intellectual horizon, that he pursued his preparation for the ministry. A new life commenced for him at the Faculty of Montauban. It was the period of his intellectual formation, to which he deliberately gave himself. So far his personality had not developed except in a spiritual way, but he was now obliged to establish it on an intellectual basis, and by hard work which would last well beyond the four academical years of the Faculty of Theology. He had to mould his personality from a philosophical and theological point of view, by means of scrupulous methods, and through an organized system of work which had to be wonderfully practical and flexible.

The first influence, a very profound one, that affected him at Montauban, was that of the Christian naturalist and philosopher, Franz Leenhardt. The horizons which were thus thrown open to him by palæontology in time and astronomy in space burst the framework of his narrow Biblical interpretation, which would have limited his faith and Christian ideas to the chronology laid down in the story of Genesis. One can still feel in several of his works, especially in his catechism 'Vers Dieu' (translated into English under the title 'The Road to God'), the decisive influence exercised on him by the marvels of cosmic science, and by the overwhelming feeling of the infinite in time and space. In matters more specially religious, Vinet was his master. This humble and profound thinker from Lausanne fascinated him, not only by that force of intellectual honesty which gives so much value to his writings, but also by the indisputable predominance, even in his boldest speculations, of the spiritual element over the purely intellectual one. Monod found in this standpoint the atmosphere of revival which was familiar to him, but along with it he found something broader and deeper—a distinction, henceforth definite, between dogma and Christian life. His earnest soul was thrown back on itself and placed, so to speak, at the meeting-point of two worlds, with the result that there opened out before him those unlimited horizons of faith and thought which could be interpreted by modern theology. A little later, at Berlin, where he had to go to prepare for his licentiate's degree in theology, he came under the influence of the critical school, as directed by Harnack, of whom he was at least a pupil, if not a disciple, and who strengthened his liking for severe methods and ruthless critical investigations. On the other hand, the persistent influence of the philosopher Boutroux, whose views were strongly held at that time in France, warned him against a scientific dogmatism which tended at that epoch cruelly to wither the French soul. Finally, the double influence of P. Graty and T. Fallot succeeded in breaking the circle of individualism in which the religion of revival had enclosed itself. The theologian of the Kingdom of God broke away from this circle in a striking manner. The main question of the Christian ministry, 'How to call men to the new birth and to salvation,' began now to take on a specially modern or social shade, and stated itself before him in these terms, 'How to lead men to the new birth who are called upon to live in a world like ours.' On the horizon of his thoughts there had always arisen from infancy the figure of the Crucified, but its signification was now broadened. It was no longer simply 'He who suffered and who lives'; it was henceforth for him 'He who will reign,' the predestined King of humanity.[1]

Another period of inward development for Wilfred Monod opened with his first experiences of the ministry. As pastor at first in a small town in Normandy, Condé-sur-Noireau, and then at Rouen, he found himself in contact with poverty, idleness, alcoholism, the 'struggle of the classes,' and the distresses caused by strikes and the conflicts of labour. The tragic contrast that revealed itself in the great river port between extreme wealth and extreme poverty, weighed heavily on his thoughts and faith, and raised a spiritual crisis within him, the secret of which he gives us in his volume *To Believers and to Atheists*. He sought to acquire a knowledge of the socialist gospel, with which the people around tried to nourish their souls, and he returned from a study of it not only astonished at its incurable religious errors, but appalled at the emptiness of a religion without God and a Saviour. How could he deliver from sin and perdition these lonely souls who had to struggle against a hostile world and to bear the crushing weight of economic evils? It was not to the salvation of the individual soul that the Christian ought to devote himself, but to the salvation of the world. Henceforth his spiritual and intellectual destiny as a seeker after truth was fixed: he would be the bard and theorist of the Kingdom of God. At the same time, he did not abandon his theological ambitions. In the midst of his parish and social work, at the very time when he was endeavouring to act as arbiter between masters and men on the basis of justice and love, he wrote his licentiate's thesis in theology and also the one for his doctorate, both of them on Christian Hope, in two volumes entitled respectively *The King* and *The Kingdom*. In these his social and spiritual ideas are mingled together under the inspiration of the spirit of Christ.

In this way was formed the spiritual character of the Christian who arrived in Paris in 1907, having been called as pastor of the Oratory of the Louvre and as Professor by the Faculty of Protestant Theology. In the latter capacity it was his duty to teach pastoral theology. From the few facts we have given, the reader will have some idea of the fine breadth of the spiritual horizon that had opened itself to this hard worker, when at the age of less than forty he had actually investigated the principal questions—spiritual, intellectual, and social—which occupied the close attention of his generation. Before describing the chief essential tasks to which W. Monod has devoted himself during his later life, we should like to add here a few observations on the principal characteristics of his personality.

The first thing deserving mention is the extraordinary capacity for organization which is noticeable throughout the whole life of this Paris pastor. Nothing has been done by him at random. He has not undertaken any course of reading without this having left some positive results, not merely in his memory, but in notebooks in the form of jottings or memoranda carefully classified. He has not had a pastoral experience of any value without making some note of it and carefully registering all that was characteristic and original about it. In this way has been formed little by little an admirable instrument of work, constantly revised and improved, which has never become in his hands a kind of inert thing, difficult to handle or useless. A constant reference to these materials has made their utilization easy, and he has never ceased to know exactly all that his notes could furnish him with and where he could find what he had need of.

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[1] *He Suffered, He Lives, He Will Reign*, are the titles of three volumes of sermons which make up the first series published by W. Monod (see the important preface in *He Will Reign*). The three volumes of the second series bear the titles *The Gospel of the Kingdom, On the Earth, Towards Justice*. These titles alone are sufficient to characterize the evolution of his thought.

It has been the same in his personal work. He has never allowed himself to be dependent on hurried 'improvisations,' as so many others do, squandering their ideas and material, and throwing away thoughts which are often original and interesting, but which can never be found next day, and which are lost for future work. His regular work has been carried on under a strict and faultless method, which gives the maximum of results; and it has not been for the mere pleasure of stating things or putting any one in the foreground, but for the success of those causes to which as a worker he has devoted his life. It is this organized method that explains the large number of publications with which Monod has enriched French literature, in spite of the multiplicity of practical duties which fill up the daily life of a pastor and professor. We have fifteen volumes of his sermons, seven volumes of short meditations, four volumes of lectures, two large octavo volumes of systematic theology, three volumes on Christian education, four volumes on various other subjects, and an important book of Pastoral Theology in preparation. Such is the outcome of his intellectual activity, which has also shown itself in innumerable articles in reviews and journals. An abundant harvest like this could only be possible by methods extremely sure and rigorously applied. This is particularly so in a life where there is no room for anything but the work and service of God.

We would like to take note also of the gift of poetry which has been bestowed on our brother. We are not speaking here of the religious songs and poems which W. Monod has composed, but of that magnificent gift which he has of transforming and transfiguring commonplace realities by illuminating them with a superior light. Ideas never present themselves to him under an abstract and dry form; they always burst forth in a plastic poetic shape, and in impressive images. Life for him is a parable, as it was for his Master, and everything seen by him is at once 'cinematographed,' as it were, before his hearers or scholars. Biblical pictures take life, and appear without the conventionalism which clings to them through their sacred character and their having been repeated down the ages. For him they are new, and by him they become new to us. We can penetrate into the intimate life of the Biblical heroes; and the stories, though they have been read and re-read a thousand times and made specially familiar through this very reading, take on an unexpected and prominent appearance. And all this plasticity and poesy of thought and language is placed at the service of the Christian faith. As a Christian poet, he uses this special gift, not for the mere pleasure of stating things descriptively or in an animated form, but to make the Christian faith more living and more accessible, for we must reckon among the graces of Monod that of making everything subservient to the inspiration of his devotion. Science, history, poetry, visible things, personal experiences, all these are for him a collection of materials with which to build the edifice which he wishes to raise to his Saviour, and in which he dreams of providing shelter for the souls that have been wounded and deceived in our modern world. To construct and build, in the primitive sense of the idea, is the only purpose for which he wishes to use his rare intellectual and religious gifts. The incomparable richness of language which distinguishes his preaching, as it does all his productions and even his conversation, is but the mark of exceptional spiritual wealth placed at the service of one cause only.

What now are the tasks which this worker is anxious to undertake in the future? From what we have said of the development of his life, it will be clearly seen that the first task is what I would call his social ministry. At Rouen he did not merely mix with the workmen in their daily life, but he founded a Brotherhood in the popular Faubourgs on the left bank of the river. This Brotherhood became the centre of an important work of evangelization, which continues still and is destined to remain in the future among the labouring classes there. At Paris, almost immediately after his arrival, he opened in the Market quarter a shelter or retreat, known as 'La Clairière,' which was meant to be a brotherly place of quietness and rest amid the Parisian jungle. This place offered help of every kind to young and old, and here were concentrated and developed little by little the social services of the Church of the Oratory. He sought everywhere to introduce into human hearts and into the reality of things that conception of salvation which makes of it, not an individual transaction of the soul, but an effort to uplift humanity and lead it to God. For the practice of this social gospel it was necessary to have a theoretic foundation, and hence the publication of his two volumes on Christian Hope, conceived as a reality both on earth and in heaven, a work in which he renews to a large extent the traditional interpretation of the Biblical idea of the Kingdom of God. Further, in order to spread among the public everywhere the ideal of a 'non-doctrinaire' Christianity, he published a few volumes with arresting titles, which drew attention to the change of view-point which he was proposing to the Christian Church: *To Believers and Atheists*, *The Purpose of Christianity*, *Can we remain Christians?* In these volumes of lectures or studies he attempts to draw the Church from the rut of dogmatism without leading it into that of doctrinal scepticism, so as to make it advance more freely on the road of social and spiritual Christianity. In his efforts to spread social Christianity in cultivated circles, he has been cordially supported and sustained by his colleague and friend, J. E. Roberty, and he has found in the congregation of the Oratory of the Louvre a choice soil in which his actions can bear magnificent fruit.

It is this special tendency of mind that explains how this man, who seems to have been made solely for spiritual and social work, has thrown himself since 1906 entirely into the ecclesiastical sphere, and how he played one of the chief rôles in the great crisis which at that time had to do with the separation of the Churches from the State in France. The disestablishment of all the Christian Churches, agreed to on the 9th December 1905 by the French Chambers, produced a crisis of extreme gravity in the Reformed Church of France, for French Protestantism was at that time deeply divided, and the dogmatic and anti-dogmatic tendencies had confronted each other rather harshly since their rupture in 1872. In spite, however, of these unfavourable elements, W. Monod dreamed of constituting a vast Church which would represent revival, victorious evangelization, and social Christianity. He undertook to deal in a new form with the ecclesiastical dogmatism of the day; but he did not content himself with the desire to see it overthrown—he aimed at installing in its place a Christianity of a practical and social type, which would be inspired with all the courage of revival and of theological reformation.

He could not carry out these plans, as he would have liked, with the thorough unanimity of all the Reformed Churches of France. Only a third of the Churches thought fit to rally to the ideal which the pastor of Rouen and his friends had proclaimed. As a result, Monod and his supporters, with sorrowful hearts, found themselves forced to constitute the 'Union of the Reformed Churches whose purpose is essentially practical and spiritual,' in opposition to the 'Union of the Reformed Evangelical Churches' (with dogmatic leanings). Owing to the adhesion of numerous rural churches, to which the social question did not appeal in an acute fashion, the social character that the founders—Wilfred and Paul Monod, Elie Gounelle, Elie Neel, A. Quievreux, etc.—wished to give to the new Union was rather weakened and dulled; but this ecclesiastical organization, which has since then occupied such a large place in the life of French Protestantism, still bears in a very deep way the mark of the powerful and sympathetic personality of the man who was its founder, and till 1919 its first and only President.

Within the next few months it was found necessary to deal with and organize everything—the discipline, the liturgy, the theological teaching, the educational appliances for the teaching of youth, and the whole finances of a Church which the French Government had abandoned to itself, and which had neither administrative committees nor property nor subventions. Monod faced all these difficulties, while at the same time carrying on his parish and social activities, and never ceasing even for a short time to publish sermons, articles, or lectures, which produced even outside Protestantism a real and lasting influence. We need not wonder that in 1922 his health became seriously injured, and he was obliged, not only to leave to others the management of the Union of Reformed Churches, but to abandon also his pastoral work at the Oratory, retaining only the preaching and the instruction of catechumens—a work in which his spiritual activity has always found a sphere in which to operate for the welfare of the parish and of French Protestantism. It was now that a new form of activity commenced for him, or rather one form which had remained till then in a secondary place abruptly assumed the first place: on the one hand, his spiritual activity took a more and more exclusive position, while on the other, his practical nature concentrated itself entirely on the international sphere, in which it was destined to find its definite expansion. Let us try to follow him still in these two more recent spheres of his activity.

All along Wilfred Monod has been occupied in giving a more orderly character to the Protestant faith. By an exaggerated regard for spontaneous action, Protestantism has introduced into its faith a kind of *laissez-faire* method, which seems to confuse inspiration with improvisation, and to regard Christian faith and liberty as incompatible with regularity and method in the exercise of the inward life. To counteract this tendency, Monod, who was still a young pastor, founded a 'Union of Pastors for the Orderly Discharge of their Vocation,' and published for their use, not only periodical leaflets, but manuals or *vade-mecum* books intended to introduce more regularity in the exercise of individual devotion. This idea took deeper root in him during the excitement caused just after the war, by the new needs which manifested themselves in people's souls, and by the tendency, at least liturgical if not ritualistic, which often seemed to lead to a 'catholicising' influence in French Protestantism. It was necessary to resist anything in this current that might be contrary to the genius of the Reformation, but at the same time to give support to anything that might be legitimate, and to oppose the disorders that were prevalent in the Protestant faith.

It was out of these circumstances that there arose the 'Protestant Third Order of Watchers' ('Le tiers-ordre protestant des Veilleurs'), which was founded by Wilfred Monod at Christmas 1924. In connexion with the Beatitudes, which he regarded as containing the substance of the gospel, there was developed a complete practice of inward discipline which sometimes astonishes certain Protestants at the present day, but which lies after all within the genuine sphere of the Reformation. A periodical publication served as the uniting bond between the Watchers, but these were more intimately united by the rules of the Order, which imposed on all of them at certain hours and dates the same thoughts and the same subjects of prayer. A *Cérémonial* was likewise prepared, a kind of liturgy for the church meetings of the Watchers, and all this was inspired and dominated by the strong spiritual personality of the pastor of the Oratory. It should be added also that he had a considerable correspondence in his work of shepherding the people, and we need not be afraid to say in his work also of directing their consciences. These facts will give some idea of Monod's activity in his efforts to give more method and fidelity to the Protestant faith.

Finally, the questions that concern international life have for a few years taken a principal place in his thoughts. It is through the *World Alliance* that he has found an introduction into the circles of international Christianity. He had already before the war actively collaborated in this great work, and the numerous associations that he had with England and Germany permitted him at that time to take a prominent part in it. Although weakened already in health, he willingly went to Stockholm in 1925, and at once took a leading place in the *Life and Work* movement there. He was one of the speakers who were eagerly listened to at the Conference, and the scheme for conveying a great message to Christianity was accomplished through his care. As President of the French delegation, he knew the words to use so as to create an atmosphere of sympathy with our fellow-countrymen and secure friendly relations with the German delegates on the best conditions of dignity and broad-mindedness. As a member of the Continuation Committee, he is at present one of the vice-presidents of the continental branch, and exercises a considerable influence, not only by the clearness of his thoughts, but also by the depth of his spirituality.

In this way, he has been well prepared to take an important place in the movement of Faith and Order, in connexion with which he has already corresponded for many years with Gardiner and Bishop Brent. At Lausanne he had the happiness of endeavouring to carry out by this new method the work of unification commenced at Stockholm; and it is very singular to notice how Dr. Monod, whose ideas, especially on the omnipotence of God, are strongly heterodox, and who bears very clearly the imprint of Calvinistic reform and of the Wesleyan revival, has often been able to serve as a link of union between Anglicans, Lutherans, and Orthodox communions. No doubt, what explains the favourable reception which he receives in these different circles and the influence that he wields there, is the profound impression of spirituality that one experiences in his presence—a spirituality that is concerned with essentials, and will not let itself be arrested by any of the smaller matters which separate churches or denominations.

It can be said that Wilfred Monod's personality has found in this work of Christian union the real soil in which it can, and will, and should bear the very best fruit. At the present time, when he is just entering on his sixtieth year, the professor and pastor has been forced to abandon a large number of the practical duties for which he appeared admirably qualified. But he has found at last, in the development of the discipline of the inward life and in the strengthening of the œcumenical movement, the two great channels by which his thoughts and activity can advance in the future towards the ideal which really suits him. The principles of inter-ecclesiastical union which he has endeavoured since 1906 to spread in French Protestantism can now be put to the proof by him in the combined meeting of all Christian bodies, and can be given that full breadth which answers to his noble dream. Now, as before, he is striving to secure in Christian life the predominance of the spiritual and practical element over the doctrinal or ecclesiastical one, being persuaded that it is in a common programme of spiritual and social action, and not in a common dogmatic formula, that the Church of Jesus Christ will find real union.

Sometimes, when talking intimately to his friends, Monod tells with a smile how, as a young student, he fancied himself mounting the pulpit of Notre Dame at Paris, which would be open in future to evangelical preachers. It is only at Canterbury that this dream has been partially fulfilled, and even then his experience was less sensational than he probably expected, for the venerable prelate requested the French Calvinistic pastor to speak from beneath the vaults of the cathedral. But in the work that he is now undertaking, with the object of bringing the various types of Christian faith nearer to each other, the thinker who has found in Calvin and Pascal his two chief guides, does not feel himself sustained merely by the outstanding Christian leaders who have influenced him in his own Church and whose lives have been moulded by the Reformation: he is really supported by the faith of the universal Church and especially by the spirit of Him whom alone he has always been anxious to serve. By means of his love and faith he finds at the foot of the Cross those whom the Churches, the spirit of dogmatism, and the habits of people would separate from him. With deep joy he understands that they are Christians like himself, the only difference being that they are accustomed to worship the common Master under other intellectual forms. In this work his heart and life find a veritable sphere of expansion. The vision of the grace by which he has been called to the new life and to the ministry of the Spirit has broadened out so as to embrace all those whom God has called; and he is thus realizing the prayer of the Master, which he took as a motto and inscribed at the beginning of his ministry over the entrance to the Church which he helped to found: 'That they all may be one, as Thou and I, Father, are one.'

In the splendour of this prayer, the gracious activity of Wilfred Monod will continue to spread beyond French Protestantism, over the whole Christian world, during the years that God will permit him to live among us, and even onward during the next life.

In the Study.

Virginibus Puerisque.

The Christmas Rose.

By the Rev. John Macbeath, M.A., Leytonstone.

'I am the rose of Sharon.'—Ca 2^1.

I tried the other day to get some Christmas roses, but failed. They were ordered in advance, but the florist failed to get them. She wanted longer notice next time. The Christmas rose is a lovely white. It has been called the Rose of St. Agnes. The story goes that when St. Agnes was only fourteen years of age, the son of the Roman Emperor wanted to make love to her, but she said she already loved some one else. The Emperor sent to have her brought to him, and after long questioning she confessed that she loved Jesus Christ. The Emperor was angry and said her life would be taken, but she would not be moved from this love of her heart. He surrounded her with people who tried first to tempt her, and when that did not work they tried to force her to yield, but the brave girl held her ground. The Emperor ordered her to pour incense in worship of himself, or she must suffer execution. She refused heathen worship, and was taken away to be put to death. She spoke kindly to the executioner, and he wished he had not to do the deed. But she bravely died.

Long afterwards a church was built near the place of execution. Her body was believed to be under the altar. Every year the feast of St. Agnes is observed. Two lambs are consecrated and then carefully nurtured until Easter; then their wool is taken and made into a little white coat or cape with a red cross, and is worn by archbishops. The Church of St. Agnes is about a mile from the Holy Gate, one of the gateways of Rome. To her memory was consecrated the Christmas Rose.

It is a flower of lovely whiteness. It recalls the courage of the girl who kept her soul white from falsehood and evil.

Gardeners have called it the Black Hellebore because the root is covered with a black skin. Out of that dark-skinned root comes the pure white rose. It is a miracle, but miracles like that are always happening. There were people who thought that no good could come out of Nazareth until Jesus came out of it, a pure white rose from a dark and unfriendly soil.

One of the surprises we often get is to see how well some people get on, how good they become, when we had thought there was nothing in them. It is never right to discourage others or to be ourselves discouraged. It is possible to grow the white flower of a blameless life wherever you have to live.

I love the courage of the Christmas Rose. In a cold and wintry world, when the snow lies on the ground, the rose bravely pushes its way to the light and air. Sometimes we want to change places with those who seem to get an easier time and more pleasure than we get where we are. People who were once carried away into exile were asked to sing some of their native songs, but they replied, 'How can we sing the song of the Lord in a strange land?' The land of their captivity was not a country to sing in, they thought; but there are brave souls who can sing anywhere, who will not allow their cheerfulness to be silenced because the weather is sloppy, or the times are bad, or lessons are difficult. Remember the birds that sing in their cages and be brave.

There are not many flowers at Christmas time, and so *the Christmas Rose is lonely.* It has not the gay company that roses in June enjoy. There are lonely people in the world. The men on the lighthouses and the lightships round our coasts. I am glad these lonely men have got the 'wireless': in their houses and ships they can 'listen-in' to every variety of entertainment. There were very lonely men for whom there was no 'wireless' speech and song to cheer them. They were lonely, not because of duty, like the men on the lightships, not because of misfortune, like Robinson Crusoe or the Ancient Mariner. They were often lonely because of their goodness. Elijah believed he was the only good man alive, but things are never as bad as that! Daniel dared to stand alone for righteousness in the wickedness of Babylon.

Jesus was lonely because of the loftiness of His nature, and because of the solitary greatness of His work.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

The Christmas Rose has a wonderful influence. When the feast of St. Agnes is being celebrated, the people go in procession to the rose plot, collect leaves and petals and roses, and then scatter them in the rooms of the house and in the places where they work and play, to consecrate every place to goodness. So flowers are often silent preachers of goodness. Their purity and loveliness and perfume make us want to be pure and lovely too.

There was a woman of wild nature, and of evil life, whose nickname was 'the bluebird of Mulberry Bend.' She was a terror to everybody. But a lady gave her a lovely white rose, which Delia put on a shelf in the saloon where she slept; and she forgot all about it. Some days afterwards she saw the yellow withered remains of the rose that had been white. She felt it was like her own life; once rose-like in grace and goodness, but spoiled and wilted now. But the giver of the rose told her of One who could give new beauty and purity to her life. And Delia's life was made beautiful again. But I would rather be a rose that never lost its whiteness—a rose that kept itself for the breast of the King. I would rather come to Him in the morning so that I may spend the whole day in His Vineyard, than come in the afternoon of life when I can only give Him the little that is left of the day. That is surely the better way.

Hidden Treasure.

By the Reverend R. Parkes, M.A., St. Albans.

'He could not be hid.'—Mk 7[24].

How we love to play hide-and-seek! Out in the open on summer days it is great fun to hide ourselves in all sorts of places and wait until we are found. And just as great fun in the house during the long, dark winter evenings. We hide in the cupboard, or under the stairs, or behind father's long coat in the hall. We scarcely dare breathe lest we should give ourselves away. Then, just as the one who is searching comes near, we sneeze, or we giggle, or we simply must move because we are so cramped, and we give ourselves away. We could not be hid.

It is said of Jesus that He could not be hid. At times He sought the quiet hillside away from the multitude, or He went into the house of Peter or some other friend, because He wanted to rest for a time. Whenever He did so some one was sure to find Him and to tell others where He was.

It is still true of Jesus that He cannot be hid.

Not long ago I was reminded of this when visiting Cleeve Abbey. For many centuries the monks had taken care of their abbey, making the buildings as beautiful as they could. Then there came an evil time, and the buildings over which they had laboured with such care were taken from them. In course of time they were used for other purposes, even as barns for hay and stables for horses. Over floors which had been laid with tiles by the loving hands of the monks, horses and cows and stable-boys walked, until at length the tiles were cracked and covered with refuse.

Later, the abbey came into the hands of a good man who loved old buildings himself and knew that other people would be interested in the monks and their abbey. He set to work to remove the rubbish and to restore the buildings as far as he could. While the workmen were busy several discoveries were made. One wall, which had been white-washed, was cleaned and underneath the white-wash a painting on the wall was discovered. When the soil was removed from the floors many of the beautiful tiles could be seen.

It is about the most interesting discovery of all that I wish to tell you. The eastern wall of the refectory, the room in which the monks had their meals, had become covered with a heavy growth of ivy. This ivy was pulled down and it was seen that underneath there had been a painting of the Crucifixion. It was only possible to tell this, however, because of the peculiar action of the ivy. Where it had clung to the wall there was left a green mark, *except on the figure of Christ.* That stood out untouched by the ivy. Although painted centuries ago and covered for so long, the Master was now revealed once more. 'He could not be hid.'

We cannot hide Jesus from the life of the world to-day. Every church with its spire pointing to heaven, every hospital with its band of healers, every good law which men make, every Christian act we do, show to the world the Jesus who could not be hid.

It was because of His goodness that Jesus could not be hid. It is something else we try to hide. We try to hide our badness, but it is useless to try. Just as we give ourselves away when playing hide-and-seek, by a giggle or a sneeze or a movement, so we give ourselves away when we have done anything wrong. It cannot be hid—which is really a good thing for us after all. For in our hearts we would rather that it should be our goodness, like that of Jesus, which could not be hid.

The Christian Year.

SECOND SUNDAY IN ADVENT.

The Authority and Inspiration of the Bible.

'I am not ashamed of the gospel of Christ: . . . for therein is the righteousness of God revealed.'—Ro $1^{16.17}$.

I suppose that most thoughtful religious people at the present day feel a good deal of perplexity about the Bible, its authority and inspiration. I think, therefore, it will not be out of place on this, the second Sunday in Advent, when the collect of the day associates itself with the Holy Scriptures, to consider what change of attitude towards the Bible is necessary, whether we can continue to feel for it the same reverence as in the past, and what we are to say about its authority and inspiration.

1. Perhaps the simplest method of approaching this question is to give a new definition of the authority of the Bible and then explain it and justify it. We recognize that we cannot in general apply the ideas of infallibility and inerrancy to it. We recognize, again, that the attempts, which were fashionable some thirty or forty years ago, to try and prove that the science of the Bible and the teaching of modern science are really the same, or to conciliate historical statements with the apparent discrepancies of ancient authors or modern archæological discovery, are not satisfactory. All those methods are really wrong because they concentrate our attention not on the important but on the least important points in the Bible. They make its authority depend on its correctness in what is really subordinate.

Now I would suggest to you, in contrast to such methods, the following definition: 'The Bible is a record, delivered through human hands, of a Divine but progressive revelation.' First of all, it is delivered through human hands. This has always been God's method of dealing with the world. The Incarnation itself was a revelation of God to man through human nature. The spread of the gospel has always been carried out through the medium of human beings, often very imperfect in their work. If this be true, it has, I think, three main results.

The first is that the literary form of the work will be in accordance with the times at which each separate portion was written. Take, for example, the record of the law of Israel. In the old days we thought it all came from Moses; now we know that the originator was, in all probability, a great legislator whose inspiration was the first starting of the marvellous history of Israel; but the law itself represents a series of successive codes put forward at different times in the history of Israel. Yet by a literary custom which is not confined to the people of Israel, but belongs to other nations also, it is all spoken of as the work of its first inspirer.

2. We must not expect from the Bible an historical accuracy which we do not find in any other ancient writings. When we come to examine it we find that the historical records vary greatly in their value. Some are the work of those who were contemporary, or nearly contemporary, with the events that they record; others were written some centuries after the events. It is obvious that the historical value of the two will be very different. In many cases we have a later compilation containing considerable fragments of early and contemporary writings. Now all these are exactly the same phenomena we find in any study of ancient history.

3. Then, further, the scientific teaching of the Bible is in all cases the scientific teaching of the times, and this applies to everything. This applies to their knowledge of astronomy and geology. It applies to their psychology; to their economic teaching; to their scientific criticism. Now, if we think a moment, was anything else possible? There was a time when people thought the Bible was intended to teach us many things besides religion. They attempted to show that the teaching of Genesis (for example) harmonized with the teaching of geology. But the geology that they tried to correlate with Genesis fifty years ago was different from what we teach now, and what we teach now is very different from what will be taught a hundred years hence in our schools. Do we really think that the teaching of the Old Testament or of our Lord was something that should harmonize with the particular scientific theory which prevails at the moment when we are writing?

4. Our first point was that the Bible was the record of a revelation which is progressive. That means a somewhat altered attitude with regard to its authority to what has at times prevailed. It has often been the custom to look upon all the books of the Bible and every text in it as of equal value, and to make use of texts divorced from their context in order to prove particular dogmatic standpoints.

In contrast to that I would suggest that we should look upon the Old Testament as a preparation for the New, and should see in the Old Testament the gradual training of the people of Israel so as to be ready for the higher revelation in Christ.

We may illustrate this by the conception of God. In the earlier parts of the Bible we have quite clear evidence that at one time the people of Israel thought of Jehovah very much as the surrounding nations thought of their gods. There was an element of anthropomorphism. They speak of God 'walking in the garden in the cool of the day.' They speak of sacrifice as the 'food of God.' Often they speak of God as one of many gods, only more powerful than others. But gradually, through the teaching of the prophets and the lessons of history, they learnt a far more elevated view of what God means. The old anthropomorphic conceptions were condemned. They thought of God as exalted in heaven; they thought of Him as God of the whole earth; and so gradually the way was prepared for the still higher revelation of God in the New Testament.

The question, perhaps, may be asked, If there is this distinction between one part of the Bible and the other, how am I to know what the Bible teaches?

It seems to me that a quite clear rule of interpretation is to interpret everything in the Old Testament in relation to the New. That must be your standard. The end of the Old Testament is Christ, and in Christ's teaching, and in the interpretation of His teaching by the Apostolic Church, you have a standard which you must apply in your judgment of what has gone before. As St. Augustine tells us, the New Testament lies hidden in the Old Testament, the Old is revealed in the New. Always judge the Old by the standard of the New, and make that the principle on which you decide the regulation of your own conduct.

5. Having considered the qualifications that we have to make in any theory as to the inspiration of the Bible, there remains the final and fundamental question, 'Are we able to speak of it as a Divine revelation?'

To this I would answer quite definitely that history shows that it is. To any one who believes in God, to any one who accepts a lofty spiritual and ethical conception of what God means, that is what it is. As an historical fact it is the Old and New Testaments which have taught the civilized religious world what they think about God.

Turn to the Old Testament. It taught in a way quite different from any other preacher or thinker the belief in one God, and every religion in the modern world which is built up upon monotheism owes its teaching to the Old Testament. It taught, again, in a way which had never been realized before, the righteousness of God. The gods of the ancient world were not righteous, they reproduced the failings and sins as much as the virtues of man. Jehovah, the God of the Jews, was a God exalted in righteousness, and to that teaching we owe the intimate association of religion and morality which has been the inheritance of all those religions derived from Judaism.

And then it pointed forward and prepared for, in a remarkable way, the consummation which was to come. And what is true of the Old Testament is even more true of the New. It revealed to mankind a higher conception of the life of man and the nature of God. For the many imperfect moral systems of the ancient world it substituted the full Christian morality of love. The Old Testament had taught a righteous God, it taught of a God who exercised providential care for mankind: the New Testament summed up the teaching and the being of God in the words 'God is love.'

More than that. In its doctrine of the death of Christ and the meaning of the sufferings of Christ it taught a new conception of human life. The life of sacrifice which each man is called to live in some way, was no longer to be thought of as a sign of defect in human life; it represented the highest moral attainment. It had been exhibited, so Christianity teaches us, by the life of Christ on earth, which was a representation to mankind of the being of God. It was the way in which men might fulfil most completely the command to love one another. It was therefore the ultimate revelation both of the nature of God and the destiny of man. To any one, in fact, who accepts the superiority of the spiritual over the material, of the ethical and moral over the utilitarian, of the religious over the worldly aspect of life, that collection of writings which we call the Bible bears on its face the marks of being a Divine revelation.[1]

THIRD SUNDAY IN ADVENT.

Alms.

'Give for alms those things which are within.'
—Lk 11[41] (R.V.).

1. *Giving.*—Giving is contrasted with extortion. Broadly speaking, men do fall into these two classes: those who live to give, and those who live to get. The first are the creators, the discoverers, the lovers of men. Often selfish, often complaining querulously of the world's neglect, often losing the way in a maze of organization; failing constantly, for many a spot defiles the robe that wraps an earthly saint; yet the main motive, the thread which unites the many-coloured beads of action into a pattern and a whole, is the idea of giving.

The second are those who cultivate useful friends, friends who, in our Lord's quaint saying, can give them dinners; those to whom money and position are sacred things, holy, untouchable, Molochs of many human sacrifices; the men of the world—the men of business. Often unselfish, often generously self-effacing, often neglecting advantage through the stirring of sympathy—for, thank God, few consistently seek self—yet when the pattern is made it is different from the other; no chaos here either, but a pattern strung upon a thread, and that thread is self-advantage.

Here lies one of the two greatest problems of the age. Getting is necessary, capital must be preserved, yet the thread of man's life must be giving, not getting. Evidently, in the long run, man's aptitude for amassing wealth must be directed to the amassing of wealth for the common benefit, not his own; the capital increase must be devoted to the industry alone; the prize-money, the interest, or profit, be divided, not equally no doubt, but pro rata, between the captain, officers, and crew. But the time is not yet. There are business men to-day who hold and work for this principle, and there are workmen who hold it too, but it will be long before the majority of the one or the other see clearly the goal towards which they must press. Yet Christ's words are clear enough. Not extortion, but alms—alms in the old sense of free, loving, sympathetic sharing of possessions—not getting, but giving.

2. *The Gift.*—Give for alms, for love and sympathy. But what? Ah, not only gold! Christ takes it deeper than that. The Wise Men gave gold, as the least gift, first. Give for alms those things which are within. It is hard to part with money; it is far more hard to part with love, with inward thoughts and aspirations. As a nation we pride ourselves on our reserve. Reserve is good; it is a safeguard on the one hand from sentimentalism, on the other from the offer of false coin when the real is exhausted. But a reserve which is too proud to show that it is trying to follow Christ; a reserve which will not proclaim upon the house-top that Christ is the Way and the Truth and the Life; that He gave and sought not gain for self, is an ungenerous reserve. It denies to the world what the world has a right to know.

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[1] A. C. Headlam, *The Building of the Church of Christ*, 195.

It is a cowardly reserve. Because of the frequent failures which mar the life, it is ashamed to reveal that for which it stands. It is a faithless reserve. It does not believe that with Christ all things are possible, and looking round on the evil of the world, it dare not trust itself to utter prematurely a full trumpet-voice.

The world is full of people who want help, not gold, but other gifts. Men need strength; the courage that comes of knowing that others are fighting the same battle, the old battle between God and Mammon; the assurance and fresh confidence that comes of knowing that what they believe worth more than all, yet doubt their judgment, others too believe worth more than all.

But if we are to give for alms the things that are within we must be very sure of ourselves that the inside is clean. How can we be sure? We know that the inside is not clean, but full of foul and rotting stuff mixed with that which is good. How can we, how dare we, give alms of that? That doubt, too, Christ answers. Give for alms those things which are within; and behold all things are clean unto you. In the very giving the inside is cleansed. Call it shame; you cannot let others see the garbage; you throw it out secretly. Call it self-contempt; you cannot fall so far short of the high calling to which you are called as this. We prefer to call it love. We cannot injure others by giving them rank poison. We think about them, not ourselves.

To how many comes the bitter, bitter experience of going back in the Christian life! The heart grows colder; disillusionment casts its grey shadow upon the world; effort grows less; doubt, not sane, wholesome intellectual unrest, but lazy doubt whether it be not the part of wisdom to take the cash in hand and leave the rest, dulls us to inertness; prayer becomes formal, or ceases; visions pass to a blurred memory, and then are forgotten; old sins, sins which we believed dead, show their heads again. To how many comes this experience? When it comes to us, let us just see whether this has not happened—that the stream of giving has become choked; that insensibly we have become a pond, not a fountain any longer. If we make the effort, and clear the outflow, giving alms of whatever good things are within, the stagnation will disappear with surprising quickness; fresh springs will break beneath the surface, and all grow clear again.

3. Finally, there is one other thought which really summarizes, or rather gathers up into one greater whole the two ideas of giving and the gift. It is a commonplace that God reveals Himself to men, but only so far as they are ready, through their own search, for that revelation. We could not know God if He did not reveal Himself, but neither could He reveal Himself without our seeking to know Him, and being prepared to receive that revelation; for He has made us free, and cannot take back or impugn that gift. We cannot know Him without His revealing Himself to us. What is this revelation?

It is just the gift of the things that are within; the communication of the inward self. When the time was come, God revealed Himself in Christ, and those who were ready revealed themselves to Him, became His friends, stood by Him, and went throughout the world, and still go, to tell others what the revelation of the love of God meant to them: what friendship with God was. But others would not, and still will not, reveal themselves to Him, and to them He was, and is, powerless to reveal Himself. The powerlessness of love is one of the eternal truths, and makes love what it is, the greatest thing in the world. Love has given up compulsion. God cannot reveal Himself to us unless we will reveal ourselves to Him; but step by step He gives the things that are within as we give in return; and those things constitute His love, His friendship.[1]

FOURTH SUNDAY IN ADVENT.

The Transformed Ambition.

'Wherefore also we make it our aim.'—2 Co 5^9 (R.V.).

Our available translations reach by stages and with a curious reluctance the real significance of such a text. The A.V. mildly and inadequately gives us, 'Wherefore we labour'; the R.V. salvages some of the lost meaning and reaches something of the real pointedness of the remark with its 'We make it our aim.' But it is the marginal reading that gets rid both of inadequacy and of circumlocution with the one sharp right word, 'ambitious.' Our theme opens fruitfully for us with this word, which is so great in human speech because it stands for a thing so vital in human history. It is the characteristic motive of the strong, and Christ's religion must make something of it, or prove itself inoperative and futile against one of the mightiest working forces in human nature.

Christ's religion had this problem to handle when it laid hold, as with mighty hands, on the man

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[1] S. A. McDowall, *Creative Personality and Evolution*, 98.

Saul of Tarsus. 'I will show him what great things he must '—so ran the message to the blinded Saul. For good or evil this man would be doing great things, for he was large built. The message might have run, 'I will show him what great things he must *be*,' and this would have appealed to Saul. It might have run, 'I will show him what great things he must *do*,' and this word would have captured him, for he was ever a doer of deeds. But the message went, 'I will show him what great things he must *suffer* for my name's sake.' This is greatest of all; it was the touch on the quick, and in the sheer unexpectedness of that word, Saul's ambition was transfused as in a white heat, and the whole man rose to the call of the heroic.

Before we look closely into this changed ambition let us think of the necessity of this quality in the godly life. One who devotes himself to Christ does not thereby lose the instinct which bids men climb, but finds it made to subserve the greater glory of God. Where ambition is not, there is so much less to consecrate. It costs so little to be one of the innumerable nonentities of the world. It comes to most of us quite naturally. Dr. Arnold used to speak at Rugby of the temptations of dullness, and indeed they are great. If it is said that though the ambitious soul may accomplish more, the unambitious soul is safer, we take leave to doubt it. When a *Titanic* comes to disaster, or a *Lusitania* is foully destroyed, the magnitude of these catastrophes rouses attention and grips the imagination. But the big liners are safest, at least in peace-time. It is among the small craft that most shipwrecks happen. The people who are ever in most danger are the people without ambition, who have not way enough on them to sweep aside bad customs, but are swept by every tide as it ebbs and flows around them. To kindle a spark of aspiration and ambition, to cultivate a mind and heart with an upward and onward move in them which at least will balance the downward forces of the world or the inert mass of its indifference, this is part of the mission of Christ. The reason why many make a poor show in the life of religion is that while Christ holds their appreciations, their reverence, their affections even, He has not become master of their ambitions.

Three times does the Apostle Paul use the word 'ambitious,' and thrice gives us sight of the quality and character of his transformed ambition.

1. First is ambition with an upward look to its supreme Judge and Arbiter: 'We are ambitious to be well-pleasing unto him.' The ambition of Paul might always have been phrased thus, but as a Christian his ambition had a new content and was consciously judged by a new standard. He knew that his old ambition had been motived from wrong ideas about God. It was not true that God set a price on forgiveness; it was not true that He cared for sacrifice; that He had favourites; that He approved some and hated others. It was not true that a man had to do anything to make God love him—God is love, the Father over all and in all and through all. Hereafter this held and dominated Paul's ambition; at any cost of self-discipline and endless watchfulness he must live his life so that no shame should be his when he thought of the love of God in Christ Jesus his Lord.

Bring to the light one by one the ambitions which last week consciously or unconsciously moved us. What have *we* been really keen about? Set the naked truth in the light of this commanding ambition: 'To be well-pleasing unto him.' This may be wholly consistent with many lesser ambitions and may well include them all—that is, if they *are* lesser in our estimates of them and in the place we give them. But it does reveal the contemptibleness, poverty, and fatuity of many things which we are foolish enough to allow greatly to count.

2. Once again does Paul open to us the secret of his ambition, and this time it is in the way of exhortation to others. To the Thessalonian Christians he writes: 'We exhort you that ye be ambitious to be quiet.' Here is ambition with its aim bent upon a certain quality of the inward life.

It seems a surprising counsel to come from one so strenuous as the Apostle, but in truth the lives most active and creative in Christian history have been marked by a steady determination upon keeping a central quiet. It is a discovery one makes about the mystics that the quality of quietness upon which our observation of them concentrates, in the greatest of them went in company with a capacity for sustained effort and toil, and a great practical effectiveness; as witness St. Teresa of old time and Gordon in our own. That the best things do not come to us by striving but by receiving was a hard lesson for Paul to learn, and in the teeth of all his temperament and training, but he learned it, and all his writing throbs with the discovery. Grace, a gift; power, a gift; faith, a gift; love, a gift; and the things we most want—light, grace, power, peace, hope—they are for us to take. God's best things are His gifts, and the grace of receiving is the fruit of an inward quiet.

> Think you, 'mid all this mighty sum
> Of things for ever speaking,
> That nothing of itself will come,
> But we must still be seeking?
>
> Come forth, and bring with you a heart
> That watches and receives.

So sang Wordsworth, and his doctrine of a wise passiveness will in itself always set him among our teachers and benefactors.

3. A third time does this word fall from the pen of the Apostle, and this time it is ambition scanning the range of serviceable activity and selecting its desired field. To the Romans he writes: 'Being ambitious so to preach the gospel, not as where Christ is already named.' He means that he is keenly intent upon witnessing for his Lord where witnessing is most difficult, where the ground is unprepared, where he has the honour of standing alone for his Master.

To how many of us is that also a genuine ambition? There are many who deplore deeply that they have to live and work in non-Christian surroundings, and that those they meet most neither know Christ nor have any affinity with the deepest things of their own convictions, experience, and affection. If in such circumstances we are carrying ourselves resentfully or diffidently as Christians, then certainly we are in danger, and are no match for our difficulties. But if we had opportunity to pour out our distresses to this Apostle he would hear us with a kind of wonder, and he would astonish us by saying, 'How splendid! I myself was long ambitious for such a chance as is given to you.'[1]

CHRISTMAS DAY.

The Name Wonderful.

'And his name shall be called Wonderful.'—Is 9^6.

Let us this Christmas season dwell for a little on 'The Name Wonderful,' selecting, from the many volumes in which it may be studied, the Book of the Gospels, the Book of History, and the Book of Personal Experience.

1. One fact appears in response to even a cursory examination of the gospel records, which is, that wherever Jesus appeared He impressed. If the Gospels tell us anything, and suggest anything to the devout imagination, it is that during His ministry His companions went about with Him in open-eyed amazement. There were no two days alike. They pilgrimed in an enchanted land. They never knew what He would do next. The atmosphere was electrical with all manner of possibilities. From a situation in which they found themselves He always emerged by a way which they would never have guessed. When, in their dealings with people, they would have been indulgent, He was severe; and, when they thought to do right by being censorious, He was personified love. And yet they never felt in this the slightest inconsistency, never a shadow of incongruity. Thinking of it afterwards, they admitted in their hearts that in every way He was just what He ought to have been, and not many days of that ministry were required in order to bind them to Him in indissoluble ties. Is it to be wondered at that, when the crucial question arose, as sooner or later it was bound to arise—'Who is this wonder-Person?'—it could be answered in only one way adequately.

(1) Christ is wonderful as a *Counsellor*. He came from the poorest class in the community. He was born in a stable and cradled in a manger. He had little schooling. Yet it is from such a spring that there has issued a stream of thoughts the noblest, and of ideals the highest, that have ever inspired the mind of man. From that humble stock there have issued conceptions of life and duty which have moulded the counsels of men in every age and were never more influential than they are to-day. Lord Rosebery has spoken of libraries as being largely cemeteries of dead books; but while that is an exaggeration, it is true to say that all their books are dead and all their authors crumbling into dust compared with the life that throbs and the influence that thrills in the words of Jesus Christ.

(2) Again, this Child may be called Wonderful not merely because of the words He spoke, but *because of the deeds He did*. Think of the mighty power that slumbered in that humble child of Mary, as He lay weak and helpless in the cradle of Bethlehem. Think of the power which in three centuries conquered the mightiest Empire of History. Think of the courage which inspired His followers to meet unflinching the scorn of Greek Philosophy and the puissance of persecuting Rome. To accomplish that was surely a wonderful feat, as Gibbon has freely acknowledged and tried to explain away in his *Decline and Fall*.

(3) Once more this Child is no less wonderful when we look away from His words and works to *the Personality into which He afterwards grew*.

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[1] T. Yates, *The Strategies of Grace*, 86.

Greater than all He said and did was what He was. What is remarkable about Jesus was the union in His character of gentleness with strength. There was nothing weak in the Man Christ Jesus. See Him as with scathing denunciation He lays bare the hypocrisy of Scribe and Pharisee. See Him as with whip in hand he drives the false traffickers out of His Father's house. Yes, but along with this there was a tenderness, a compassion such as the world had never seen before. Who is this that takes the children in His arms and blesses them one by one? Who is this that takes the fallen woman by the hand and raises her to a new undreamed-of purity? Who is this that stands and weeps at Lazarus' grave?

(4) Christ's name is Wonderful because of *'the unspeakable gift' He has bequeathed to man.*

Of all the many gifts with which Christ has dowered the human race, the best of all is peace. He made that clear by mentioning it alone in His last Will and Testament. 'Peace I leave with you, my peace I give unto you.' 'There is no joy but calm,' says the poet, and there can be no permanent happiness where peace with God is not its centre and foundation. But this peace is to be won by faith in Christ. Multitudes found it so when first they looked to that Cross and 'being justified by faith' found peace with God, and multitudes have found it to be so since. 'He is our peace'—peace with God, peace within ourselves, and because of that peace with our fellow-men. 'For there is neither Jew nor Greek, there is neither bond nor free . . . ye are all one in Christ Jesus.'[1]

2. The same story as that of the Gospels is told in the larger Book of History, the same record of sustained wonder. All through these nineteen hundred years men have not ceased to wonder at Jesus, and to subscribe to the name which Isaiah, by anticipation, gave Him. Nor is this surprising. What changes these centuries have witnessed—wars, reformations, revolutions, world-shaking cataclysms! The treasures of the world have been steadily augmented, and to man's untiring intellect the universe has yielded up many of its secrets. A newer, softer spirit has been breathed into the higher civilizations, and many projects for mankind's benefit have been carried into effect. And yet it is the bare truth to say that over all the bewildering complexity of these nineteen centuries, above the storm as above the calm, one Figure presides in serene, majestic isolation. 'If Christ had not come'—would literature, architecture, music, painting, education, the theory and art of government—would anything have been quite the same?

3. But it is in the Book of Personal Religious Experience that Jesus appears most wonderful of all.

Knowledge is of various types, but the highest is that which is built up on personal experience. Religion is in a sense knowledge, and it lays down personal experience as an absolute condition. In other words, a man may have a very fair knowledge of Jesus as He appears in the Book of the Gospels, and a more than fair acquaintance with Jesus as He is met on every page of the Book of History, and yet be without that knowledge of Jesus that alone matters. The indispensable condition of being sealed to the brotherhood is that a man know Jesus at first hand. He is to 'say these things of himself, not because another hath told it concerning him.' Against this law annoyance and stormy protest are of not the slightest avail. The faith is reached by one road only, that of personal experience, and such experience always implies an attitude of devotion on the part of the soul to its Lord.

How wonderful Jesus is in the way in which He keeps hold of the heart that has once loved Him! How wonderful He is in the progressive revelation of Himself to those who company with Him! There are people one meets for a chance half-hour, and in that brief space you seem to have learned all there is to be known about them. They are like the isolated hillock, which you locate, and measure, and walk around. But Jesus in the myriad features of His personality, as unfolded in the experience of the Christian, resembles a great mountain range. At the beginning of his adventure the disciple is merely among the foothills, but as he steadily follows the ascending pathway of obedience and service, one mighty mountain mass lifts itself above another.

There is comfort in the word. We look at Jesus, and although always spell-bound, we are sometimes nonplussed, mystified. We know now that it is all in the plan, that it was never intended that we should fully understand our Lord. If we understood Him, He would cease to be wonderful; and if He were no longer wonderful, He would not be 'He that should come,' and we would 'look for another.'

There is salvation in the word. These are days when all the artificial buttresses of the faith are crumbling. But if we would be safe, here is the central pillar of the edifice, here is the link that will not snap, the anchor that will not drag, the fort that no assault can ever overwhelm, the Wonderfulness of Jesus! Let us renew our sense of wonder at the manger this Christmas Day.[1]

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[1] W. M. Mackay, *Days of the Son of Man*, 47.

First Sunday after Christmas.

Past and Future.

'But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people.'—Ezr $3^{12, 13}$.

Ezra begins with an account of the release of the Jews from captivity in Babylon, and their return to Palestine. When the great Babylonian empire fell, Cyrus, the conqueror, with wise statecraft, sought to conciliate many sections of his subjects by allowing the deported populations to return to their native land. Permission to return to Jerusalem would have been nothing to the Jews unless they were permitted to make the holy city once more the centre of their religion. So the object of the return is expressly stated as 'to go up to Jerusalem which is in Judah, and build . . . the house of the Lord God of Israel, which is in Jerusalem.'

The enterprise called forth the energies and the latent patriotism and religious enthusiasm of the best of the people. Their liberality kept pace with their enthusiasm. 'They offered freely for the house of God, to set it up in its place.' These Jews with their old-world problem before them, to rebuild a Temple worthy of their God in a ruined and impoverished land, made thus a good beginning. Without Solomon's opportunity, they had to rival Solomon's achievement. Ultimately the builders laid the foundations of the Temple. This was made a great occasion, a religious act with impressive ceremonial. At the moment when the ceremony was completed, the people rent the air with a mighty shout of praise to the Lord, because the foundation of the house of the Lord was laid.

How like that crowd to the many crowds which have gathered since for similar purposes! Notice the chief constituents of that crowd. They were broadly two—the young and the old. That classification, of course, may be made elsewhere, but here it has a special significance. Years ago the Captivity had taken place. A new generation had grown up, to whom the old country and the old institutions were traditions. They heard of them as in a dream. This section, the greater part of the crowd, looked upon the proceedings as eminently satisfactory. They were rejoiced at the good beginning, and were full of hopeful eagerness.

But some of the priests and Levites and people were ancient men, and had known and loved the old Temple. The thoughts and associations of those days surged into their minds, till a mist rose over the present. Oh those glorious days hallowed and consecrated by blest memory! The tears were in their eyes, eyes which had been tearless since 'by the rivers of Babylon they sat down and wept when they remembered Zion.' And when now they were startled from dreamland by the great shout of joy, because the foundations were laid, it seemed a mockery, and they wept with a loud voice. 'The people could not discern the noise of the shout of joy from the noise of weeping.'

Distance solidifies the past to us. The individual minutes and hours and days do not count; it is the artistic effect of the whole we see. Frozen motionless by distance it seems, but not so did it once appear to us. How different the impression when we were in the stream of life, hurrying with it, tossed by its ceaseless flow, dashing over the waterfall in it; on to the plain, and to the ocean. But now from the plain, creeping lazily to sea, look at that waterfall of life, over which it sped so breathlessly, gleaming radiantly fair in the sunshine. The past is beautiful, if we do not pry too deeply and minutely into the sections that compose it, if we let the imagination play on it, and view it as a whole.

1. *The Power of the Past.*—Thus, men are often softened by thoughts of the past, like those priests and Levites and fathers, who were ancient men. They were melted to tears by a memory. And so would many of us be, if we did not stifle our memory, if we dared to look back. In most childhoods, as in the childhood of the race, there is an early paradise with sweet memories and innocent affections. It is an appeal to that which often in after years can alone affect the heart. Too often our life is but a sleep and a forgetting. We forget the glories we have known. We forget all the way by which we have been led. We forget the love of the past, the high instincts, and noble aspiration, the prayer that brought God into our life, the early blessedness, the early faith, the early rapture.

> And customs lie upon us with a weight,
> Heavy as frost, and deep almost as life.

Great spiritual good may thus come from a backward look. The very pathos of the past has a value. The tone and temper of these ancient men, which is the attitude of many at all times, especially the old, are natural in the presence of changes, and have a lesson for all of us, a lesson of tenderness and sympathy.

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[1] J. G. Burns, in *Advent and Christmas Sermons*, 120.

2. *The Danger of the Past.*—It is well that the boisterous, uncritical hopefulness of youth should be modified and toned down by the temperament of the ancient men. But perhaps more damage is wrought by the other extreme. There is a distinct danger that the past may be unduly magnified at the expense of the present and to the lasting detriment of the future. These ancient men, who wept with a loud voice, did not believe that the new house could ever be anything like the first, and their temptation was to think it hardly worth while building at all. An exclusive view of the past paralyses effort. Nothing can be done like what has been done, therefore we need do nothing. That is fatal doctrine.

And yet it is a doctrine often in our hearts, if not on our lips. We are always tempted to think the golden age somewhere behind us. But our Christian faith, the ever-young, the ever-green religion, makes it lie before us. It is not a worn-out ideal burnt to nothing like a fallen star. It is a yet unrealized ideal, shining clear and true, the masterlight of all our seeing. We have a continual tendency to refer the Kingdom of Heaven to some past date—the days of the Apostolic Church, or the days of the early Fathers, or the days of the Reformation, or some signal time of blessing that lies back of us. It is a mistake. Never think that God has brought us thus far, to leave us guideless in the wilderness. Never dream but that He has larger purposes for us as a Church and for the land we love. Never doubt that He will lead His living Church on and ever on. We want in this our generation—and this is the lesson of the past—the spirit of our fathers, the faith in God, the strong sense of right, the love, the self-sacrifice, the loyalty to duty, which they displayed when they laid the foundations of the commonwealth and of the Church.

We cannot live on yesterday. We have to-day, because we had a yesterday, it is true; but we have to-day for the sake of to-morrow. We look back and see a track of light, for God is there; and we look forward and see a track of light, for God is there also. The past is an argument for faith. Only faith in God and His loving purpose will enable us to keep faith in ourselves and in our future. Christ is to us both the pledge and the promise of that purpose. He leads us out into a large place of faith and of service. If we to-day refuse to weep over a vanished past, but are ready to rejoice over a new future, it is because we believe this.[1]

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[1] H. Black, *According to my Gospel*, 13.

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Altars and Sanctuaries in the Old Testament.

By the Reverend Canon J. Battersby Harford, M.A., B.D., Ripon.

III.

Part II. Criticism and Counter-Criticism.

We have set forth in the first two articles of this series the line of argument taken by Wellhausen and modern scholars generally, and the conclusions which they arrive at. But those conclusions have been challenged by various writers, and by none more vigorously than by Mr. H. M. Wiener. He attacks with such vigour and self-confidence that those who have heard only his side are apt to believe that he has carried all before him. Wiener himself apparently believes that 'the Wellhausians' have, for many years, taken refuge in cowardly silence because 'they know that no convincing answer can be made' to his arguments, and that it would not be 'safe for them to permit him to deal with the questions involved in any periodical they control.' Their reasons for silence are far different from those which he imagines, but it seems well that his arguments should be examined, as impartially as possible, and this we now proceed to do. Considerations of space necessitate that we confine ourselves to specific criticisms of Wellhausen's *Prolegomena: Part I.*, which Wiener sets forth in his *Essays in Pentateuchal Criticism*, chap. vi.; *Some Fundamental Errors of Wellhausenism* (German translation in *Monatsschrift für Geschichte und Wissenschaft des Juden-*

tums; 71, Jahrgang, 1927, pp. 353–364); and *The Altars of the Old Testament* (Leipzig: J. C. Hinrichs, 1927).[1]

Wiener charges Wellhausen with 'incredible blunders,' due to two causes, one being 'the hopeless mental confusion in which Wellhausen involved himself by calling various places and objects "sanctuaries"' (this charge we will take up in our next article), and the other his 'habitual neglect to collate the whole of the relevant evidence of any document.' This latter charge against the scholars whom he criticises is a favourite one with Wiener, but it is quite unfounded. True, these scholars do not always set forth the whole of the evidence which Wiener considers relevant, but the reasons are simple. They don't consider all these passages to be relevant, and they could not, without extending their writing to an interminable length, quote every passage. They could only present, out of the whole number, those passages which seemed to them really significant. As Wellhausen puts it (*Prolegomena*, p. 368): 'To discuss it all in detail would take another book.' Unless, therefore, really vital facts have been ignored, we have no right to charge writers with 'habitual neglect to collate the whole of the relevant evidence.' And, if we do, we ought at least to make quite sure that they really do so. On pages 192–3 of his *Essays*, Wiener writes with reference to Dt. 16[21]: 'When I ask a Wellhausenite to show me any reference to this important verse in the *Prolegomena* I never get any answer. The index to Dr. Hastings' larger Bible Dictionary may also be consulted in vain for any sign of recognition that this passage exists. As is usual with the Critical School, the whole of the relevant material has not been consulted.' How dreadfully remiss!—*if true.* But is it true? On turning to *Prolegomena* (E.T.), p. 239, we read: 'According to Deut. 16[21] these artificial trees must have stood often enough beside the altars of Jehovah.' In the index of Hastings' Dictionary, a reference to this passage is duly recorded as having been made by Owen Whitehouse in his article on 'Pillar' (iii. 881*b*). Wiener will not be surprised if, after this, we are not able to accept his most confident assertions without careful verification.[2]

But now to business. Wiener (*Essays*, pp. 176–220) attacks three positions taken up by Wellhausen. The first attack will be considered in the remainder of this article. The second will occupy us in Articles IV. to VI. The third I have already dealt with in *Since Wellhausen*, pp. 123–127.

A. Was the slaughter of domestic animals in Old Israel normally coincident with sacrifice?

Driver, in his Commentary on Deuteronomy, (pp. 145–6) writes: 'By ancient custom in Israel, slaughter and sacrifice were identical; the flesh of domestic animals, such as the ox, the sheep, and the goat (as is still the case among the Arabs) was not eaten habitually; when it was eaten, the slaughter of the animal was a sacrificial act, and its flesh could not be lawfully partaken of, unless the fat and the blood were first presented at an altar' (cf. *Prolegomena*, pp. 18, 63, 71). Wiener quotes this passage and asserts, on the contrary, that 'in the earliest times with which we have any acquaintance non-sacrificial slaughter was the rule in Israel' (*The Altars*, p. 5). He refers to a series of occasions on which slaughter for food took place. Abraham took a young calf and had food prepared for his three visitors (Gn 18[7]); Rebecca prepared savoury meat for Isaac (27[9-14]); the Egyptian steward 'slays a slaying' for Joseph's brethren (43[16]); Nabal 'slays a slaying' for his shearers (1 S 25[11]); Elisha slays his yoke of oxen and makes a farewell feast for his people (1 K 19[21]). Was there an altar, he asks, in each of these cases? 'Sacrifice to the God of Israel was only possible in early days in the desert or on the soil of Palestine.' The Law in Ex 21[37] (E.V. 22[1]) deals with the case of a man who steals an ox and kills it. 'Is the thief likely to sacrifice?' Gideon makes ready a kid and broth for his angel-visitor (Jg 6[19]). 'Had Gideon already sacrificed the kid when he killed it? or at an altar?' 'An eminent critic' having said in correspondence that 'it was impossible to adduce *direct* evidence to show that all slaughter was sacrificial,' Wiener comments: 'I respectfully submit that it is possible to adduce direct evidence that it was not' (*Essays*, pp. 175 ff.).

1. It is a surprising thing that a lawyer should have submitted such a contention, because, when we look at the evidence which he adduces, we see that it is not direct evidence at all. Wiener's correspondent was absolutely right. It is impossible to adduce direct evidence on either side, because the O.T. writers could not know that over two thousand years later scholars would dispute over such a point. That which is primitive and customary is so often not mentioned, because

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[1] Mr. Wiener has put me in his debt by sending me copies of the last two pamphlets and by various other kindnesses. I am sure that he will take it in good part if I meet his vigorous speaking by equally vigorous speaking.

[2] A similar unfounded charge in his *Essays*, p. 184, is dealt with in Art. IV. *B*, I. 1.

it is taken for granted. Wiener can produce various instances of slaughter in connexion with which no mention is made of an accompanying sacrificial act, but that in no wise proves that it was not there. In England it has been the normal thing for hundreds of years to 'say grace' before meat both at private meals and at ceremonial banquets. It would be dangerous to conclude, because at a particular meal no such action is recorded, or because the feasters were not pious people, that therefore grace was not said.

2. It may seem to us Westerners in the twentieth century A.D. improbable that a witch or a cattle thief or a churlish cattle-king would have accompanied slaughter by sacrifice, but is it really so? The author of Pr 7 pictures an adulterous woman inviting a poor fool to share her dinner and her bed. How natural it would seem to us if Wiener were to ask, Was slaughter in this case sacrificial? But as a matter of fact he cannot, for in vv. $^{13-14}$ we read: 'With an impudent face she said unto him: Sacrifices of peace-offerings are with me. This day have I paid my vows. Therefore came I forth to meet thee . . .' Clearly there would have been no meat for the feast, had there not been sacrifice first. If to such a harlot of a woman the two things would necessarily go together, we may be sure that that was the universal opinion in the author's day. 'A woman that had a familiar spirit' was not necessarily an irreligious woman; on the contrary, such persons were popularly supposed to be in special relation to unseen powers. Even a robber would be quite likely to perform the formal sacrificial act or acts which would make everything right with the deity. Indeed, in many countries it is the man who is going to commit robbery or murder who is punctilious about the formal act. He looks upon the latter as a set-off against the former. We have no reason for thinking that the cattle-robber of Ex 22 would omit the sacrificial act, but, if he were to do so, that would not disprove the general rule. All that Driver asserts is that the flesh could not *lawfully* be eaten, unless the fat and the blood were first presented at the altar. Such presentation could easily be made, wherever a man was. The early narratives tell us that, wherever Abraham and Isaac and Jacob pitched their tents, there they also built their altars (Gn $12^{7.\,8}$ $13^{4.\,18}$ 26^{25} 33^{20} 35^{7}). And, away from home, in case of emergency an altar of earth or of unhewn stones (Ex $20^{24.\,25}$) would only take a few minutes to raise.

3. The negative evidence clearly breaks down. But further, there is much positive evidence that slaughter of domestic animals for food in Old Israel was regularly accompanied by sacrifice. When David did not appear at Saul's table at 'the new moon,' Saul in his own mind accounted for David's absence by saying: 'He is not clean' (1 S 20^{26}). What did he mean? Nothing is said about sacrifice having taken place, but clearly on this festival day, flesh-meat was specially provided, and that meant sacrifice, and no one who was ceremonially unclean could partake of it.

The parallelism between Pr 15^{17} and 17^{1} is equally significant. The former passage runs: 'Better is a dinner of herbs where love is than a stalled ox and hatred therewith.' Nothing is said here about sacrifice. But read the parallel in 17^{1}: 'Better is a dry morsel and quietness therewith than a house full of the *sacrifices* of strife.' Clearly custom would require that the slaying of the ox and sacrifice should go together. We saw in Article I. how Saul after the battle of Michmash insisted that the people should slay the animals by 'a great stone' and 'there' pour out the blood. Wiener comments on this: 'Although a priest was present in the camp, there was no attempt to convert the slaughter into sacrifice.' A most futile remark, for he has himself been at pains to show that any layman could minister at a 'cairn-altar.' And that the writer believed that there was sacrifice is shown by his words immediately following (1 S 14^{35}): 'And Saul built an altar unto Jehovah: the same was the first altar that he built unto Jehovah.' It is not quite clear whether he regarded the 'great stone' as being itself the altar, or whether he meant that, while the blood of necessity was poured out to Jehovah at the time of slaughtering, 'the fat' of the slain animals was separated and set aside until it could be burnt on an altar which was built immediately after.[1]

As late as Hosea, the prophet asserts ($9^{3f.}$) that, dwelling in a foreign land, the food of Israel will be 'unclean,' because 'it will not come into the house of Jehovah.'[2] Clearly, as long as they were in their own land, the sacrificial portion would come into the house of Jehovah, and the feast would thus be rendered ceremonially clean. We may compare with this the heathen usage in the days of St. Paul. His argument in 1 Co $10^{23ff.}$ is based upon the fact that at a feast it might be taken for granted that the meal upon the table had first been offered in sacrifice at a heathen temple.

One more bit of evidence may be adduced under this head. The passage quoted above from Driver came from his Commentary on Dt 12. Vv.$^{5-7.\ 13.\ 14}$ (cf. v.^{29}) lay down that sacrifice shall only be offered upon 'the altar of Jehovah' and at 'the place which Jehovah shall choose.' Vv.$^{15.\ 20-22}$ permit the Israelite to slay non-sacrificially within his gates and eat flesh as if it were gazelle or hart; clean and unclean alike may partake. Only, the blood must be poured out upon the earth. It seems clear that the non-sacrificial killing thus permitted was necessitated by the restriction of sacrifice to a single centre and was a reversal of ancient custom. As long as the Israelite and his family could sacrifice at a local altar of Jehovah, the old usage held good. Slaughter of domestic animals for food and sacrifice went together. Now that this was no longer possible, the rule was relaxed (see also Article VI. *B*, II. 3).

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[1] See also Art. V. *B*, II. 1. i.

[2] Not the Jerusalem temple, but one of the sanctuaries in Northern Israel.

4. A study of the words used for slaughter and sacrifice points to the same universal ancient custom.

i. The 'root' in most general use is זבח. The substantive *ẓebaḥ* is used one hundred and sixty-three times, and invariably in the sense of sacrifice. The verb is used one hundred and thirty-three times (in Qal and Piel). In one hundred and twenty-five of these it clearly means slaughter with sacrifice. In six passages there is room for doubt; in two only is the word certainly used non-sacrificially, namely, Dt 12^{15-21}, to which we have just referred above.

[The six passages referred to are 1 S 28^{24} (the witch of Endor), 1 K 1^{9} (Adonijah), 13^{2} and 2 K 23^{20} (the slaying of the priests of Bethel), 1 K 19^{21} (Elisha), and 2 Ch 18^{2} (Ahab, for Jehoshaphat and his servants). I should say that in three or probably in four of these cases the sacrificial act did take place. Even in the case of the slaying of the priests upon their altar the thought of sacrifice is present. There is an ironical reference to the fact that the altar upon or by the side of which they were slain was that at which they had themselves offered sacrifice. Driver thinks that, in addition to Dt 2^{15-21}, the word may also in 1 S 28^{24} and 1 K 19^{21}, as the result of the Deuteronomic legislation, have ceased to have its original force.

Wiener comments with emphatic italics that these last two usages occur in passages relating to times when, according to Driver, non-sacrificial slaughter was unknown. Quite so. But the point is, not the times to which the passages relate, but the date at which the *author* lived and wrote, when he used the word in question. *Samuel* and *Kings* were written by men who lived after the reformation of Josiah, men who were familiar with the later usage and who might use the word in the later connotation. Personally, however, I see no reason why on these two occasions sacrifice should not have taken place.]

ii. The verb טבח (*ṭābaḥ*) occurs only eleven times. It does not, like *ẓābaḥ*, bring out the sacrificial side of slaughter, but it certainly does not negative it. Three times it is used (poetically and metaphorically) of the slaughter of human beings in judgment or in malice; the other eight times of slaughtering for food (twice in similitude).

[The three former passages are Ps 37^{11}, La 2^{21}, Ezk 21^{15}; cf. v.^{20}. The eight are Gn 43^{16} (Joseph), 1 S 25^{11} (Nabal), Ex 21^{37} (22^{1}) (the cattle-thief), Pr 9^{2} (wisdom), Dt 28^{21} (an enemy), Jer 11^{19}, 'like a gentle lamb that is led to slaughtering'; cf. 51^{40} 25^{34}. The first three of these eight are passages referred to by Wiener in the string of questions quoted above. The cognate noun is used twelve times with similar connotation. In Is 34^{6} it is parallel to *ẓebaḥ* in the preceding clause. In 1 S $19^{23.\ 24}$ *ṭabāḥ* (translated 'cook' in E.V.) occurs in connexion with the sacrifice at the high place at Ramah. This word is used elsewhere only in the plural in the sense of 'guardsmen' (Gn 37^{36}–41^{12}, 2 K 25, and Jer 39^{9}–52^{30}, altogether thirty times; note margin in Jer 39^{9}). They were the royal butchers, and in Jerusalem the animals slain for the royal table would be first offered as peace-offerings at the adjoining temple.]

iii. The third verb is שחט (*Šāḥăṭ*).

It is used of beaten gold five times (1 K 10 and 2 Ch 9); thirteen times of killing generally, five (or three) times of slaying for food, and sixty-one (or sixty-three) times of slaying in sacrifice. In P it is used ritually forty-two times, whereas *ẓābaḥ* is used only six times, five of these being in H (Lv 17–26). It looks as though, when *ẓābaḥ* ceased to mean sacrificial slaughter, *šāḥăṭ* was adopted by the later priestly writers instead.

This brief survey of the three Hebrew verbs used in connexion with slaughter confirms the opinion which we formed from the references to sacrificial slaughter in Old Testament books, namely, that in Old Israel, when domestic animals were slaughtered for food, the rule was to pour out the blood (and to burn the fat) to Jehovah.

5. In one of his latest articles, 'Some Fundamental Errors,' Wiener elaborates further arguments, and, in order that it may not be said that relevant arguments were ignored because they could not be answered, a few words must be added.

i. [*Monatsschrift*, 1927, p. 354] 'Nobody with any knowledge of Hebrew antiquity would hold that women ever performed sacrificial service. Yet this would be necessary, if we are to hold that the two passages in Samuel [1 S 25^{11} and 28^{24}] refer to sacrifices.' Wiener actually quotes 1 S 25^{11} as the words of Abigail! He has since discovered that they are the words of Nabal [*MGWJ*, 1928, p. 323], and thereby one-third of his argument falls to the ground. As to 1 S 28^{24}, the witch was not an orthodox person and (if there was no male to act for her) might be quite capable of taking upon herself on occasion the sacrificial accompaniment of slaughter. He quotes a third passage (Gn 27^{9-14}), in which Rebekah says that she 'will make savoury meat.' Really, when a man catches at such straws as these, he must be in desperate case.

ii. [*MGWJ*, same page] Wiener argues that hospitality is a law of the East, and that, as sacrificial impurity would prevent a host from killing sacrificially, such killing as that of Gn 18^{7} must have been non-sacrificial. But we have no evidence as to what was the custom with regard to sacrificial purity in Abraham's day, and in any case some one of his household servants would be 'in a state of purity,' even if the host himself was not.

iii. [*MGWJ*, pp. 354–5 and 1928, p. 323] Gn 43^{16} is appealed to as a clear instance of non-sacrificial slaughter. 'Nothing is better established than that in early days sacrifice to the God of Israel was possible only in the desert or on the soil of Palestine.' . . . 'During the whole of the sojourn in Egypt all the meat consumed by the Israelites was necessarily slaughtered non-sacrificially.' We may ask, in the first place, what has this got to do with the custom of the early centuries of the national existence in Palestine? But further, in proof of his thesis, Wiener quotes Ex 8^{26} (^{22} in the Heb.) Dt 4^{28} $28^{36.64}$, 1 S 26^{19}, Hos $9^{3\text{ff.}}$, Jer 16^{13} (= Dt 28^{36}), but Ex 8^{26} gives a very different reason for not sacrificing to Jehovah in Egypt, and it is idle to quote passages as to what was believed centuries after the settlement in Canaan in order to show what was the belief at a time when Israel had no national home. We have not sufficient evidence to dogmatize as to the actual custom of Israel in Egypt. According to E (Ex 3^{13}) and P (Ex 6^{3}), Israel did not even know the name 'Jehovah' as the name of their God, and, judging by what they did in later centuries, they may quite probably have performed the sacrificial part of slaughter to the gods of the land in which they dwelt (so Jos 24^{14}, Ezk $20^{7\text{f.}}$). On the other hand, in Gn 46^{4} (also E. See *Prolegomena*, p. 22 note) we read that God bids Jacob go down into Egypt without fear, 'for I will go down with thee,' and therefore it may be inferred that Jacob and his descendants would not feel that they could not set up altars to their own God in their land of sojourn. The one view that seems quite impossible is Wiener's, namely, that they performed no sacrifice to any deity during their whole sojourn in Egypt. That to any ancient people would be equivalent to atheism and is unthinkable.

iv. The argument from Ex 20^{24}, Lv 17^{1-9}, and Dt $12^{21\text{ff.}}$ will be dealt with in Articles V. and VI.

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The Seed Growing Secretly.

A STUDY IN THE PSYCHOLOGY OF THE PARABLES.

By the Reverend A. T. Burbridge, Ricksmansworth.

The Master was Master everywhere. He was Master in the realm with which the psychologist is concerned. In some sense He anticipated the discoveries of modern psychology. Take, for example, the saying in Mt 12^{43-45}. The psychologist talks of 'inhibited impulses' or 'complexes': he says, 'If you suppress an emotion or passion the danger is that it grows stronger and stronger; you think you are conquering it, subduing it, destroying it, by your self-restraint and self-control, but you are doing nothing of the kind: it will break forth presently more invincible than ever: your last state will be worse than your first.' Did not Jesus anticipate this when He spoke of the evil spirit driven forth, and then returning in sevenfold power to the house that was empty, swept, and garnished? Or let us take as another illustration the little parable of the seed growing secretly recorded in Mk 4[26-29]. What would the comment of a modern psychologist on this little parable be? How would he expound its teaching?

We know what the exposition usually offered is. Dr. Swete, for example, says: 'Christ came to sow, and will come to reap: the rest belongs to the invisible working of His Spirit in the Church and in the soul.' Yes, but what exactly is meant by 'the invisible working of His Spirit'? And does the putting forth of the sickle describe the death of the individual, or the Second Coming in Judgment for the world, or something else? Moreover, are we justified in assuming that Jesus is referring here to Himself, or to Himself exclusively? Is the eschatological interpretation the only possible interpretation of this saying? May not our Lord have had in mind any Christian teacher, so that this is a word spoken to enhearten such? In this case the putting forth of the sickle would refer to some critical and happy moment, as when a missionary has the joy of at last seeing his converts thronging by thousands to Christian Baptism.

So we turn to the psychologist, and we ask him to interpret this parable for us. Let us see what he has to say concerning certain of its statements.

'So is the kingdom of God, as if a man should cast seed upon the earth.' The grain is buried underground, it is hidden away, it disappears and is lost to sight. Now the psychologist has his hiding-place, his underground region in the realm of personality. He calls it 'the subconscious self.' There thoughts are hidden away, buried, forgotten, but they are still existent, they are not altogether lost. The seed is such a thought or truth, a little trivial thing: it is spoken, and heard, and forgotten, as the seed vanishes out of sight in the cornfield of the parable. The field on the surface remains unchanged, and the character of the hearer remains unchanged; but the little thing is still there, only it has sunk down into the subconscious region of the self.

'And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.' So also, says the psychologist, we do not know how some forgotten word or thought springs into consciousness, emerges out of the subconscious into the conscious region of the self. A story is told, for example, of a drunkard who was changed in a moment into a sober man by the recollection as he wakened out of his drunken slumber of the passage, 'Christ Jesus maketh thee whole' (see W. Mackintosh Mackay, *Disease and Remedy of Sin*, p. 155). No psychological analysis can fully explain that experience. How the simple little text became so potent in the man's life, who can tell us? The thing is a mystery to us. But there is the fact, as evident as the springing corn in the field. 'He knoweth not how.' Nobody knows. Neither the preacher nor the hearer knows.

'The earth beareth fruit of herself' (*αὐτομάτη*, automatically), 'first the blade, then the ear, then the full corn in the ear.' Something happens in that subterranean region: certain processes go on there, certain forces are at work there, over which the sower has no control. Nature works independently of man, and Nature is not dead but alive. And the subconscious region of the self is not only a storehouse, it is also a laboratory or workshop. Processes are going on there of which we are not aware. Hidden forces are at work. Little, unimportant things may be said to grow, and become great and potent. Compare, for example, the experience just related. The simple words, 'Christ Jesus maketh thee whole,' once heard by the intoxicated man with comparative indifference, and long buried away in the depths of his forgetfulness, had in that subconscious region acquired a strange potency which they did not possess before. The mysterious region of the subconscious is not dead, it is wonderfully alive: an unknown power is at work there: all sorts of activities are going on there: it is the workshop and not simply the storehouse of the self.

'So is the kingdom of God': thus the parable begins. May not the Kingdom be identified with the deeper, subconscious region of the self? There God is at work. 'Remember,' so Drummond used to say to any person who came to him for help, 'you have God dwelling in you.' If we get deep enough down in every human personality, we find God and the Kingdom where He has sway and power. There in that subconscious region of the self He through His Spirit works silently and mightily. Still it is deep down, hidden away, shut off from our conscious being. But when it comes to the top, when it emerges out of the region of our subconsciousness, then the kingdom may be said to have come, then its power lays hold of a man, takes possession of him, dominates and governs him. Thus the Phenomena of Conversion and Revival may be explained.

'But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.' That is to say, man often seems to toil ineffectively through the long, lean years. And then comes the time of some great awakening, some manifestation of the sovereign power of God, some widespread mass movement, when religion becomes a people's first concern. The subconscious influences have done their work; silently they have been operative, we know not how, all through the years of weary toil. But one day the border line between the conscious and the subconscious becomes 'leaky,' the buried forces emerge, they 'explode' into the region of the conscious self—this happens in the case of the individual, and it happens in the case of the society. Then the Christian labourer with joy putteth forth the sickle because the harvest is come. But Revivals are no more sudden or instantaneous than are Conversions. There is 'first the blade, then the ear, then the full corn in the ear.' They have been prepared for by the sowing of the seed, and by the silent operation in the subconscious self of the Divine Spirit.

Such is the psychological interpretation of this little parable. We do not suggest that when Jesus uttered it He had in mind this interpretation. It is not to be supposed that He would teach psychology, or teach religion in a psychological way, to people who were quite ignorant of the science. And yet He has given us something which fits in with and anticipates the findings of modern psychology. To some extent He does speak here 'psychologically.' By the earth He means something psychic, by it He means the hearts and minds of men. By the seed He also means something psychic, by it He means the word, the thought, the truth. And should we be surprised to find in the teaching of Him Who is the Master of all Truth that behind the simple and obvious interpretation there is another and deeper meaning which only later generations of readers succeed in discovering?

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Entre Nous.

MESSRS. T. & T. Clark have in the press, to be published shortly, an English translation from the German of Schleiermacher's great dogmatic work, *The Christian Faith*. First issued in 1831, this book, in the opinion of competent thinkers, is the most important work covering the whole field of doctrine to which Protestant theology can point, with the single exception of Calvin's *Institutes*. It is now rendered in English for the first time. Theological Colleges throughout the English-speaking world have contributed to the necessarily high costs of publication. The translation has been made by various well-known scholars, and is edited by the Rev. Professor H. R. Mackintosh, of Edinburgh, and the Rev. J. S. Stewart, of Aberdeen.

The Meaning of Christmas.

'Christmas would bring us more if it did not bring us so much. It brings thoughts and expectations and visions for which there can be no satisfaction upon earth. It awakens this poignancy of loneliness just because it makes more apparent the contrast between the reach of the soul and the attainments that are open to it here. There comes to everyone (except those who can be satisfied with plum-pudding) an indescribable feeling of regret. It is because Christmastide affects us as music does, comforting us and yet making us aware of desires and longings for something, not as it now is, but as we feel it surely ought to be. . . .

'And this is just the abiding meaning of Christmas, that there is no room for a big soul in any of the caravanserais of earth and time. "There was no room for them in the inn." It is not a querulous complaint; it is a shout of triumph. Christmas is a call to us to breathe deeper of that out-of-doors atmosphere in which that first Christmas carol was sung. It reminds us that our religion should expand into the great things that were big enough to seem big, that night of the Saviour's birth, out on the broad free reaches of the Bethlehem uplands. . . .

'There is no adventure in the world to be compared with launching out into the deep at the call of Christ, and bringing the treasure home.

'This is the thought behind Father Tabb's quaint Christmas call:

A little Boy of heavenly birth,
  But far from home to-day,
Comes down to find His ball, the Earth,
  That sin has cast away.

O comrades, let us one and all
Join in to get Him back His ball!'

We offer this extract from a charming little Christmas booklet by the Rev. Hubert L. Simpson. Send *The Meaning of Christmas* (James Clarke; 1s. net) to your friends.

George H. Morrison.

We are safe in saying that no journalist knows the religious life of Scotland better than Mr. Alexander Gammie. So it was natural that Messrs. James Clarke & Co. should have chosen him to write the first volume in their 'Great Churchmen' Series. The subject is *Dr. George H. Morrison: The Man and his Work* (5s. net). The last paragraph in the book runs this way: 'The time has not yet come when the full story of Dr. Morrison's life and work can be written. He is still, happily, in the midst of his activities. When addressing his congregation at the celebration of his semi-jubilee in the ministry of Wellington Church in December, 1927, he concluded thus: "I hope for some years yet to be able to carry on the work I love. I do not want just yet a colleague or even an assistant. But some day I must bid farewell to the work of my life, and then, as you have grudged me nothing, I know you will not grudge me a few quiet years of rest before I go 'to see my Pilot face to face.'"' On the very day that we received this book from the publishers came the news of Dr. Morrison's death.

It may be that a fuller life will be written, but in this short one Mr. Gammie makes us see the subject of it in a very vivid way. The picture cannot be detailed, but it is alive and arresting and the emphasis is right.

The first thing that impresses us is the consistency in Morrison's life; there are no parts which do not fit in, no untidy ends. When he was at the University he thought of entering the Church. But he had to be quite sure before he committed himself. It was while he was at Oxford working as assistant editor on the staff of the New English Dictionary that he finally decided. In 1889 he entered the Free Church Theological College at Glasgow, and he made his mark there. The 'year' was at once known as 'Morrison's year.' He was outstandingly able, but more conspicuous than his ability was his application. 'He had then, as he has had throughout all his career, the ability to make the best of himself.' 'Even then he had an ideal of work. Some one mentioned the five things that Drummond had done, such as *The Greatest Thing in the World.* "Yes," said George Morrison, "but you feel he just does them in passing. He doesn't settle down to them. They're extempore. But there's Stalker now. Whatever you say of him you must say this, that he has done a good day's darg. He has worked at everything he has done." "A good day's darg"—that was what George Morrison himself aimed at in his student days. It is what he has aimed at all his life since then, and he has not missed his aim.' It was not only the self-discipline of work which moulded his character during his Divinity days. Even then there began 'the cruel fellowship of pain and sorrow' which gave him 'great thoughts of God and Christ, and deepened his sense of brotherhood. And they have left him humble for all his great intellect and fame.' Straight from Divinity G. H. Morrison went as assistant to Dr. Whyte, in St. George's, Edinburgh. A story which has been told before about this time, but which certainly bears repeating, is given by Mr. Gammie. 'In his characteristic way Dr. Whyte suddenly stopped in his walk, and turning to his assistant, said, "Sir, do you prepare your prayers?" When the assistant answered in the negative, Dr. Whyte simply said, "I do." That was all, but it was a lesson Dr. Morrison never forgot.' In a short account of Dr. Morrison it seems natural to pass straight to his time in Wellington, Glasgow, for his other pastorates were brief, and he was only thirty-six when he went to that church which he could never afterwards be induced to leave, great as some of the inducements held out were. The membership of Wellington is over two thousand. But the sermons which he delivered there were known all the world over, for Dr. Morrison's audiences have never been confined to Wellington. Mr. Gammie quotes one letter as a sample of many others which Dr. Morrison received. It is from a minister in Bulawayo, telling of many families in solitary wilds who looked on him as their only minister. Every Sunday they read one of Dr. Morrison's sermons.

A great preacher! And those who have never heard him will be able to picture the man, and those who knew him will see him again, as they read Mr. Gammie's words. 'Dr. Morrison makes his way to the pulpit, seemingly preoccupied, and as he threads his way through the throng he looks neither to the right hand nor to the left, but bears himself with the aspect of one "on some high purpose bent." The same absorption is apparent from the beginning to the end of the service. At the first words of the brief opening prayer, uttered in his soft, gentle voice, a hush falls on the congregation. And when the time comes for the sermon the great congregation has yielded itself to the potent spell of the preacher.

'Dr. Morrison is in almost every respect the perfect antithesis of the popular pulpit orator of tradition. All through his sermon he gives the impression of an easy, effortless style. He does not strive nor cry, and his voice is never raised above the most natural conversational tone. . . . In their poetic insight and suggestiveness, their simple beauty of language, their lightness and sureness of touch, and, above all, in the richness of their spiritual teaching, Dr. Morrison's sermons are a delight on the printed page, but it is a still greater experience to hear them from his own lips. The cadence of his voice, the smile that lights up his features, the play of his personality, so gracious and so gentle, add immeasurably to their impressiveness and power. The artistry is there—and it can never be mistaken—but there is something more, the something more that makes great preaching.'

H. R. L. Sheppard.

One day there came a letter to H. R. L. Sheppard from a man he did not know—Mr. H. P. Marshall. He wrote: 'There is a vast generation of average young people, of whom I am one, whose most impressionable years were engulfed, in one way or another, by the war. . . . Our world was tortured, uncertain of itself, groping in a darkness through which we were unfitted to make our way. Questions had arisen which could not be satisfied by the old answers, and we needed, so desperately, some guidance on our journey.' There was a reference in Mr. Marshall's letter to Masefield's 'Invocation':

You sow the dusk with fiery grains
  When the gold horseman rides,

and this gave Mr. Sheppard an idea.

'I know nothing about you, but I gather from your reference to John Masefield that you find that reading helps you—and it is probable that you read a good deal. If that happens to be so, how about our getting together some of the things in old and modern literature that seem to us what we need in those moments when we are baffled, disappointed, or red-hot on the scent of what are known as eternal values?' The result of the coming together of these two men is an anthology—*Fiery Grains* (Longmans; 3s. 6d. net; also best edition at 7s. 6d. net). There are quotations for special occasions—'On sticking to it,' 'On telling a lie,' 'On feeling snobbish,' and many others. A number of the quotations are from Mr. Sheppard's own writings, and as we turned the pages over we were struck by these. Take 'The Operation': 'This is a curious, strange, haunting night. To-morrow the surgeons will arrive, and I am for the theatre at what time most men will be breakfasting. I suppose I should not fear, but I do fear mightily. There is something uncanny in this night before an operation. I hardly like to say prayers. It seems so grovelling since I have not said them for years, and yet perhaps, if what they say is true, that He is as a father, He would welcome even this funk of mine if it should bring me back to where He is waiting to receive me. I remember something about the son who was out in a far country, and how when he was yet a great way off the father ran and kissed him.'

Or, again, take 'The Naughty Bishop'—Mr. Sheppard in lighter vein: 'It is strange what little things will choke a youngster off religion. As an undergraduate I lost for a time what little faith I had because I saw a Bishop unable to take a beating at tennis like a gentleman. A poor faith mine, you say. Yes, undoubtedly, but if Christianity does not prevent one of its leading exponents from behaving like a cad when he loses a game, it is a bad look-out for the rest of us.'

Wot'cher!

'What I say is, life ain't all you want, but it's all you 'ave; so 'ave it; stick a geranium in yer 'at, an' be 'appy.'[1]

The Cup of Life.

Away with funeral music, set
  The pipe to powerful lips—
The cup of life's for him who drinks
  And not for him who sips.[2]

NEW POETRY.

The Pilgrim.

Some little time ago we called attention to a small volume of religious poetry, 'In the House of my Pilgrimage.' The author, who still wishes to remain anonymous, has now published a companion volume—*The Pilgrim* (Longmans; 2s. 6d. net), and from it we quote a seasonal poem and the short epilogue:

The Octave of Epiphany.

THE CRIB IS TAKEN AWAY.

Now the stable-vigil ends,
Jesus hath found many friends,
Many a stiff door is undone
And opened wide for Mary's Son.
  Mary, my heart's door is one!

---

[1] W. L. George, in *Fiery Grains*, No. 18.

[2] R. L. Stevenson, *ibid.*, No. 20.

Shepherds and Wise Men have gone,
Gifts all given, homage done.
Hearts not half so good as theirs,
Not so wise nor rich in prayers,
Have prepared a lovely shrine
Where may dwell the Child Divine.
Mary, such a heart is mine!

EPILOGUE.

They who travel fast,
They who travel far,
Seeking but His Will,
Are most still.

Aye, and when His Will
Sayeth, 'Stand ye still,'
They who find this sweet
Are most fleet.

W. E. Lutyens.

A collection of poems by the Rev. W. E. Lutyens, Priest of the Oratory of the Good Shepherd, has been published by Messrs. Fowler Wright Ltd. The title is *The Servant, and Other Poems* (5s. net). We quote the lyric 'Charity.' It is a good example of the lyrics in the volume, which contains, in addition, a number of longer poems — Poetic Sketches, The Joyful Mysteries, The Sorrowful Mysteries, The Glorious Mysteries, and Ballad Poems.

Ah! Charity, had I to tell
All that thou art,
I needs must move my tent and dwell
Within God's heart.

The angel tongue, the ready pen
Thy splendours miss,
The charity beloved of men
Thy shadow is.

For words to tell how great thou art
I am at loss,
But I can read thy tender heart
In Jesu's Cross.

One thing for thee in Life and Death
Was staff and rod,
And more than food, drink, raiment, breath,
Thy choice for God.

R. T. Gribble.

To Mr. Gribble we owe a translation of a number of Indian lyrics, and to Messrs. Allen & Unwin their publication (5s. net). *Mystic Lyrics from the Indian Middle Ages*—the very name is a powerful attraction. The first which we quote is a Vishnu lyric attributed to Tulsi-Das—'considered the greatest poet of the Indian Middle Ages.' He was a Brahmin, born at Rajapur in Bonda in 1532. Farid, born 1173, was a Muhammadan who lived as a hermit, and who visited Mecca and Medina and saw Muhammad in a vision. His songs, however, are usually attributed to Farid II., a descendant in the tenth generation.

I.

Look on me, Lord, though naught am I
Unless I turn to Thee, my God,
The face of my troubled soul.

Too oft from Thee I turned my gaze
Towards a world of sparkling toys;
But turn not Thou Thy countenance from me.

Faith had not yet my vision cleared,
Nor had I turned to Thee; and failed
To see the shining glory of Thy face.

Flung at Thy feet an offering lies,
Can from this mirror's reflection rise
A cry to one on high, reflecting and reflected?

Behold Thyself in me, my Lord,
Regard Thy mercy and Thy power.
Then, if Thou wilt, in me behold Thy meanest slave.

Thy royal name is refuge sure,
And he is safe who shelters nigh
And spends his life within its shade.
Tulsi-Das is Thine alone.
Thou God of mercy do with him
According to Thy mighty will.

II.

Farid, if one should beat thee,
Beat him not again.

Kiss his feet:—
And both these things
Forgetting,
Turn thee home.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'RELIGION is the undying fire of human aspiration. Its flare searched the Great Dark before our little lamps of culture were ever invented. The monstrous shapes and ghastly figures that seemed to hover where the wild light fought the dark in those early days of savagery have been driven back by the steady, even light of modern culture. But out beyond the illumination of our craft and knowledge there still streams the glare of this quenchless flame of religious aspiration, searching amid vague shapes and shadows for those further possibilities which all Being has to offer. There is no questing in all human life so valiant, so heroic and adventurous as religion.'

The quotation is from an exceedingly fresh and able book on *The Wrestle of Religion with Truth*, by Professor H. N. WIEMAN (Macmillan; 10s. 6d. net). It would be difficult to give an adequate idea of the richness of its contents, which deal both with the method and the concepts of religion, but some notes may be given on a striking chapter entitled 'Worship as a Means to a Successful Life.' 'Successful,' it need hardly be said, in the highest sense.

Life is a question of adaptation to environment. 'Life of any sort, and certainly the best life, is not achieved by human effort alone. Rather it is something produced by environmental conditions when we make right adjustment to them. Take, for example, the simple case of breathing. It is frequently assumed that the organism does the breathing. As a matter of fact, the environmental air plays a far more potent and difficult part in breathing than do the lungs. The lungs simply provide a partial vacuum; the air rushes in of its own accord. . . . Or take the case of walking. It is not the body alone that walks. The earth does the walking, the body merely adapting itself to those conditions which automatically bring about the walking. . . . What is true of breathing and walking is true of loving and thinking and appreciating beauty and all the other works and joys of living. In all cases certain environmental conditions initiate (stimulate) and sustain the process, the organism merely adapting itself in such a way as to permit these conditions to fulfil the process called living. And in the highest form of living, in that abundant living which man at his best attains, the environment does not recede, but rather becomes more intimately and richly involved.'

The part we humans have to play in living, whether at the biological level, or at the level of most joyous and triumphant living which the greatest spirits have known, is to establish those habits which are so adjusted to environment as to make it possible for the environmental conditions to produce such a life. Now worship is the way we establish that system of habits which is so adapted to the total environment as to catch the supporting lift and movement of this most helpful phase of our total environment—God. 'I think of a little street car in Los Angeles that carries people to the top of a steep hill. The hill is so steep that the car cannot use a trolley. It is lifted by a steel cable, which runs endlessly beneath the car and between the rails. But the car does not move till it connects with the cable in proper manner. The car stands still until its passengers are in, then a certain clamping mechanism closes down upon the cable and the car is lifted to the top of the hill. . . . Worship is the way we clamp the cable that lifts the highest.'

Worship has three stages. The first is that of exposure. We give ourselves a time exposure to God. We put ourselves into that bodily and mental state in which we can feel most profoundly the stimulus of that order of being which most vitally affects us. Our fathers called this stage of worship praise and adoration. The second stage in worship is diagnosis. 'We must find out wherein our habitual adjustments are inadequate for realizing those possibilities which the environment has in store for human living. What is wrong with our "clamping mechanism"? How can we better lay hold on the lifting cable?' In the hour when we seek the highest, in the hour of worship we can see in ourselves what we cannot see at any other time. 'Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me.' We may be sure the wicked way is there, but, for the most part, we cannot discover it except by self-examination in worship. Our fathers called this confession of sin. The third stage of worship is reconstruction. It is that curative treatment which cannot be applied until after diagnosis. It is that reconstruction by which the worshipper establishes those mental attitudes which are better adapted to 'clamping the cable.' It is getting right with God.

Prayer is here the effective agent. It is not a matter of words, but of attitude and habit. 'The method by which this reconstruction of habits is accomplished is somewhat as follows. In the stage of diagnosis one discovers his peculiar and most fundamental defect or need in respect of habits. Then he forms as clear and definite a concept as he can of what is required of him, in the form of readjusted attitude, to correct the faulty habit and enable the environment to accomplish what is desired. Then he states this required readjustment of habits in words as comprehensive, accurate, concise, and forcible as possible. These words in themselves alone do not constitute prayer; the prayer is in that attitude of mind and body which the words serve to engender and establish.' But, it may be said, this is mere auto-suggestion. No, it is more. It is prayer to an objective environmental God, in which auto-suggestion may very well have some part to play, as it has in all our converse with the world around us. Auto-suggestion may serve to arouse and establish the prayer, but prayer 'clamps the cable,' and the vital thing is that there is a cable to clamp.

By this method of worship one can develop the various arts of effective living. Worship enables us to reach down more deeply into our inmost nature and reshape the secret impulses of the heart as nothing else can. 'The outermost limits to what worship can accomplish by the threefold method of exposure, diagnosis and reconstruction, we do not pretend to be able to state.' One may mention, in illustration, the cultivation of courage, of brotherly love, of mental concentration and accurate thinking, the mastery of fear in all its forms and of the sense of failure. 'But the master art of them all is the art of worship itself, by which may be developed any specific ability within the limits of physiological possibility. And the limits of physiological possibility have never yet been found.'

There are, however, two supreme requirements which must be met, else effective worship is impossible. The first is honesty. A man must be honest with himself and with God, searchingly and pitilessly honest, else he cannot expose himself to the presence of God, he cannot diagnose himself, he cannot worshipfully reconstruct. The second requirement is to be definite, specific, and accurate in diagnosis and in statement of need. This can only be done fully in private. Unless the worshipper gets beyond conventional generalities and pious phrases in his private worship he will never accomplish anything. He must be precise and searching, cutting down to the roots of his nature, if he would worship effectively. And this requires solitude. ‘It takes time to learn how to worship. It takes years to acquire the art. One does not become a successful musician in a day. One does not master the methods of high finance in a year. It requires half a lifetime. And it requires no less to master the much higher art of worship. But it is the most precious of all the arts, for it is the key to them all. And we must remember that all arts acquired through worship, and all such habitual attitudes, are prayers. They are wings outstretched to catch the lifting wings of God. Worship is the way we develop such persistent prayers.’

One of the fruits of religion is peace. But there is a certain kind of peace which the average religious man covets and which religion, properly understood, does not guarantee. There is a peace possessed by those who believe they have an external authority to which they can appeal, and who can conscientiously bow before the judgment it pronounces. But true authority in matters of the spirit can never be external. How, then, is authority to be reached or defined? Or the question may be put more radically. Does authority, in the old sense, exist at all?

These are not new questions. They have arisen wherever the human spirit was fully awake. They were raised in a very acute form at the Reformation. The authority of the Church was challenged, and the allegiance formerly given unquestioningly to her was transferred by the Reformers to the Bible. But it was inevitable that the authority of the Bible itself should be challenged. The rise of the historical method of interpretation and the application to the Bible of the critical method and the scientific spirit, which have led to so many advances in other realms of truth, have certainly modified, if not shaken, the old conception of the authority of the Bible; and men who feel that they can no longer appeal with the old confidence to individual utterances of the Bible have fled for refuge to Christ as the ultimate court of appeal and the final authority in religion.

In what sense, if in any, may the Bible still be regarded as an authority, and how are we to interpret the authority of Christ? These are the questions to which Professor C. H. Dodd, M.A., of Mansfield College, Oxford, addresses himself in his most timely book, *The Authority of the Bible* (Nisbet; 10s. 6d. net). Professor Dodd brings to his task all the qualities necessary for a really fruitful discussion; he has a thorough historical and exegetical knowledge of the Bible; he is a man of philosophical mind and of deeply religious spirit. No one can read his book without feeling that he has been brought into a spacious world, in which, while he must walk with the humble reverence due to the great masters of the spirit, he can move with exhilarating freedom.

But one who is seeking in the Bible an external and infallible authority will get little comfort from Professor Dodd. For one thing, the Bible is not all upon the same level of religious significance and attainment: there are the mountain-peaks of prophecy, and there is the plain country across which the historical and the legal literature moves. Again, the Bible as a whole, and the prophets in particular, are too deeply implicated in the contemporary situation to offer us, who are afar off, a ready answer to the multitudinous problems which we of the twentieth century have to face. The prophets, while they are men of the eternal order, are no less men of their own time. But, if they are not infallible, they were, and still are, creative of religious experience, and, for the religious life, that is something infinitely more important. They had an intimate experience of the great Reality, and their words have still the power to make us participate in that experience of Reality.

But there must be no thought of external infallibility. Professor Dodd is frank enough to say that ‘it is high time to assert unambiguously tha the Bible contains a good deal which if it is taken out of a temporary historical context and given general and permanent validity is simply pernicious.’ Of utterances like ‘Jehovah will not have compassion on their fatherless and widows,’ or ‘The nation and kingdom that will not serve thee shall perish,’ he says that ‘they are false and they are wrong.' There is an instinctive Christian criticism which it is legitimate to exercise even upon the words and deeds of Jesus as reported in the Gospels. Not even the evidence of the earliest Gospel will induce him to believe that Jesus cursed a harmless fig-tree because it failed to satisfy His craving for fruit out of season. In the same Gospel there are words of Jesus which 'either are simply not true in their plain meaning, or are unacceptable to the conscience or reason of Christian people.' When we read, for example, in Mk 13 that 'this generation will not pass away until all these things have happened,' by no legitimate ingenuity of interpretation can it be shown that anything resembling some of these events happened before A.D. 100.

Authority in the absolute sense resides in the truth alone. Nowhere is the truth given in such purely objective form that we can find a self-subsistent external authority. When Jesus was asked to furnish proof of His authority, He retorted by asking whether the Baptism of John was of Divine or human origin. The implication was that a Divine thing carries with it its own authentication, and cannot fail to make its appeal to a true mind and an unsophisticated conscience. Jesus does not absolve men from responsibility for their own judgments.

The book gives an admirable sketch of the spirit that animated Judaism, alike in its strength and in its weakness, and it enumerates, as follows, the unsolved problems which Judaism left: (1) the issue between nationalism and universalism, or the question of the implications of monotheism; (2) the issue between righteousness and grace, or the question of the Divine character; (3) the issue between Divine justice and the human lot, or the problem of suffering; (4) the issue between this-worldliness and other-worldliness, or the question of immortality; and (5) the issue between transcendence and immanence, or the problem of mediation. The Christian solution of all these problems came through the discovery of God in Christ. The section in which this thesis is argued is one of the most valuable and convincing sections of the book; and the conclusion of the whole matter is that while God, whose supreme act in history is the Incarnation in Christ, touches us supremely in the literature of the Bible, 'the criterion lies within ourselves, in the response of our own spirit to the Spirit that utters itself in the Scriptures.'

'I do not think that the tenderness of Jesus has been exaggerated. I do not think that His sympathy has been over-emphasised. I do not think that there has been too much preaching of the love of God or the love of Christ to sinful men. But there has been created a false picture of Jesus because we have had a false idea of love. We have sentimentalised about Jesus, and He could not bear sentimentality.' In these words the Rev. JOHN E. M'INTYRE, in his book *The Idealism of Jesus* (reviewed in another column), lays his finger on a serious error which has had an immense influence for evil on our religious education and on our religious thinking.

This error has been a false conception of the historical Jesus. In hymns and pictures and in teaching He has been represented as meek in a sense entirely alien from the truth as we see it in the Gospels. We are familiar with the conventional portrait of Jesus in wall-pictures, that of an effeminate person, with a pale, almost anæmic, face. That cannot be the real Jesus. Jesus lived in the open air. He must often, perhaps habitually, have slept in the open. He walked the length and breadth of the land. He would speak nearly all day to crowds of thousands. 'He was no pale Galilean. His face was bronzed with the weather.' He was tirelessly strong.

One of our well-known children's hymns runs:

I want to be like Jesus,
So lowly and so meek,
For no one marked an angry word
That ever heard Him speak.

Could anything be more unlike the Jesus of the Gospels? 'He looked round about on them with anger, being grieved for the hardness of their hearts.' St. Mark specially notes that piercing eye of Jesus as it flashed in lightning stroke on the hypocrisy of the Pharisees. Think, too, of the scathing denunciation of the Pharisaic party, 'O generation of vipers, who hath warned you to flee from the wrath to come?' Remember His message to Herod, 'that fox.' And picture the scene when He cast the men out of the Temple courts.

Jesus was meek. But the meekness Jesus showed, and commanded, was a humility *towards God*. In face of injustice or hypocrisy Jesus was never 'meek.' He was flint and fire. The fact is that what we see in the Gospels is One who possessed that hardest thing to define, Personality. The man who has personality dominates any company where he appears. He is never negligible. People are either definitely attracted or repelled by Him. This is the effect Jesus produced. He aroused passion everywhere, the passion of devotion, or the passion of hatred.

What we see in Jesus above all, then, is Power. It is significant that when the disciples were retailing the opinions the people had formed of Jesus they should have mentioned that He was regarded as a second Elijah. Could the 'Gentle Jesus, meek and mild,' of the hymn have been thought of as an Elijah? Elijah was the John Knox of Israel, strong, self-reliant, a thunderous figure. And when the people said to one another, 'Here is Elijah back again,' they could only have said that of a person who had in Him something of Elijah's spirit.

Then, again, if more is needed, note that everywhere and always we get the idea of sheer competence in Jesus. He taught as one having authority. 'What manner of man is this?' the crowd whispered, as great deed on great deed was seen. The leper who came to Him had no doubt of His capacity: 'Lord, if thou wilt, thou canst make me clean.' The woman said to herself, 'If I but touch the hem of his garment, I shall be made whole.' The learned Pharisee, Nicodemus, came to Jesus to have his doubts resolved. All sorts of people came to Him with problems and questions and needs, believing that here in this new Personality there were wisdom and power.

Have we been wrong, then, in thinking and speaking of His love and even His tenderness? No. But the love of Jesus is not the love of a Person who 'could not say an angry word.' It is the love of a great, strong, august Person. It is strength stooping to weakness. It is sheer Power putting itself at the service of trouble and perplexity and need. 'When Jesus offered Himself in His daily life and at last supremely on the Cross, He did not offer the sacrifice of a weak, passive, ineffective being. He offered the sacrifice of the most living, virile, eager and beautiful spirit the world has known.' Instead of the world turning 'grey with his breath,' as Swinburne said, the true picture of Jesus will always bring fulness of life and power and happiness just because we can worship and trust His power.

It is of the utmost importance that this true picture should be taught in our schools. As Jesus is generally presented to the youthful mind, He does not attract it. The ordinary child never chooses Jesus, or thinks of Him, as one of the great personalities of history. Children do not *admire* Jesus. That is because the conventional portrait of Him is so 'weak and ineffective.' But not only is that portrait untrue, as Mr. M'INTYRE has shown in this excellent chapter on 'Some Neglected Characteristics of Jesus,' it is the source of much of the feeble religious teaching in our time. When Jesus is presented as the Hero, the Being of Power that He actually was, we shall find Him taking His true place in the love and worship and imitation of a new generation.

◆

Leaders of Theological Thought.

Bishop Gore.

By the Rev. J. K. Mozley, D.D., Reading.

It is an interesting if not very profitable pursuit to look back to a past age and compare its outstanding personalities in this or that walk of life with those of the present generation. Was there a race of giants then, which has since vanished from the earth? Or is the *laudator temporis acti* as unreliable in his estimate of persons as in his comparisons at other points? Perhaps it is inevitable that the shadows of the departed should grow greater as they recede from us in time, and that near acquaintance, especially in days when popular journalism can make that acquaintance so very near, should not tend to exalt the stature of the living.

Anyhow, we ask our questions and make our comparisons. We scrutinize artists and poets and lawyers and politicians—and, not least, Churchmen and theologians. Was there, in the Victorian Age, or in the early years of this century, an achieved greatness in Biblical scholarship, in dogmatics, in preaching, in ecclesiastical statemanship, greater than anything which we can produce? Did the Cambridge triumvirate, Lightfoot, Hort, and Westcott, take their mantles with them when they passed? Are our theologians mere *epigoni* when set beside Frederick Denison Maurice and Aubrey Moore and Fairbairn? Are there none to carry on the succession of such preachers as F. W. Robertson, Liddon, and Spurgeon? In the gifts which they brought to the guidance of ecclesiastical policy, did Samuel Wilberforce and Robert Rainy and Hugh Price Hughes stand on an eminence since left lonely, with the one exception of him who has so lately laid down the office of Archbishop of Canterbury?

It is, partly at least, the gap between the ages and the conditions of those ages which makes comparison difficult. Georgians may or may not be inferior to Victorians: very different they must be. Yet here and there a bridge may be found, the bridge of a living personality. Such a bridge, the most significant and the strongest in the country of the theologians, is Bishop Charles Gore.

It is a far cry back to the year 1882. That is the earliest date of any work which, in the catalogue of the British Museum, appears in the course of the eleven or twelve pages devoted to the literary labours of Dr. Gore. Since then he has written and written. There are some seventy books, pamphlets, sermons, addresses, miscellaneous productions, and contributions to composite volumes which have him as their author, not to mention prefaces and introductions that he has supplied, and editorial work he has undertaken. And there is more to come: that, at least, is our good and substantial hope. For his eye is not dim, nor is his natural force abated, and next year he is due to begin his course of Gifford Lectures.

There are circumstances which make the merely quantitative side of his theological work remarkable and even astonishing. For Dr. Gore's life has not been that of the scholar in his study. He has held academic and theological posts: at Trinity College, Oxford, at Cuddesdon as Vice-Principal, at the Pusey House as Librarian and Principal. But University life and the concerns of a theological College do not provide those wide spaces for research and for writing which might be, and probably are, imagined. May I say, without presumption, *Experto crede*? And from 1894 to 1919 Dr. Gore was a public figure, first as Canon of Westminster, where the deep impression which his sermons made must have meant continued and increasing calls upon his time, then as Bishop successively of Worcester, of Birmingham, and of Oxford. And Birmingham, of which he was the first Bishop, meant all the labour of superintending and nourishing the life of a new diocese. Moreover, in 1892 he had founded the Community of the Resurrection. Its home was first at the Pusey House, then at Radley, where Dr. Gore went as vicar in 1893, though only for a year. It was in 1898 that the Community came to a settled abode at Mirfield. Dr. Gore's connexion with it has never ceased, and every year he goes to the meeting of the Chapter in July. This was a new charge upon time and thought. And we must not forget those social interests and activities which have been inspired by, and have drawn out, his prophetic gift, and have opened the door to a wide influence which he never could have attained simply in virtue of his theological and ecclesiastical writings. He and Scott Holland were Westcott's foremost disciples and followers in the days of the old Christian Social Union. He was one of the strongest supporters of that great journalist Mr. Lathbury, in his heroic attempt, which failed, but failed so nobly, to combine in the *Pilot* the principles of strong Churchmanship and political and social progress, and to find a constituency of readers large enough to ensure the paper's success. It is this union of the man of thought and the man of action, of the theologian and the administrator, the Bishop and the social reformer, which is so striking. It is not that these pursuits and duties are necessarily incompatible with one another—but few men have the inclination or the energy or the patience to find the possibility of keen attention to different calls and claims.

Here, then, we have a man who has done much. What of the man himself? For no one can achieve so much without a personality, without gifts of mind and character, of more than ordinary weight. This is not a character sketch, and the attempt at the analysis, sometimes at the dissection, of living people is often carried to the furthest limits compatible with any decent respect for their individualities. But this may be said: knowledge gained through much patient study, and scholarship of the type we associate rather with the great Anglican divines of past generations than with the modern German *gelehrte*, are associated with an outlook characterized not by subtlety or imaginative genius but by singular directness and independence. Making no claim to be a polymath, he yet reserves the rights of his own judgment in a manner and degree not too common. On the whole, scholarship, not least theological scholarship, tends to departmentalize itself. A man is an expert in Old Testament, or in Church History, or in Philosophy of Religion; within the limits of his expert knowledge he is thoroughly competent and formidable. But where he knows he is not an authority there he is inclined to be silent altogether, to distrust his judgment because of the short circuit of his knowledge. This has its good side, morally in humility, intellectually in the abstention from foolish speculation. Nevertheless, it is not an unmixed blessing; it may mean at times something like a failure of moral courage; and experts are not always wise.

One never feels of Bishop Gore that he puts his judgment into the keeping of any expert. I do not mean that he never depends too much on the conclusions of others. It is certainly arguable that in the somewhat exclusive emphasis he lays upon the Prophets of Israel in connexion with monotheism he was unduly influenced by the late Dr. H. F. Hamilton's work, *The People of God.* But that is not to say that in this connexion or in any other Bishop Gore has failed to pass the conceptions of others through the sieve of his own thought. Some one has spoken of a long-standing quarrel or contention which Bishop Gore has had with the philosophers. What I take to be the broad truth in this matter is not that he claims to enter the metaphysical field as a challenger in purely philosophical debates. There is nothing in his case parallel to what may be regarded as the unfortunate experiences of Dr. Sanday, when that eminent New Testament scholar involved himself in speculations about the subconscious. But Bishop Gore maintains that the philosophers are wrong in neglecting as much as they do Christian theology, and such leading ideas in that theology as revelation and incarnation. And what he would like to see is a Christian philosophy built up to-day in the light of modern knowledge, on the basis of Christian postulates. The important 'Essay on the Relations of Religion, Theology, and Philosophy' in the volume *Can we then Believe?* gives his mind very fully on this subject. It combines friendliness to philosophy with that spirit of judicial independence which befits the Christian theologian.

It is this independence of mind which is the secret of what some observers find difficult to understand in Dr. Gore—the union of elements broadly describable as conservative and liberal. Having satisfied himself of the truth of the Catholic tradition in respect of creeds, ministry, and sacraments, Dr. Gore has held unswervingly to positions which seem to him involved in that tradition, and has consistently opposed whatever would be, in his judgment, equivalent to the stultifying of his acceptance of that tradition. He takes the responsibility, which he has urged that we all ought to take, of making up his mind and saying 'Yes,' and, therefore, also 'No.' But with this adherence to the Catholic tradition has been associated an acceptance of the critical method and attitude with respect to the Bible, an interpretation of the limitations involved in our Lord's manhood which is certainly not that adopted in patristic or classical Anglican theology, and a cautious yet definite movement away from the doctrine of eternal punishment. In these respects it has appeared to Dr. Gore necessary to recognize that theology has been too confidently deductive.

What is true of Dr. Gore theologically is also, and naturally, true of him ecclesiastically. It is not that he has the cross-bench mind. He is not in the least like the typical 'moderate,' who is often a little bit of everything with no very central convictions. But Dr. Gore is not that other type, 'the good party man.' That person is always in danger of believing in the party and the cause because it is the party and the cause. And because the advantage of the party constantly seems bound up with an effort to occupy and retain some new and further-on position, the party man tends to be an extremist. From such an attitude Dr. Gore is far removed. He has little of that trustful and often one-eyed optimism which is an almost essential attribute of the good party man. He is, and, I imagine, always has been since he consciously adopted a position, an Anglo-Catholic. But if all Anglo-Catholics were like Dr. Gore, or took him as their leader, there would be a very different story to tell of the recent history of religion in England. It is at least possible that the Prayer Book of 1927—to use that rough-and-ready if inexact title—would be by now as much part of the law of the land as the Prayer Book of 1662. If one wants to be quite accurate, one must allow that neither the older-fashioned title Tractarian nor the new term Anglo-Catholic in its modern connotation quite fits Dr. Gore. I say 'new term,' because as the usual and definitive description of a party it is quite modern. It is only since the War that Anglo-Catholic Congresses have been held. With certain developments, especially in connexion with extra-liturgical eucharistic devotions, Dr. Gore is not in sympathy. And any tendency towards the development of a system that would appear as simply Roman Catholicism without the Pope can look for no support from him.

In point of fact, Dr. Gore is no very enthusiastic admirer of any of the institutional embodiments of Christian truth and the Christian spirit as he sees them at work in the world to-day. A convinced Churchman for whom any essential contrast between institutional religion and the religion of the Spirit is unthinkable, he is the last man to feel satisfied with the institutions. His judgment upon Anglicanism can be extraordinarily severe. It is safe to say that no English Free Churchman would have committed himself to the sentence which I take from Dr. Gore's last published address—his sermon entitled *Dangers and Duties*, preached, be it noted, as one of the opening sermons of the recent Cheltenham Church Congress. It is a sentence which expresses no momentary pessimism, but a conviction long and deeply rooted: 'When I reflect upon the history of the Church of England—upon its long-continued and almost unparalleled worldliness; upon its Erastian betrayal of its own spiritual liberties; upon its long-continued acquiescence in the intolerable wrongs of the poor and helpless; upon its abiding preference of policy to principle,—I cannot but expect divine judgment, which may be as devastating as that which fell upon the ancient Church of Africa, though wholly different in character.' We are, indeed, a long way removed from the spirit of Dean Church's *credo* as to the Church of England—'with all its faults the most glorious Church in Christendom.'

Had Dr. Gore not been a Christian he might have been as radical a pessimist as Thomas Hardy; and many may hold that he sometimes gives the impression of unduly overlooking or underrating the brighter side of things. But if we use the word pessimism as at all descriptive of his outlook we must remember that it is never that of the Manichæan or fatalist, but always that of the prophet and moral reformer. For Dr. Gore is the Christian prophet and moral teacher with, in his own characteristic phrase, 'a permanently troubled conscience.' It is this which, more than anything else, has enabled him to work with Christians and non-Christians from whom, in theology and ecclesiastical attachments, he has been widely separated. There is in him the hard grain of the soul which demands justice: he lays the stress less exclusively on love than do some modern teachers. In all this, and, indeed, in other respects, he reminds me a good deal of the late Dr. Forsyth.

A study of Dr. Gore's theological work would call for far more space than a single article can appropriate. Yet something must be said of his labours in several branches of theological learning.

First, then, we must note his Biblical studies. The Commentaries on Romans, on Ephesians, and on the Epistles of St. John are not framed on the lines of the classic works of Lightfoot; nor are they comparable in massiveness and minuteness with great German commentaries of to-day. But in lucidity, directness, and moral application they have a place of their own. Along with these we shall class the Commentary on the Sermon on the Mount, and the contributions which he has made to the new one-volume Commentary on Holy Scripture issued by the S.P.C.K., of which he has been the General Editor. In it he has written on 'The Bible in the Church,' on 'The Teaching of our Lord Jesus Christ,' and on 'The Virgin Birth of our Lord,' and has commented on St. Luke's Gospel. In all Dr. Gore's New Testament work there is combined a belief in the general reliability of the writers, a refusal to identify inspiration with inerrancy, and a sceptical attitude towards that 'religious-historical' method which would seek to explain some of the leading

New Testament ideas, with obvious consequences for the narrative, by reference to the syncretistic religious tendencies of the age. The article on the Virgin Birth will be found instructive in this connexion. We may note the difference in his valuation of the accounts given in the Third and the First Gospel respectively. 'All things considered,' he says, 'the present writer would not be disposed to attach a great deal of importance to the story in the First Gospel if it stood alone. Its value lies in the fact that in spite of its complete independence of St. Luke's narrative it agrees with it on the fundamental point of the virginal conception of Jesus, and that the story of His birth and infancy is told, so noticeably, from the side of Joseph.' At the same time, Dr. Gore would refuse to regard the question as one to be decided simply on the Biblical evidence. He does not rank tradition with the Bible, but he would insist on the relevance of tradition as bearing witness to the central current of the Church's thought. So he writes: 'The true idea of the Incarnation and the fact of the Virgin Birth appear in early Church history as indiscerptible.'

Of Dr. Gore's conception of Inspiration something more must be said, for here, without any doubt, is the point where his influence on Biblical studies has been most far-reaching. His essay on 'The Holy Spirit and Inspiration' in *Lux Mundi* (first edition, 1889) was one of those theological writings which make an end and therefore a beginning. It made an end of the idea that the Anglican High Church movement was committed to the doctrine of Scriptural inerrancy and, in effect, to all the traditional views of authorship, dates, and the like. It broke with that conception of Biblical inspiration and authority which Pusey and Liddon had shared with their Evangelical opponents, which, in essentials, classical Protestantism and the Roman Catholic Church alike affirmed. So it meant the beginning of a new era, not only in the gradual acceptance by the great majority of High Church theologians of the main conclusions emerging from the studies of those who were described as the Higher Critics, but also in a new attitude towards the problems of the meaning of revelation and of authority in religion. It meant a re-orientation of the High Church movement away from the Roman Catholic Church on a matter of great doctrinal importance. What Dr. Gore claimed and claims is that Christianity and Catholicism are not bound up with a belief in Biblical inerrancy. As I understand the Roman Catholic position (and I realize that there are explanations and interpretations of the meaning of inspiration of which we must take account, as, for instance, with regard to truth in the 'literal sense'), it is expressed in such a statement as that of Dr. Arendzen and Dr. Downey in their article 'Inspiration,' contained in the volume *The Religion of the Scriptures*, namely, that 'inspiration necessarily involves the absolute veracity of every statement of the Bible; for as God wrote it, and God cannot lie, the Bible cannot contain error of any kind.' Now, in Dr. Gore's *Lux Mundi* essay there was not an actual dogmatic denial of inerrancy, but there was a very definite acceptance of the view that the facts as recorded in the historical portions of the Old Testament were not always the facts as they originally happened—that there had taken place an 'unconscious idealizing of history.' Dr. Gore wrote tentatively and cautiously, but the storm which broke made it clear that the significance of what he had said was understood. There could be no clean cut between the Old Testament and the New. Dr. Gore had not made one, but, as a matter of fact, he had directed his attention in this part of the essay mainly to the Old Testament. In his much later work (1924), *The Doctrine of the Infallible Book*, the idea of the inerrancy of the records in any part of the Bible is quite definitely denied: 'There are mistakes in the Gospels and a great number of more or less important discrepancies of detail.' Thus, for him, inspiration is not only a different thing from infallibility, but does not involve infallibility. The Biblical writers were inspired by the Spirit of God; but they were not inerrant.

Next we must take note of his work in Dogmatic Theology. Here his most important contributions are the Bampton Lectures for 1891 on *The Incarnation of the Son of God*; the *Dissertations* of 1895, in which a fuller treatment was given to three subjects connected with the Incarnation; the study of eucharistic doctrine published under the title, *The Body of Christ*, in 1901, a time of acute sacramental controversy in the Church of England; and the famous trilogy, *Belief in God*, *Belief in Christ*, and *The Holy Spirit and the Church*, which belongs to the years 1921–1924. The title of the Bamptons gives the key to Dr. Gore's central interest. He is, pre-eminently, the theologian of the Incarnation. In line with this is his doctrine of the Church and of the Sacraments. It is not that he passes over lightly the theology of the Atonement, of the Resurrection, and of the Holy Spirit. But every great religious teacher is inclined to draw his thoughts from and to one centre; and with Dr. Gore that centre is the amazing and adorable act of the Everlasting Son in taking to

Himself human nature. And as to his theology of the Incarnation, the ellipse of his thought revolves round two foci—that personal pre-existence of the divine Son, so clear in the teaching of St. Paul and St. John, which controlled the dogmatic thinking of the great names of the ancient Church, and is the permanent barrier against any substitution of an immanental for an incarnational Christology; and that reality of Christ's manhood which implies for Dr. Gore such a kenotic doctrine as may be expressed in these words from *Belief in Christ*: 'He emptied Himself of divine prerogatives so far as was involved in really becoming man, and growing, feeling, thinking, and suffering as man.'

Let me briefly summarize certain further emphases which arise in connexion with Dr. Gore's Christological teaching. First, for the positive picture of Christ we must always return to the Gospels. Secondly, the decisions of the great Councils on Christology are permanently true and their terminology adequate as expressing and defending the idea of a real incarnation. The long note in *The Holy Spirit and the Church*, in examination of Dr. Mackintosh's criticism of Chalcedon, is very important in this connexion. But, thirdly, the conciliar decisions must be understood in relation to their primary motive, which was negative—to exclude false theories, destructive of a real incarnation. Finally, we must refuse such corollaries drawn from the conciliar decisions as ascribe to the incarnate Son omniscience within the sphere of His mortal life, or would conceive of a juxtaposition in Him of two consciousnesses—one divine, one human.

The more speculative elements in Christology do not attract Dr. Gore. Of such a conjectural theory as that of Dr. Temple that if, *per impossibile*, the divine nature could be abstracted from Jesus Christ there would be left—not nothing, but a man, Dr. Gore remarked to the present writer that he became increasingly suspicious of incursions into the unverifiable. This is to be borne in mind in connexion with his eucharistic theology. His doctrine is that of the real presence of Christ in the sacramental species after consecration; the bread and wine become His body and blood. But transubstantiation seems to him unsatisfactory as a theory, in the same sort of way as monophysitism is unsatisfactory in Christology, and as an attempt to define beyond the limits of our powers. It is, in large part, the same motive which is at work in his unwillingness to support extra-liturgical devotions focused upon the reserved sacrament. He distrusts the kind of logic which he thinks he sees at work, and is not convinced by the pragmatic argument.

So we come to the third main activity in Dr. Gore's writings. Biblical expositor and dogmatic theologian, he has also been a many-sided and persistent ecclesiastical controversialist. This he has been because of his deep-rooted belief that those who assent to positive doctrines must be prepared to defend them. So he has fought, openly, tenaciously, with complete lack of bitterness, never, within my knowledge, on any single occasion introducing a personal note, on three great fronts. He has fought for episcopacy and an episcopally-ordained ministry as essential in Church order, with the doctrine of apostolical succession as the theological truth of the matter. His book, *The Church and the Ministry*, is a long defence of this position; his first publication, in 1882, was a critical review of Hatch's Bampton Lectures; his statement at the Cambridge Church Congress of 1910 that 'the Anglican communion would certainly be rent in twain on the day on which any non-episcopally ordained minister was formally allowed within our communion to celebrate the Eucharist' was as inevitable a corollary of his fundamental convictions as it was unquestionably true to the facts of the Anglican situation. He has fought for the standing of the Church of England as a true branch of the Catholic Church against Roman Catholic attacks. If this involved criticism of various Roman Catholic positions, of aspects of Roman Catholic doctrine and cultus, one must allow that any other proceeding would have been quite unreal. Indeed, I would suggest that it was very desirable that one who possessed this background as an Anglican controversialist should have been one of the Anglican participants in the Malines conversations. And, finally, he has entered again and again into controversy with the Modernists on the subject of the Creeds, and of the legitimacy of 'symbolic' assent to the clauses asserting our Lord's birth from a virgin, and His resurrection. Where the Creeds assert the occurrence of historical facts in this world of time and space, there the confession of faith must mean the acceptance of those facts as historical according to the Creeds' meaning. In particular, such acceptance must be required of the ministers of the Church. That is Dr. Gore's position on a subject which may give rise to even more significant discussion in the future than in the past.

It is with an acute sense of how much has been left unsaid that I bring this appreciation of Dr.

Gore to an end. In particular, practically no account has been given of the substance of his moral and social teaching, of which the latest expression appears in his Halley Stewart Lectures, *Christ and Society*. What has been said may, perhaps, contribute something to the understanding of the profound influence which Dr. Gore has exercised and still exercises as theologian, teacher, and—man, within the Church of England and beyond its borders. He is not one of the very greatest of scholars or of theologians. But theology has been alive in his teaching, and more than any other man of his generation he has made it live for others. On the history of thought within the Church of England during the last forty years no one has set so strong a mark. And of what he has meant in the life of his time there can be no more adequate symbol than that statue of him—the only statue, I imagine, of a living Bishop—which stands before the pro-cathedral in the great city of Birmingham.

Literature.

THE QUESTION OF AUTHORITY.

We hear laments that few great books are being written in our time. Professor C. J. Cadoux has already produced some valuable studies, and now he has given us a really big work. It is entitled *Catholicism and Christianity* (Allen & Unwin ; 21s. net). The sub-title reveals its aim; it is 'A Vindication of Progressive Protestantism.' This is a learned work, but it is always readable. It is a long argument which, with copious footnotes that attest an extraordinary amount of reading, occupies seven hundred pages ; but the reader does not grow weary. It reveals Dr. Cadoux as a sound historian, a most erudite scholar, and a great constructive thinker. He sees both sides but never becomes uncertain. He acknowledges all that is admirable in Catholicism, and all that has been weak in traditional Protestantism ; yet he is confident, and makes us confident with him, that the last word is with Protestantism, delivered from its old fetters of scholasticism.

His sober, penetrating criticism of the Catholic view of the seat of authority is, point by point and in its cumulative effect, so devastating that we shall await with the keenest possible interest answers from the Catholic side. Roman views have not been subjected to so annihilating a barrage from the three sides of philosophy, history, and morals since Hase's day. Hase wrote in 1862 ; Dr. Cadoux, living in a largely new world of thought, gives the old controversy a setting which was not possible for Hase.

The problem of authority in religion is highly complicated. Biblical criticism has cast serious doubt on the old-fashioned simple appeal to Scripture, which indeed was never quite so simple as it sounded. The Quakers, vastly more influential than their numbers might suggest, compelled men to think of the ultimate authority of 'the inner light.' No one possessed of knowledge can deny in some sense the authority of the Church. How are the three related ? We merely say that Dr. Cadoux is the wisest and most knowledgeable guide towards a solution that we have met. We are not indeed certain that we would express everything precisely as he puts it ; what we are perfectly sure of is this, we have here a book, a much-needed book, which no one who would have a clear mind on the subject of authority, or on the real nature of Catholic and Protestant claims, can afford to neglect.

The foreword by Dr. J. Vernon Bartlet should be carefully read. It is not only a most helpful exposition of the views of Dr. Cadoux ; it is a valuable independent contribution to the subject.

SOULS IN THE MAKING.

Here is a book that should set many ministers thinking and wondering and studying, and perhaps something more. Professor Mackenzie of Nottingham is a devout and earnest soul, very eager to help his fellow-men and women, and very sure that there is in Jesus Christ all that any one of them can need. But for a time he found himself baffled in many instances in all his efforts to get the power of Jesus Christ across to them. He took to a close study of psychology, psycho-analysis, psychotherapy, and the like, and has, as he believes, found the solution of his problem there. Many others think so too. For it seems that a steady stream of all kinds of difficult cases keeps pouring to him ; and he is absolutely certain that in case after case, many of which he cites with details, he has disentangled the knot in life and character, and has enabled the power of Christ really to operate. So much so, that he calls his book *Souls in the Making: An Introduction to Pastoral Psychology* (Allen & Unwin; 7s. 6d. net), which he thinks ought to be a recognized department in the training of the ministry, giving the needed skill to walk with a sure step through the darker corners of those curious human minds with which ministers are supposed to deal. It is an interesting study. No doubt all these books are written in a maddening jargon which gives an illusion of profundity that is largely deceptive. 'The extrovert is always orientated by the object; the introvert by his thoughts or feelings' sounds as if one were saying something. But, translate it into English, and you are left facing a platitude so trite that no human being would bother to utter it. Moreover, Professor Mackenzie is so very sure, that at times he raises a perhaps unreasoning opposition in the mind. Such is the wickedness of human nature in those of us who have not learned to sublimate our naughtinesses. Perhaps our nurses were too dogmatic! Anyway, there it is. And quite certainly, if bungling creatures take to applying the Professor's methods without long and careful study, there is going to be widespread trouble, and a great many very puzzled young ministers gazing in horrified bewilderment at a blaze of scorching indignation which they have lit where they meant only to help. Yet Professor Mackenzie has a vital subject, and he possesses the needed knowledge and experience to speak of it with authority; in the right hands, and rightly used, his book should be of potent value.

THE PENTATEUCH.

Speaking of his book on *The Pentateuch: A Historical Record* (Marshall Brothers; 31s. 6d. net), the Rev. William Turnbull Pilter, M.R.A.S., remarks that 'it is essentially a student's book.' This is very true. It is packed from end to end of its six hundred and forty-seven pages with such an abundance of material, largely philological and archæological and connected more particularly with Assyria and Egypt, that only a critic of vast erudition could meet the writer on equal terms. The spirit of the book, however, while constructive, is also in part polemical, for it is indirectly an attack on the Higher Criticism, on its view of the early history and on its documentary analysis. It is written to defend the historical accuracy of the Biblical records, and as Gn 14 has been the subject of special attack, so Mr. Pilter makes it the object of special defence. Moses, of course, is the writer of the Pentateuch. One cannot but feel that, with every desire to be fair, the writer is occasionally less than fair to the views he is opposing. He speaks, for example, of the 'hastiness with which the sources hypotheses of modern Biblical criticism have been promulgated.' One might modestly believe that a hypothesis which has stood the test of one hundred and seventy-five years cannot be justly accused of having been promulgated in haste. Of Driver's treatment of Gn 14 he remarks that 'he makes attempts to be fair, but is under the domination of the Higher Criticism'—for which, however, Driver in his Introduction has given adequate and excellent reasons. He speaks rather scoffingly in one place of 'arm-chair critics'; among these would he include Sellin, who, though he accepts the documentary analysis, is a highly experienced and very distinguished archæologist? Elsewhere he speaks of a 'Scotch Professor who some years ago treated the prophecies of Isaiah, in his Commentary on that Book, in the same hypothetical but decidedly egotistical manner.' If this 'absurd and hypothetical rearrangement' should be an allusion to Sir George Adam Smith's great expository commentary, his grateful readers will wonder whether the man who derides this 'rearrangement' is as competent in the field of literary criticism as in that of archæology. Nor are the opponents of criticism agreed among themselves. Mr. Pilter, for example, places Sodom about the north end of the Dead Sea; Mr. M. G. Kyle, on the other hand, to whom the modern critics are also anathema, places it at the south end.

From Mr. Pilter's book, behind which obviously lie many years of patient toil, we may learn a vast deal about the ancient world—about Babylonia and Western Asia, about Egypt, about Manna—but nothing that need seriously shake our faith in the broad lines of the documentary analysis.

RELIGIOUS EDUCATION.

Canon Charles E. Raven, D.D., has conferred a signal benefit on the religious public by his new book, *Christ and Modern Education* (Hodder & Stoughton; 3s. 6d. net). The book owes its existence to the meeting of the International Missionary Council at Jerusalem. Dr. Raven's ideas in outline were submitted to a group of experienced educationists, and he was encouraged to fill in the outline and submit the result to a wider audience. The larger part of the book before us is devoted to a study of the contents and method of the teaching given by Jesus. Its main aim is said to be to prove that these fulfil the requirements laid down by the wisest educationists and psychologists of to-day, and supply clear and practical guidance as to the scope and purpose, the method and the technique, of religious education.

The contents of the book are, however, wider than this declared purpose. They may be divided into three parts, which are not kept separate. Dr. Raven examines the method and results of religious education as it is practised to-day among us. He lays down certain principles and methods for its improvement. And he seeks to show that the guidance we need is to be found in the Gospels. In the first two of these tasks he is eminently successful, and this is the real value of his book. He has no difficulty in showing that the religious education given in our schools is deplorably bad. It substitutes instruction for education, thereby stressing not the development of personality but the communicating of 'facts.' And this instruction itself is often badly given, in ignorance of critical results and of the golden truth of the progressiveness of revelation. All this is largely true, and its careful statement here would do a great deal of good if the transgressors could be got to read Dr. Raven's book.

We are in entire agreement also with the author in his insistence on the meaning and purpose of education itself, on the fundamental place of religion in it, and on the general exposition of the principles Jesus taught. There are admirable chapters also on the necessity of educating parents, and even ministers! And the emphasis on worship and service as essential parts of religious training is as much needed. We are, however, a trifle doubtful whether Dr. Raven has not 'pressed' somewhat in his use of the teaching of our Lord as a model for educationists. The general principles Jesus lays down are, of course, our guide in viewing life and duty. He knew what was in man, and therefore His 'psychology' points the way. But beyond that we may not, perhaps, go. The eternal element in the Lord's teaching has to be applied by each age according to its needs and experience.

But that is of less importance than the great matters on which Dr. Raven speaks both with authority and with helpfulness. We wish his book could be read by multitudes of parents and teachers. Let us hope its message will go far and wide, for it is much needed.

RELIGION WITHOUT GOD.

Religion without God, by Mr. Fulton J. Sheen, Ph.D., S.T.D. (Longmans; 15s. net), is a learned and powerful criticism of much of the philosophic and religious thought of our time from the standpoint of Roman Catholicism. The writer is perhaps too sweeping in his condemnation of modern thought. One would scarcely gather from his pages that there were among Protestants any scholars who upheld the Christian doctrine of God. Still it cannot be denied that the currents of thought which he sets himself to oppose are running to-day with almost overwhelming force, and anything that will help to stem the torrent will be welcomed by all Christian minds.

In the first part of his treatise Dr. Sheen presents modern views, with ample quotations from leading authorities. He finds two conclusions emerging: '(1) There is a growing tendency in contemporary philosophy to present a religion without God. This is done either by denying God altogether, which is rare, or else by emptying the God-idea of all traditional content, and identifying it with anything as vague as a "nisus" and as vaporous as "society divinized." (2) As a substitute for religion in terms of God and man, the majority of philosophers of religion offer a religion in terms of value or friendliness of the universe.' In Part II. he traces out the historic origin of the contemporary idea of religion. It has arisen from a threefold denial of the transcendent in connexion with the three great spiritual realities of Grace, Intellect, and Will, resulting in subjectivism, rationalism, and pragmatism. In Part III. these philosophies are examined critically in the light of the philosophy of St. Thomas Aquinas, of which Dr. Sheen is an acknowledged master.

No summary can give an adequate idea of the weight of learning and the vigour of argumentation displayed in this work. The writer is fully abreast of the latest theories in physics and natural science. He is sympathetic while these are confined to their own proper sphere, but he demurs against their claim to rule the whole realm of thought. 'There is something tragic in our modern philosophy of religion. Much of it is intoxicated by modern physics; space-time has gone to its head; whole cosmic streams of flux have swept it away from its moorings. Space-time has become a cult and Time a God and Physics a Revelation. Philosophers of religion await the latest decree of space-time physics as industrialists await the latest design in machinery.' 'There is humility and there is prudence in the caution of scientists when they speak of their theories as hypotheses, but there is no humility and no prudence in the recklessness with which philosophers of religion apply these hypotheses to religion. Religion is not to be made the proving ground of every scientific hypothesis any more than the soul is to be made the puppet of every demand of the body.'

BIBLICAL CRITICISM.

The Bible True, by An Unknown Christian (Marshall Brothers ; 2s. 6d. net), is written 'to re-assure those whose faith in the Bible is being shaken by modern criticism.' We fear that any faith that is in serious danger of being shaken will be little helped by a book of this kind, which displays only the most superficial acquaintance with the methods of criticism, and no knowledge at all of its motives. We are tired of hearing of the 'bishops, professors and doctors of divinity who endeavour to tear the Bible to shreds,' of the 'scholar who sits in his arm-chair cutting the Bible to bits,' of 'the Theological College which pours scorn upon the Old Testament stories,' etc. The valuable constructive and interpretative work done by 'critics' like Driver, Peake, G. A. Smith and a score of others is sufficient refutation of these preposterous allegations.

A book of a very different calibre is *Reasonable Biblical Criticism*, by Professor Willis J. Beecher, D.D., of Auburn (R.T.S. ; 7s. 6d. net). It, too, is conservative, but sanely so. While its aim is to 'set forth the orthodox ideas so that they shall appeal to the thinking of the present generation,' the writer, so far from scoffing at the critics, admits that the older views were inadequate and needed the protest which is implicit in the modern view. Not content with vague generalities, Dr. Beecher deals with specific problems, such as those involved in the Genesis narratives, Deuteronomy, Daniel, and Esther ; and he has much that is interesting and valuable to say on the Legislation of Hammurabi, as well as on the chronology of the Old Testament, on which he is an expert. He sometimes, doubtless unconsciously, misrepresents the critical position, and some of his statements of the conservative position could be, and have repeatedly been, challenged successfully by the critics ; for example, the statement that 'each prophetic book presupposes the Hexateuch, the D and the P parts as well as the J and the E parts.' Naturally Dr. Beecher is also averse to the treatment which the miraculous narratives frequently receive from the modern school. Some of the arguments by which he defends conservative positions will hardly appeal to a mind which approaches the Biblical narrative without bias ; but the discussion, which is always conducted in good temper, rests on argument and not on bare assertion. But surely Dr. Beecher is not right when he says that 'the Modern View attempts to discredit the older tradition without having anything adequate to offer as a substitute for it,' or that 'those to whom the prevailing type of criticism has made the Bible spiritually a richer book cannot be relatively very numerous.' Rather would we say that the critical method has brought illumination, and that not a few are walking gladly in the light.

THE TEXT OF THE APOCALYPSE.

Principal Oman has published an emended form of his theory of the sections of the Apocalypse which he had made known in 1923—*The Text of Revelation : A Revised Theory* (Cambridge University Press ; 5s. net). In essentials the theory is not changed, it is confirmed. He is more convinced than before that the Apocalypse consists of a number of sections almost exactly equal in length. Formerly he secured equality of length by removing what he considered glosses. Criticism at once fastened on the arbitrariness of that, and he himself felt that the criticism was not unfounded. Suddenly it occurred to him that 'the correct test of all glosses might be that they are repetitions' ; for example, 'he that hath ears to hear,' etc. By removing all doublets—'repetitions by the original editor from his author,' the almost exactly equal length of the sections is demonstrable, if we make the rearrangements in the material which Dr. Oman suggests.

Following this plan we get a book of seven parts of approximately equal length, each containing four sections almost equally long. This kind of work may seem at first sight to be ingenious rather than practically important ; but as we read through the Apocalypse, as he sets out its contents for us, we are greatly impressed with the value of his history as illuminative and helpful.

THE CAMBRIDGE SHORTER BIBLE.

Some time ago the Cambridge University Press delighted teachers and parents by the issue of their 'Children's Bible' and 'Little Children's Bible.' These two charmingly printed books sprang from a syllabus issued by the Cambridgeshire Education Committee, but, apart from that, they were arranged with an intelligent appreciation of the way in which the Bible should be presented to children. And they must have done an immense amount of good. They were, however, frankly selections, and many who used them have felt that there was not enough of the Bible included in them. The editors themselves, Dr. A. Nairne, Dr. T. R. Glover, and Sir A. Quiller-Couch, must have realized this, for they have now produced a sequel to their former books in *The Cambridge Shorter Bible* (Cambridge University Press ; 7s. 6d. net). This publication is an event. It gives us all but the least attractive and least useful parts of the Bible. Little of the legislation is included. Narratives that overlap are left out ; for example, there is nothing of Chronicles. But all that is really essential is here. The Gospels and Acts are unabridged. Only the parts of the Prophets that are unintelligible to English readers without technical knowledge are omitted. The editors claim that they have produced, not a volume of selections but the Bible itself, shortened, but only by the omission of portions that do not 'count.'

The conventional order of the books is retained, and perhaps this was inevitable. But we may be thankful that chapters and verses are discarded and the paragraph system is employed. The chapters and verses are, however, indicated at the top of the page and titles given to help the reader along. The printing and binding are excellent. With such editors and publishers we might be certain of receiving a good book, and that is what we have. And we are grateful. But when shall we have a 'shortened Bible,' well printed, at (say) half a crown ?

DR. WALLACE WILLIAMSON.

An interesting volume of sermons which will certainly be read largely in Scotland, and even 'furth of Scotland,' is *The Glorious Gospel* (Hodder & Stoughton ; 7s. 6d. net). It is a collection of twenty-four sermons by the late Very Rev. Andrew Wallace Williamson. Dr. Wallace Williamson had great intellectual gifts, and he had a dignified and impressive style. We have quoted one of the sermons, and it will be found in 'The Christian Year.' Some of the qualities of Dr. Wallace Williamson's preaching will be seen in it, though possibly a little of the beauty of the language may have been detracted from by the abridgement which has been necessary. Dr. A. W. Fergusson of Dundee is to be congratulated on the Memoir which he has prefixed to the volume, and also on the excellent arrangement of the sermons. Dr. Williamson's first sermon is given here, his last at St. Cuthbert's, and his first at St. Giles'. A number have been selected also from those which he preached on special occasions, and in time of war. So one is able to trace in them the progressive development of Dr. Wallace Williamson's own matter and style.

We cannot refrain from quoting the first two paragraphs of Dr. Fergusson's Memoir. The whole of it runs only to ten pages, but it gives an excellent picture of Dr. Williamson. 'While the biography of Dr. Wallace Williamson is being written by Lord Sands this brief sketch may serve to introduce the preacher, and to indicate to readers furth of Scotland his commanding place and influence in the life of our Church and Nation.

'The story of our Church of Scotland contains no such romance in modern times as that of the career of Andrew Wallace Williamson. To-day, a student from a humble country home working his way through college as so many of his countrymen have done in every generation ; to-morrow, within a year of licensing, ordained to the great parish of North Leith with a membership of two thousand ; and the day after, literally seventeen months after, called to be colleague to the great MacGregor of St. Cuthbert's in the largest congregation and the foremost preaching pulpit of Scotland : so in his twenty-seventh, *per saltum*, he came to his throne. And during the next twenty-seven years he grew so steadily in pulpit power and spiritual influence that when the Cathedral of St. Giles became vacant in 1909, it was by the universal voice of the Church of Scotland, hardly less than by the vote of the congregation, that he was declared the only possible successor to Dr. Cameron Lees. Thus "by natural selection and the grace of God," as Professor W. P. Paterson put it, he came to be "Archbishop" of our Church in Scotland, and for fifteen years he reigned among us as our most representative Churchman, our outstanding pulpit voice, and our acknowledged leader in the things of the Kingdom.'

HOMES OF THE PSALMS.

Mr. Stacy Waddy, M.A., has written a thoroughly useful book, with the above title, on the Psalms (S.P.C.K. ; 6s. net), useful for the vividness with which it carries us into the original meaning and scenery of the Psalms, and useful as perhaps the most interesting presentation, in readily accessible form, of an approach to the Psalter, which is appealing more and more to the mind of modern scholars. Following the lead of the late Dr. Peters in his 'The Psalms as Liturgies,' he treats the Psalms not as historical poems composed for particular occasions, but as orders of service suitable for occasions which were constantly recurring, either in the ecclesiastical calendar or in the cycle of national vicissitudes. Their liturgical quality is frequently suggested by interpolated rubrics which have unfortunately been regarded as parts of the Psalms themselves: for example, 68^{12-14} indicate the opening words of five anthems to be sung by the women's choir; 87^{7} is a direction to the singers and pipers to strike up with the anthem, 'All my fountains are in Thee'; 118^{27} is an instruction to bind the sacrifice, at this point in the service, with cords at the horns of the altar.

But more striking still is the allocation of the various collections of Psalms to various shrines, of which the four greatest were Jerusalem, Dan, Bethel, and Shechem. The Asaph group (50, 73–83) is assigned to Bethel and claimed as pre-exilic; the group 51–72 is assigned to Shechem; and the Korah group (42–49, 84–89), with its abundant references to water (cf. 42), is assigned to Dan, near the source of the Jordan; and all the Psalms, it is contended, gain enormously when read in the light of the scenery within which they were born. The processional use of certain typical Psalms (for example, 68 and 24) is vividly and convincingly outlined, and Mr. Waddy may be held to have proved his case that, if the later use of the Psalms was devotional, their primary use was liturgical. Valuable also is his contention that the prophet and the priest were not necessarily at daggers drawn; the priest mediated through the liturgy the truths taught by the prophets.

THE CAMBRIDGE HISTORY OF INDIA.

It is impossible to withhold admiration of the immense research and infinite pains that are being bestowed on the preparation of *The Cambridge History of India*, the third volume of which has just been published (Cambridge University Press; 42s.). This has been edited and largely written by Lieut.-Col. Sir Wolseley Haig, K.C.I.E., C.S.I., C.B.E., Lecturer in Persian in the University of London, with the assistance of Sir E. Denison Ross, C.I.E., Director of the School of Oriental Studies in that University, and other notable contributors. 'The rise of Islam is one of the marvels of history' is the first sentence in a volume of more than seven hundred pages in which the struggle of Muhammadans and Hindus for ascendancy in India, Ceylon, and Burmah is described with such a wealth of detail that the reader feels that he has never before supped so full of every form of barbarism and horror. Statecraft was only a polite name for the most atrocious assassination, and war was always waged to the extermination of the defeated army. One is left in amazement at the apparent ease with which huge armies of mounted men on horses and on elephants, and of ill-armed infantry, were assembled only to be destroyed by the most ruthless savagery. As these countless hordes must have marched and counter-marched on their stomachs, how were they fed in a land where tens of thousands have perished of famine even despite all the resources of modern civilization? We have made Delhi the capital of our Indian Empire, and in this we have only followed the example of the conquering armies of Islam. There is nothing new under the sun; in our own time we have had a German Emperor who called himself 'the All Highest,' and as long ago as the twelfth century there was a Muhammadan ruler in India who assignated to himself the titles of 'Supreme Pontiff and Vicegerent of the God of heaven and earth.' We were wont to pride ourselves on the penny post, but in India a cheap postal system by horsemen or by runners existed from time immemorial. There is nothing quite so remarkable in this notable volume as the many pages it contains of more than fifty reproductions of the wonderful examples of Muhammadan and Hindu art and architecture to be found in all parts of India. Just as we stand in admiration of and amazement at our first cathedrals in this country, so must we marvel at the monuments of the age of barbarism. The bibliography and chronology are worthy of the book.

Science from a Christian Standpoint, by a Lawyer (Alden; 2s. 6d. net), is a brief but thoroughly competent and well-documented essay on the present relations of science and religion. The author writes with moderation and brings forward weighty reasons in support of his thesis 'that there is nothing in science which bars from the standpoint of reason Christian values of life.'

A particular aspect of the problem of authority is admirably treated by Mr. Philip S. Belasco in his *Authority in Church and State* (Allen & Unwin; 12s. 6d. net). Mr. Belasco is not so much concerned with Protestant *versus* Catholic views as with the more fundamental problem of the individual *versus* society, organized as either State or Church. After an historical survey of the Quakers and a valuable exposition of their political ideas and a penetrating analysis of modern conditions in Church and State, the author concludes that the State can be strong only if it considers the conscience of its members, and the Church in its teaching must consider the actual thought of its members; both finding strength, not weakness, in the personal interests or creative ideas of their members.

There are few doctrines on behalf of which so impressive an array of witnesses can be called as crowd to testify for *Pre-Existence and Reincarnation* (Allen & Unwin; 6s. net). Pythagoras, Plato, Buddha, Plotinus, Philo, Clement of Alexandria, Origen, down to Gandhi and Rabindranath Tagore—a theory with such sponsors must be considered seriously. Mr. Lutosławski declares that he is 'fully aware and absolutely certain of his many past human lives, extending over thousands and millions of years,' and that he intends 'to be reborn as many times as shall be necessary for the fulfilment of his aims,' one of which is that palingenesis be accepted as a dogma of the Church and as a proved scientific truth. It is a wearying prospect, that makes one tired even to think of it. And unfortunately this book does not seem likely to shorten greatly that huge self-imposed task stretching out illimitably into the future. There are the usual arguments—such as falling in love at first sight and the rest of them. But nothing new, except the account of Messianism, that brave creed of certain Poles, that it is the duty of their people to prepare itself to be a Messiah nation; and that they must be content to be reincarnated time on time till this great aim is worked out and fulfilled. It is all rather dull as stated here. But Mickiewicz is much greater than Buddha, we are told. Our author is desperately in earnest, and asks for letters from his readers if his book appeals to them.

In March of last year there was published the second volume of Professor Radhakrishnan's 'Indian Philosophy'—a large book running to eight hundred pages and dealing with many systems of thought that have cut deep into India's mind and soul.

The publishers have now reissued the most interesting portion of that work in a separate volume—*The Vedānta according to Saṁkara and Rāmānuja* (Allen & Unwin; 10s. net). Saṁkara and Rāmānuja are, of course, among the greatest names in Indian thought, and here is a scholarly and deeply interesting study of their deeply interesting teaching, and by one who is laying us under a great debt by sharing with us his profound and first-hand knowledge. But the book is not a new work, it is simply a reprint.

Mr. Edward Grubb has followed up his 'Christianity as Life' by another excellent volume entitled *Christianity as Truth* (Allen & Unwin; 7s. 6d. net). In it he develops the thesis that Christianity 'in essence is Religion in its highest and purest form—a form in which it cannot be stated but can only be lived; but that like all religion it necessarily tends to express itself in human language, and that this necessity gives rise to Theology, which, though always imperfect, can make real progress towards truth.' In the course of his exposition he deals in a thoughtful and suggestive way with such topics as the Divine Humanity of Christ, Personality in God, Prayer and Providence, Evolution and Redemption, the World Problem and the Christian Solution. In a concluding chapter he returns to the conception that Christianity can be verified only in experience. 'Christian living involves belief that the principle of love taught and lived by Jesus will work successfully in all departments of life, national and economic as well as personal and spiritual; and willingness to take the risk of applying it. Christianity began, and must continue, as a great venture of faith.'

Overcoming Handicaps, by Mr. Archer Wallace (Allenson; 2s. 6d. net), is the somewhat unattractive title of a really capital book for boys. It contains, in brief, the life stories of men who, in spite of severe handicaps, were able heroically to make good. Some of the names, like Beethoven and Faraday, R. L. Stevenson and Edison, are familiar, but the majority are less well known, and a number are chosen from among the illiterate emigrants from Central Europe to America. It is a book of tales to make young eyes sparkle and young hearts beat high.

A really suggestive book for ministers, a religiously satisfying book for laymen, and a book much above the average in intellectual grasp and spiritual insight—that is *The Idealism of Jesus*, by the Rev. John E. M'Intyre, M.A. (Allenson; 6s. net). One comes across a book like this only once in a while. Its originality, its literary allusiveness, and its earnestness are alike refreshing. It consists of three parts—'expositions,' 'experiences,' and 'enlargements.' The first is devoted to a series of studies in the Person and message of Jesus, His 'Idealism,' His simplicity, His demand, His grace. The second has for its keynote the contention that experience is in religion the only final authority. Faith is its rational conclusion. The third part consists of 'enlargements' on these themes, or their application in religious thinking and in practice—the redemptive process in history, the individual conscience, the new society, and others. The chapters might have been sermons; at any rate, they may suggest excellent sermons to the right kind of clergyman. And any one who likes a good religious book will not be disappointed in this one.

A new and revised edition of *The Friend of Little Children*, by the Rev. J. Sinclair Stevenson (Blackwell; 7s. 6d. net), has been issued. The original edition was reviewed and commended in these columns, and it is only necessary to note the appearance of this new edition. It is a beautiful book, outwardly and inwardly, clearly printed and finely bound, and with many illustrations. It would make a suitable birthday present for a child.

Japan and Christ, by Mr. M. S. Murao, B.A., and Mr. W. H. M. Walton, M.A. (C.M.S.; 2s. 6d.), is an uncommonly able and informing book. Being the joint work of two colleagues, British and Japanese, it may be taken as authoritative on Japanese life and thought as well as on Christian mission work. It is historical in the main, but leads up to a careful discussion of present-day problems in Japan. The outlook is encouraging. 'Since the opening of the twentieth century Christianity in Japan has entered smoother waters. The general attitude has become more normal. The growth of the Church has been steady, if not rapid. In the course of twenty-five years the Christian population has nearly trebled.' Yet the division of Christian forces and the manifest infirmities of the Churches have led Mr. Kanzo Uchimura, one of the outstanding Christian personalities of Japan, to take the line 'that the Churches are one of the greatest hindrances to the dvance of Christianity in Japan.'

Messrs. James Clarke & Co. have published a book that will be welcomed by ministers of the Free Churches of all denominations, *Let us Worship God: A Book of Prayers for Divine Service*, by the Rev. Hubert L. Simpson, the newly appointed minister of Westminster Chapel, London (4s. 6d. net). It contains prayers for general worship, under its various parts—for the offering, for choirs, for the sacraments, marriage, burial, the Christian year, New Year's Day, Harvest Thanksgiving, and the close of the year. An interesting feature is a series of prayers for national Saints' Days, including St. Kentigern, St. Columba, St. Andrew, as well as St. David, St. Patrick, and St. George, and All Saints and All Souls. Another addition is a section for directed silence in worship. The material is rich in quantity, and appears to be good in quality. Our criticism is that the prayers are too 'eloquent,' in parts too literary, and even too clever. Any suspicion of this tends to destroy the usefulness of a prayer for devotion. We find ourselves admiring the phraseology, or even criticising it, instead of praying. All the great prayers are severely simple. There can be no objection to modern turns of phrase. But literary prayers and eloquent prayers tend to damp down devotion.

This will probably prevent these prayers being used as they stand. But it need not prevent their being a great help and enrichment to those many ministers who feel that the conduct of public worship is their hardest task, and for whom the help offered here is just the kind of help they need.

Biblical chronology has a curious fascination for certain minds. The latest attempt to unravel its intricacies is *The Measured Times of the Bible*, by Mr. C. C. Ogilvy Van Lennep (Heath Cranton; 17s. 6d. net). The writer's purpose is to let the Bible unlock its own chronological secrets, with results which are sufficiently disconcerting to those who are familiar with the commonly accepted chronology, the fall of Babylon, for example, being assigned to 484 B.C. instead of 539. The book, which is crowded with columns of dates and Biblical references as well as with discussion, is compiled with much ingenuity and industry, and, unlike some books of the kind, is written without any animus against the 'critics'; but how remote it is from the modern standpoint may be gathered from the statement, which the writer thinks he has proved, that 'it was exactly four thousand complete years, without any fraction whatever, from the moment of Adam's Creation to the moment of the Birth of our Lord Jesus.'

Few men can publish more than a limited number of books without danger of repeating themselves uselessly. But to this temptation we may safely predict the Rev. James Reid of Eastbourne will not succumb. Mr. Reid is one 'of the pulpit voices of our time that carries throughout and beyond the British Isles,' and yet, *In Touch with Christ*, his latest volume, which has just been issued by Messrs. Hodder & Stoughton (7s. 6d. net), is only his fourth. In 1921 there appeared 'The Victory of God,' a volume of sermons. This was followed by the Warrack Lectures, 'In Quest of Reality,' and in 1925, 'The Key to the Kingdom: A Study of the Beatitudes.' *In Touch with Christ* contains twenty sermons full of suggestive thought. The thought is enriched by imagination, and it is imagination controlled by scholarship. One of the sermons in abridged form will be found in 'The Christian Year.'

The Messianic idea in the Old Testament has often been competently treated, but few people can be familiar with the development of that idea throughout the centuries of the Christian era. This is the task which Dr. Abba Hillel Silver has set himself in his *History of Messianic Speculation in Israel* (Macmillan, New York; $3.50). In a sketch which is as readable as it is learned he shows the power of the Messianic idea and traces its influence through the Talmudic period, the Muhammadan period, the period of the Crusades, and the subsequent centuries. Two points are of especial interest: (1) Jewish expectancy was connected in the most vital way with the great and critical events that were stirring the contemporary world, and (2) calculations of the date of the Messianic redemption were by some Jewish thinkers sternly opposed right through the ages, sometimes because they feared the demoralizing effects which would follow the failure to realize their hopes, sometimes because they genuinely believed that the events alluded to by the prophets had already taken place. The discussion never loses itself in generalities, but is sustained throughout upon quotations from the Rabbis. This is an illuminating sketch of a—to Christians, at any rate—relatively unfamiliar field.

International Missionary Co-operation (Milford; 3s. 6d. net) is volume seven of the Reports of the Jerusalem Meeting of the International Missionary Council. It deals exhaustively with a subject of vital importance for the evangelization of the world. The urgent need of international co-operation is pressed, an outline is given of the extent to which it has already been attained, and suggestions are made as to the spheres where it is most desirable and practicable. It is a report which merits, and will doubtless receive, the most careful study by missionary leaders in all lands.

Principal W. R. Halliday, of King's College, London, has issued *The Greek Questions of Plutarch, with a New Translation and Commentary* (Milford; 15s. net). These questions, which consist essentially of a collection of notes put together by Plutarch from his miscellaneous reading, do not possess any great literary interest or merit, but they are of importance as being our sole authority for a number of curious facts connected with Greek religion and Greek history. The Commentary gives a vast amount of information on the various Greek festivals, and explains many peculiarities of local religious practice. In this respect it may be useful to Biblical students, especially to those who are interested in the relationship of Christianity to the pagan religions. The Greek text, which is that of Wyttenbach, is excellently printed, and the book has a good index.

We have received the teachers' helps for the lessons of 1929, published by the National Sunday School Union. They are, first, *The Concise Guide* for the Junior (graded) and International (uniform) lessons, by the well-known expert, Mr. E. H. Hayes. These are as good as ever and on the familiar lines of former years. An enormous amount of labour has been expended on the preparation of these notes. They are illuminated by excellent maps, and the guidance for teachers is given by one who is in touch with modern methods. The price is 3s. 6d. net, a very moderate price for such a volume. The *Notes on the Scripture Lessons* (3s. 6d. net), and the *Notes on the Morning Lessons* (2s. 6d. net), both by Mr. J. E. Feasey, are in their own way equally good. There is also a little booklet, *The International Lesson Pocket Notes*, by Mr. W. D. Bavin, a *multum in parvo*. Such excellent helps as these must greatly increase the efficiency of teaching in our Sunday schools. We can hardly imagine any teacher who uses them with any intelligence failing to be interesting.

In a series of chatty chapters entitled *Explorations at Sodom* (R.T.S.; 5s. net), Dr. Melvin Grove Kyle describes with some vividness an expedition to Sodom by way of Kerak in Moab, whose governor furnished the company with a military escort. As there were distinguished archæologists, geologists, and Semitic scholars in the company, the conclusions which they drew from their observations and investigations are worthy of attention. The chief conclusions are that Sodom and Gomorrah were situated at the south end of the Dead Sea, and that the catastrophe which overtook them occurred in the early part of the eighteenth century

B.C. What happened may have been that the cities were shattered by an earthquake, that the ground on which they stood was so depressed as to be covered by the waters of the sea, and that the conflagration which probably accompanied the earthquake was increased by the ejection of oil or bitumen from the earth. Traces of a submerged forest were visible, and about five miles from the nearest town on the plain was discovered what appeared to be the great High Place of Sodom and Gomorrah. Dr. Kyle expects that in a few years cruising on the Dead Sea will be a favourite sport of the globe-trotters. His experience has dissipated the legend about the absolute lifelessness of this region. 'When we came,' he says, 'to the mouth of the river we found millions of little fish swimming about in the edge of the sea.' Dr. Kyle has done archæological work before, though it was perhaps hardly necessary to tell us three times that he had found an inscription of Rameses the Great at the Luxor temple in 1908, in which that monarch boasts of having conquered Moab (pp. 43, 79, 136). But his book will be read with interest, not least by those who look hopefully to archæology for confirmation of Bible narratives.

The New Paganism, by the Rev. Alfred Thomas, M.A., F.R.S.L. (Scott; 3s. 6d. net), is a volume of addresses given to various societies and published in various periodicals on present-day tendencies and problems. These include the Sunday question, Rotary, Churchgoing, War, and the Union of the Churches. A vigorous mind is dealing with all these topics and in a pronounced evangelical spirit. The addresses are worth reading, though the author tends to overstress his points. In arguing for Sunday observance, for example, he roundly states that Christ left the Fourth Commandment in full force, and that He changed the Day thus to be celebrated from the last one of the week to the first. He did so by His Resurrection and appearances on that day. This kind of statement rather detracts from a case than strengthens it. But that is a detail. The book as a whole is sound and helpful, and will help on the causes the author has at heart.

Here is a fine idea. And it nearly comes off. *Essays Catholic and Missionary* (S.P.C.K.; 8s. 6d. net) is a series of studies of the problems and practical difficulties that face men and women in the Foreign Field, written with inside knowledge by picked writers. Could anything be more helpful for those setting their faces toward this life-work, or indeed for the Home Churches as a whole? Unfortunately the essays are far from reaching a uniform standard of usefulness. Some, such as that of Bishop Lucas of the Tanganyika Territory, on the Christian Approach to Non-Christian Customs, are quite strikingly wise and suggestive. Some, however (need one name them?), come out of a conception of the Church so petty and parochial as to be quite unworthy. Yet others, like the contribution of Bishop Loyd of Nasik, have a width and statesmanship of outlook and a catholicity of heart refreshing in a somewhat stuffy atmosphere. Anglo-Catholics will like the book the most; for it is written more or less from their point of view.

So many books have been written on the Parables that it might well appear a bold undertaking to add another to the number. But *The Parables of Jesus*, by Mr. W. H. Robinson, Ph.D. (Cambridge University Press; 10s. net), is a book *sui generis*, and is worthy of a cordial welcome. It does not attempt a detailed interpretation of the individual parables. Its purpose is different, namely, to discuss the Parables as a whole in their essential nature, in their relation to the inner life and thought of Jesus, and as mirrors of His environment. The writer has given much serious study and reverent thought to his subject. His conclusion is that each of the Parables took its rise out of some historic situation, and was intended to give a direct and simple lesson bearing on that situation, but embodying principles valid for all time. He deals at some length with the suggestion that the Parables were meant to conceal as well as to reveal the truth, but he finds none of the offered explanations quite adequate, and he has no new explanation of his own to offer. 'He can only say that nothing is acceptable to him which clouds in the least degree what to him is the clear result of long study, that is, the conviction that the Parables of Jesus were brief stories or comparisons spontaneously arising in His soul from day to day, and flashed forth with kaleidoscopic variations at each new turn which fresh occasion gave to His divine passion to bring His Kingdom of God into soul after soul and to unite all souls under its redeeming power.'

Jesus as He Was, by Mr. F. M. Blakiston (Williams & Norgate; 6s. net), is a very fresh and readable book, although it belongs to a type of writing which is rather in danger of being overdone. The substance of the book is not really Jesus as He was, but 'Jesus as I imagine He would have been if He had been born in this wonderful twentieth century.' He would have been a pacifist, but not a socialist; He would have called on the Churches to relax the marriage law; of course, He would no longer have believed in demon possession, and, equally of course, He would have placed His hopes on evolutionary progress. There are times when one grows weary, very weary, of all this modern homage to the human Jesus—homage which is really patronage. To assert that 'to His immediate contemporaries, and during the actual days of His ministry, Jesus appeared as a human being pure and simple' is contrary to all evidence. The Christian faith from the first was based on the confession of Jesus as Lord.

In *The Teacher of Mankind* (Williams & Norgate; 6s. net), a small book on the teaching of Jesus, Mr. W. A. Russell, M.A., realizes the difficulties of arriving at certainty as to what Jesus actually said. He takes up so much space with Biblical criticism and the historical Jesus that he has not room to handle his great topics of God and eternal life, the struggle for existence, the family, the individual, and the origin of the Church, with anything like adequacy. We get too many not very pointed quotations, and too little of Mr. Russell, who, we are sure, is worth knowing.

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Bible Quotations and Chinese Customs.

By Rabbi Julius J. Price, M.A., Ph.D., New York.

Schleiermacher has well remarked that 'no religion is wholly new, as the same basic ideas reappear in all.'[1] And if one considers the universality of some practices,[2] one might believe that it points to a time when the ancestors of all nations lived together and so derived the knowledge from a common source. But in spite of this fact, each religion tries to realize that only in its respective religious consciousness can the truth be possessed.[3] On the other hand, if we examine the sacred books of the three great religions of the world, it becomes evident even to the most casual observer that there are common basic ideas in all of them. It is now an accepted fact, advanced by theologians, that Christianity borrowed not only from Judaism but also from the pagan cults with which it came in contact.[4] Muhammadanism in its turn borrowed from both Judaism and Christianity. And so we could continue comparisons[5] to show that no religion alone 'is wholly new, as the same basic idea reappears in all.'

In the light of such facts it is not to be wondered at, then, that on comparing the sacred writings and customs of the Chinese with those of the Old and New Testaments,[6] a similitude of thought as well as of ideas becomes evident to the student.[7] The following few examples will illustrate this contention.[8]

In Is 57⁶, we read, 'Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering.' The worship of smooth stones[9] is attested by many ancient writers to have been an outstanding feature in the character of heathen worship. Theophrastus well remarked that 'passing by the anointed stones in the streets, the heathen takes out his vial of oil, pours it on them, and having fallen on his knees and made his adoration, he departs.' Among the Semites[10] there must have been a belief that a stone was the habitation of the deity. Herodotus[1] tells us that the Arab had great reverence for stones. He must worship every white and beautiful stone, and when it was impossible to find such, he was so crude as to worship a hill of sand. Before departing on a journey, the Arab would take with him four stones, three of which were to serve the purpose of a hearth, the fourth to be used as an idol. In cases where stones were not available, the Arab while on the road would worship any stones or heap of sand that he found in the neighbourhood.[2] 'The adoration of stones among the Ishmaelites,' says Ibn Ishak, 'originated in the custom of men carrying a stone from the sacred enclosure of Mecca; where they went they set it up and made circuits round about it as about the Kaaba, till at last they adored every goodly stone they saw, forgot their religion, and changed the faith of Abraham and Ishmael into the worship of stones.' The Deuteronomic historian regarded the downfall of the people as due to the erecting of stones by Judah in Israel.

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[1] Stade, *Akademische Reden*, etc., 57. Giessen, 1899.

[2] Cf., *e.g.*, Lansdell, *The Tithe in Scripture*, 18.

[3] Hegel's *Geschichte der Religion*, vol. i. ch. 5.

[4] Conybeare, *Myth, Magic, and Morals* (*passim*).

[5] Reinach, *Orpheus: A History of Religions* (*passim*).

[6] See Bergson, *Introduction to Metaphysics*.

[7] Baron von Hügel, *Mystical Elements of Religion*, vol. i. ch. 2.

[8] Loisy, *The Religion of Israel*, 50.

[9] Cf. Talmud: 'R. Simon ben Yochai said, A precious stone was worn round the neck by our father Abraham, and every sick man who beheld it was restored to health. When our father Abraham died God suspended the stone from the sun. Abbaye said, This accounts for the proverb, when the sun rises the illness decreases.'—*Baba Bathra*, 16b.

[10] Cf. Gn 28; also the Greek *boelutus*. The Phœnicians also worshipped stones in the Temple of Melkart at Tyre, cf. Herod., ii. 44.

In China, a water-worn stone elevated upon a rude altar represented the *shayshn*, or gods of the land. Before this altar, incense sticks were constantly burned. Every village and every street of twenty-five families erected one of these altars, and in the spring and autumn worshipped the deities supposed to be enshrined upon it. These gods were held in particular veneration by the agricultural classes, who with the aid of the priests invoked a blessing upon the season at certain times. The priests, three or four in number, not loath to perform so joyous a ceremony, arrived dressed in robes of yellow and green, accompanied by a few musicians with their instruments. They were attended by their employers, and a servant bearing a tray filled with cakes, preserves, and meats preceded them, followed by another carrying several small cups and a can of spirits. On approaching the altar the eatables were presented before the stones, and then the priests made a libation before and upon it of three cups of spirits. At the sound of a flourish upon a gong and trumpet, the priest mumbled over the prescribed form of blessing upon the neighbouring fields, which was not understood by reason of its rapid enunciation. After the prayer, a second libation was sometimes poured out before the priest and attendants passed on to the next altar. During this ceremony, great glee was manifested by all spectators, caused no doubt by the seemingly good humour of the priest. The landlord, considering the expense incurred, did not show so jovial a countenance. One can almost imagine a similar custom to have existed in the days of Isaiah.

In Pr 25^{3} we read as follows: 'The heaven for height, and the earth for depth, and the heart of kings is unsearchable.' In comparing the following aphorism from the Ming-sin Paou Keen, we seem to find the very same thought. Here we read, 'The fish dwell in the bottom of the water, and the eagles in the sides of heaven; the one though high may be reached by an arrow, and the other though deep may be angled for; but the heart of man at only a cubit's distance cannot be known. Heaven can be spanned, earth can be fathomed, but the heart of man cannot be measured.'

In Ec 7^{6} we read, 'For as the crackling of thorns under a pot, so is the laughter of the fool.' The coarse grass which grows upon the hillsides in the islands about Macao is used by the poor Chinese as a substitute for wood, which is too expensive for cooking purposes. It consists for the most part of a species of Andropogon. The natives cut it in the autumn and store it in bundles for winter's use. In its unsubstantial nature it resembles the dry thorns used for fuel in Judæa, and its crackling blaze and great flame and noise, giving no heat in the burning of coals or in the embers, reminds one of the laughter of a fool.

In Job 19$^{23.\,24}$ we read, 'Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!' Engraved rocks, to commemorate remarkable events, are seen in China, though not in such vast numbers as in Persia and India. This is explained by the fact that the literature of the Chinese obviates the necessity for such crude expressions of commendation. The smoothened surface of rocks in Asitu, when they lie in spots esteemed lucky, are engraved with characters under the direction of geomancers or *fung-shwuy* doctors. Characters of this order are supposed to exert a beneficial influence upon the surrounding country. Great skill is often displayed in the cutting of the sentences and names on the pillars and door-posts of the temples. These inscriptions are employed to commemorate distinguished and honoured individuals, but often are merely used for ornament's sake. Just as the Romans anciently published their Twelve Tables, so the Chinese government also employed this mode of establishing laws and regulations. The characters are plainly and deeply engraved upon the marble, and the slab is set up in a conspicuous place, in such a manner as to shelter it from the destroying influence of climatic conditions.

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[1] Cf. Herod., iii. 8.

[2] Can this be a remnant of the Canaanites' custom against which the Deuteronomic Code was issued? Cf. Dt 12^{3}, also 16^{22}.

If we turn to the New Testament and compare several of the customs alluded to therein with those of the Chinese, we shall be able to find a very similitude between them and those of the inhabitants of the great Chinese Empire. The more we examine the old in a new illustration, the more we become aware of their exactitude.

In Mt 6[7] we read, 'But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.' The following passage from the books of the Buddhists may show why such a caution had to be given by the writers of the New Testament as well as by later Chinese authorities. It is supposed to be a canon delivered by Fuh to be repeated for the prevention of all misfortunes and for the attaining of life in the world to come. The prayer is supposed to be repeated three times. It reads as I have it before me: 'Nan-mo O-me-to po-yay, to-ta-kae to-yay, to-te-yay-ta, O-me-le-too po-kwan, O-me-le-to, seeh-tan-pokwan, O-me-leto, kwan-kea-lant-te: kea-me-ne, kea-kea-na, chio-to-kea-le po-po-ha.' This prayer is unintelligible to the average Chinaman. It is stated on very good authority that not one out of every hundred priests in China understands it. It is composed of bare sounds of Sanskrit words expressed as nearly as possible by Chinese words. The order of procedure with regard to this prayer was as follows: while the priest would repeat the prayer very quickly, another priest would beat upon a drum in order to arouse the god. This drum was always made of wood, inasmuch as it was a common belief that the evil spirit could not attack a drum made of wood. The above jumbled phrases were mumbled in a miserable fashion by the Chinese priest. Translated as well as possible, they mean, 'The God Ometo (Amita) rests on top of the heads of those who repeat this prayer in order to save them from their enemies, to render them safe and comfortable in life, and to confer on them any mode of future existence which they may at the hour of death desire.' I have been informed, if the prayer is recited thirty myriad times, the person reciting it can have anything he desires and will be sure to be at no distance from the personal vision of the god Oeto. Later Chinese theologians as well as the author of the above-quoted New Testament verse began to condemn those who repeated their prayers innumerably.

But to proceed. In Mt 20[3], we read, 'And he went out about the third hour, and saw others standing idle in the market-place.' If one were to pass through the streets of Peking or Canton, one would be impressed with the crowds of porters or coolies waiting at the most public corners in the hope of a day's labour, or of being hired for a week or more. Each individual or couple is provided with a carrying pole and a pair of rope slings; and with these they perform all the services which fall to their lot. They are divided into companies and claim to do all the porterage in their districts. In such towns where the coolies are hired by the month, these men often stand idle the livelong day, through want of employment.

In Mk 7[11], we read, 'But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.' In China, it is the custom for Buddhist priests to take an entire farewell of their parents or other relations, or, as they express it, *chuh kea*, 'to go out of the family,' and separate themselves from the world. They no longer owe any duty to their parents, or, according to their doctrine, 'have aught to do for their father or mother.' But this tenet is as directly opposed to the ethics of Confucius as to the Fifth Commandment, and is consequently practised by none other than the devotees of Buddha. It is among the Buddhists, as it was among the Pharisees, an unnatural doctrine of the sect.

In Lk 6[38], we read, 'Good measure, pressed down, and shaken together, and running over, shall men give into your bosom.' The Chinese, Japanese, and Loochooan costume consists of a number of long robes similar to nightgowns, which overlap in front and are secured by a girdle at the waist. One of the gowns is fashioned and used extensively to carry articles. These capacious receptacles often hold writing materials, tobacco, pipe, and pouch, and numerous other commodities, without inconveniencing the wearer. The Ancient Greeks and Hebrews were also accustomed to carrying articles in this manner. And it is the marvel of the careful observer that they are able to appear so well in such uncomely garments.

In Jn 2[14] we read, '. . . and the changers of money sitting.' The practice referred to here, of persons keeping small tables where money can be changed, is more common in China, perhaps, than in any of the several Asiatic countries where it is in vogue. Those who engage in this profession usually provide themselves with a small table about three feet long by fifteen inches wide and establish it in any busy thoroughfare. The market, temple, and street corner prove their particular haunts, and the garrulousness of the moneylender adds to the general confusion of the street noises. The strings of copper cash, often secured to the table by a chain, are piled up on one side, and the silver, together with the small ivory yard with which it is weighed, is kept in drawers. Their sign is a wooden figure carved in the form of a cylinder, to represent a string of cash.

Altars and Sanctuaries in the Old Testament.

By the Reverend Canon J. Battersby Harford, M.A., B.D., Ripon.

IV.

Part II. (*continued*).

B. One Sanctuary or Many?

In the preceding article we dealt with Wiener's first main criticism of Wellhausen's position. We saw that that criticism broke down under examination, and that the available evidence fully justified the conviction that in Old Israel the slaughter of domestic animals and sacrifice were normally coincident. We come now to the second indictment. Wellhausen asserted that in Old Israel there was a 'multiplicity of sanctuaries,' and that 'for the earliest period of the history of Israel, all that precedes the building of the Temple, not a trace can be found of any sanctuary of exclusive legitimacy.' And, even when Solomon built his royal sanctuary, 'we nowhere find that that king sought to abolish all the others.' 'The restriction of worship to a single selected place was unknown to any one, even as a pious desire.'[1]

This position Wiener declares to be an 'incredible blunder,' due to two causes. We have already dealt with one of these, viz. the neglect of relevant passages (see Art. III., introductory page). The second is 'the hopeless mental confusion induced by gratuitously calling various places and objects "sanctuaries"' (*Essays*, pp. 179, 187). The truth is, Wiener says, that we must distinguish between lay-altars, built of earth or unhewn stones, which might be erected anywhere, and the horned altar, built of hewn stones and with steps, which could be found only at the one legitimate sanctuary. At this latter altar only priests could sacrifice, whereas at the former any layman might so do. The lay altars were pre-Mosaic in origin. Moses did not attempt to get rid of them—in fact he offered at such himself—but he regulated them and, side by side with the primitive usage, he set up the new usage of the Tabernacle. Wiener enlarges on the obvious difference between a mound (or cairn) and a house (with horned altar), and then proceeds: 'The stoutest opponent of the higher critics would have thought it impossible that they could be so hopelessly incompetent as to be unable to distinguish between a mound and a house, and that merely because they had called both these objects "sanctuaries," but unfortunately the facts admit of no doubt' (*Essays*, p. 187 note).

[Wiener is so pleased with this supposed exposure of the 'hopeless incompetence' of the higher critics that he repeats it over and over again in his various writings. The latest and perhaps the most flagrant of these is in an article on 'The Need of a Jewish Biblical Scholarship,'[2] in which he says: 'When I came to Biblical studies, I found the great Kuenen and his disciples busily engaged in piercing the ear of a slave (Ex 21[6]) to the door or doorpost of a mound of earth or stones which they had called a sanctuary and then mistaken for a house. The way it came about was this. In Ex 20[24] they had found a law which permits the erection of a number of altars. They then called these altars "sanctuaries." . . . Having labelled them sanctuaries, the critics became the victims of their own terminology. Sanctuaries were generally houses and have doors or door-posts. Mounds of earth or stone have not. But the philologists and theologians were too confused to know the difference, and so in every rationalist lecture-room, the mounds sprouted doors under the wonder-working influence of critics living thousands of years after the events of which they spoke. Nobody will be so ungenerous as to grudge rationalism its miracles; but sensible men must be excused for regarding their scholarship as fit for nothing but the comic opera stage.']

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[1] *Prolegomena*, pp. 17–22. And see above Art. I. *A*, I. 2, and Art. II. *B*, I.

[2] Sent me in MS., and which I understand is to be published in the *Monatsschrift für Geschichte . . . des Judentums*.

A man who can write such stuff and nonsense as this, and speak in such manner of scholars of the front rank, must not be surprised if these men, who weigh their words and who seek to conduct controversy in a reputable manner, decline to take any notice of his writings. Needless to say, 'the critics' do not make any such mistake. Whether 'before God' in Ex 21[6] means 'at the sanctuary' is open to question (see Driver's and Peake's Commentaries, *ad loc.*), but that is not the question here. In Old Israel there were many 'high places' which in pre-exilic days were called 'sanctuaries' (Art. I. *A*, I. 2). Such a typical high place as that at Ramah had permanent buildings (1 S 9[22]). Its 'guest-chamber' would seat thirty persons (same Hebrew word in Jer 35[2ff.]). It was these permanent high places, and not casual altars, which the critics, following Biblical usage, called sanctuaries. Wiener's charge, in fact, recoils on his own head. It is he, and not the critics, who confounds mound and house and treats such a sanctuary as that at Ramah as being nothing more than a mound of earth or stones. Must one not apply to him his own words: 'How can a man, who cannot distinguish between a stone and a house, claim to speak with authority on complicated questions of historical development?' (*Origin of the Pentateuch*, p. 63).

But now to business. We will consider in the rest of this article:

I. *Wiener's arguments for one sanctuary.*

Wiener agrees with Wellhausen on two points: (1) that Ex 20[24] declares a multiplicity of altars to be legitimate, and (2) that the history shows that such a multiplicity actually obtained; but he discounts this by asserting that from the beginning there was also (i) a single sanctuary, with (ii) a horned altar, where (iii) priests only could minister, and (iv) at which alone statutory sacrifices could lawfully be offered. What evidence does Wiener bring forward in support of this view?

1. His statement that a single sanctuary was in existence from the beginning is based upon four passages in JE (Ex 23[19] 34[26], Jos 9[23] ([27]), Ex 21[14]). The expressions, 'the house of Jehovah thy God,' 'the house of my God,' and 'mine altar' prove, he says, that both the legislation and the narrative of JE recognize the existence of a 'house of Jehovah' and show that 'pilgrimages to this house, and not to lay altars, are firmly established in the earliest legislation' (*Essays*, p. 183).

[We must note here a characteristic outburst on Wiener's next page. 'Wellhausen in his famous chapter on "The Place of Worship" professes to discuss the evidence of J (pp. 29–32). He has not detected Ex 23 or 34 or Jos 9. . . . I have often asked partisans of Wellhausen, if they can show me any references to these passages in his discussion, but I never can get an answer.' If only Wiener had read the *Prolegomena* with any care, he would not have needed to ask this question, for on page 42 Wellhausen refers to Jos 9[27] in a footnote, and on p. 374 he discusses it for half a page. In Chap. III. p. 89, Ex 23[19] and 34[26] are quoted in full and discussed throughout the whole of the following page. Once more we see that Wiener charges his opponent with a neglect which is quite imaginary and is himself guilty of 'failure to collate the whole of the relevant evidence.']

That these passages refer to a 'house of Jehovah' is quite clear; that they refer to one sanctuary of exclusive legitimacy is the reverse of clear. If JE were homogeneous and if its date were known, the task of interpretation would be much easier; but while JE unquestionably contains very ancient materials, the dates at which they were written down in J and E and then later combined in JE are very difficult to determine. Dates as wide apart as the tenth and sixth centuries B.C. have been assigned to them (*e.g.* Sellin's *Introduction*, E.T. pp. 54 ff., and Kennett's *O.T. Essays*, pp. 6–9). Moreover, JE bears clear marks of editorial handiwork, Deuteronomic and Priestly. Careful scrutiny is therefore needed before adducing particular passages as evidence for the earliest times.

The phrase 'the house (*a*) of Jehovah,' or (*b*) 'of Jehovah thy God,' occurs very rarely in the early books ((*a*) 1 S 1[7] 3[15] (Shiloh); (*b*) Ex 23[19] 34[26], Dt 23[18]). 'The house of God' occurs in Gn 28[17. 22] (Jacob's pillar) and Jg 18[31] (Shiloh); cf. Jos 9[23] ('house of my God'), Jg 17[5] R.V.m. 18[14] (Micah). [In Jos 6[24] LXX omits 'the house.' For Jg 19[18] see R.V.m.] It occurs with equal rarity in the earlier literary prophets: Am 7[13], 'the house of the kingdom' (Bethel); Hos 9[4], cf. vv.[8. 15] (northern sanctuaries); Mic 4[1. 2]=Is 2[2. 3] (Zion). [Is 37[1. 14] 38[20. 22]=2 K 19[1. 14] 20[5. 8].] But when we come to Kings, Jeremiah, and Ezekiel we find the phrase in very frequent use (Kings one hundred and fifty-seven, Jeremiah forty-one, Ezekiel sixty-three times) and always meaning the Temple, in fact or in vision. Now Samuel and Kings (in all probability originally one) were compiled by one or more contemporaries of Jeremiah and Ezekiel. 1 S 1–3 describes the sanctuary at Shiloh as a 'house' with doors, but the writer to whom we owe 2 S 7 knows of no 'house' before the days of David (v.^{6} and cf. 1 K 3^{2}). What, then, are we to understand by 'the house' or 'altar of Jehovah' in the passages adduced by Wiener? We will take them in order.

(i) Ex 20^{23} 22^{29-30} 23^{12-19} cover the same ground as 34^{17-26}, and the two seem to be E's and J's versions of 'the words of Jehovah' (24^{3}). The editor, who found room for both in JE, appears to have assimilated them to one another (esp. in $23^{18, 19}$ $34^{25, 26}$). The phrase 'Jehovah thy God' occurs two hundred and thirty-one times in Deuteronomy, and the particular phrase 'the house of Jehovah thy God' is found in Dt 23^{18}, while the context exhibits many Deuteronomic phrases (*e.g.* Ex 23^{15} 34^{20} = Dt $16^{1, 16}$; 23^{17} 34^{23} = Dt 16^{16}; 34^{24} = Dt 4^{38} (Heb.) and six times, and Dt 12^{20} 19^{8}). Probably, therefore, 'the house . . . thy God' comes from a Deuteronomic writer and means the Temple. If, however, it should be due to an earlier writer, it would naturally mean at the time the nearest place of pilgrimage, but would later be read in accordance with the then current meaning.

(ii) Jos 9. The Gibeonites are condemned to provide bondmen for v.^{23} 'the house of my God,' v.^{27} 'the altar of Jehovah.' It is noteworthy that (1 K 3^{4}) Solomon went to Gibeon to sacrifice there, for that was the great 'high place,' and that Ezekiel (44^{7-9}) denounces the bringing in of uncircumcized aliens to keep the charge of God's sanctuary. It would seem that Gibeonite bondmen served at the local 'house of God,' now converted to Jehovah-worship, and that this bond-service was later carried over to the Temple at Jerusalem.

(iii) Ex 21^{14}. Wiener is perfectly right in saying (*The Main Problem of Deuteronomy*, pp. 12–13) that 'mine altar' cannot here mean any casual altar of earth or stones, but neither can it mean a single sanctuary altar for the whole land. The asylum, to be of any use, must have been within reach of the fugitive manslayer, and it is most reasonable to regard 'mine altar' as being that at the nearest recognized sanctuary of Jehovah.

With the best will in the world, on such shaky foundations as are provided in Wiener's four passages it is impossible honestly to build up the thesis that from the beginning in Old Israel there was one sanctuary of exclusive legitimacy. And, on the contrary, as we shall see in the next article, there is abundant evidence that there were many sanctuaries.

2. Wiener next brings evidence to show that 'at any rate as far back as the days of David and Solomon' there stood 'before the ark' a 'horned altar.' First Adonijah, and then Joab (1 K $1^{50f.}$ $2^{28ff.}$), fleeing for sanctuary, 'caught hold of the horns of the altar.' In Joab's case this altar is said to have been 'in the tent of Jehovah.' Here, according to Wiener, we have clear proof of the truth of his thesis (*Essays*, p. 182). Two difficulties, however, arise: (*a*) it is precarious to trust to a statement by the author of Kings as proving what was the nature of the altar in 'the tent of Jehovah,' in the early days of King Solomon, seeing that the first compiler seems to have done his work after the death of Jehoiakim (2 K 24^{5}), and therefore in speaking of the horns of the altar he may simply be reading back into earlier times the usage of his own day. And a further difficulty arises: (*b*) Where was this horned altar? Wiener says (p. 188) that 'the tent of Jehovah,' in which Joab found it, must have been the tent which David pitched for the ark at Jerusalem (2 S 6^{17}), but, according to 1 K 3^{4}, Gibeon was at that time 'the great high place,' and its altar was so large that Solomon offered upon it one thousand burnt-offerings. Is it likely that this great sanctuary was content with an altar of earth or unhewn stone, while the much smaller tent at Jerusalem had the superior horned altar? The author of Chronicles obviously thought otherwise. He states in the parallel passage to 1 K 3 (2 Ch 1^{3-6}; cf. 1 Ch 16^{39}) that the Mosaic 'tent of meeting' and 'the brazen altar which Bezalel made' were at Gibeon. But, if so, what becomes of Wiener's horned altar at Jerusalem? Could there have been two? The Chronicler is as convinced as Wiener that the Levitical worship was in full swing in 'the tent of meeting' in the wilderness, and he believes that the Tabernacle and the altar came in with Joshua, were preserved in David's time at Gibeon, and were finally deposited in the Temple at Jerusalem (2 Ch 5^{5}), but his view will not square with Wiener's view that the sole legitimate sanctuary altar, in the years before the Temple was built, was in David's tent. Wiener will no doubt say that Chronicles is 'midrash' (see *Pentateuchal Studies*, p. 284), and with good reason; but the Chronicler has sound sense on his side when he assumes that, if *any* sanctuary had 'the brazen altar,' it would be the great high place at Gibeon, and not David's tent at Jerusalem.

Wiener does acknowledge that there were 'horned altars' at what he regards as illegitimate sanctuaries (Am 3^{14} proves that), but that does not shake his confidence that there was at any one time only one legitimate sanctuary and only one legitimate horned altar. There will not, however, be many who, having weighed his at the best very scanty evidence, will share that confidence.

[In the prophetical, poetic, and historical books altar 'horns' are mentioned in four passages: Am 3^{14}, 'I will visit the altars of Bethel: and the horns of the altar shall be cut off'; Jer 17^{1}, 'The sin of Judah . . . is graven upon the horns of your (R.V.m. 'their') altars' (see also v.^{2}); Ps 118^{27}, 'Bind the sacrifice with cords, even unto the horns of the altar'; and Ezk $43^{15.\,20}$, 'from the altar-hearth and upward there shall be four horns.' In the Pentateuch (Ex 27–30, 37–38, Lv 4, 8, 9, 16, all P) the horns of the altar are mentioned eighteen times. By the time that P was written, no other kind of altar would have been thought possible.]

The passage in Amos proves that horned altars were in full use in the time of Jeroboam II. (about 760 B.C.). How far back we must go for their first introduction it is impossible to say. There is nothing incredible in the supposition that they had begun to appear in the larger sanctuaries as early as the end of David's reign (about 1000 B.C.); it is when we are asked to believe that Israel entered Palestine with such an altar and that it could be found only at one legitimate central sanctuary that we are compelled to part company with Wiener and to say that the evidence, literary and historical, points decisively the other way.

3. The third part of Wiener's position (*B*, I. above) is that at the altar of the supposed single sanctuary only priests could minister. This, of course, is what P lays down, but when we turn to the history (see Art. I. Part I. *A*, 4) we see that David himself, girded with a linen ephod, offered his offerings before Jehovah at the tent which he erected for the ark at Jerusalem, and blessed the people in the name of Jehovah of hosts (2 S $6^{17.\,18}$). Even when the Temple was built, Solomon himself offered the great prayer, blessed all the assembly, hallowed the Temple court, and offered sacrifice (1 K 8). Was this, then, a lay altar? or, rather, is not Wiener's whole view an anachronism? It was not until long afterwards that ministrations at the altar at Jerusalem were hedged round by awful sanctions and declared inaccessible even to anointed kings. It is significant that the story of Uzziah's trespass in the Temple to burn incense is to be found in Chronicles, not in Kings (2 Ch $26^{16\text{ff.}}$; cf. 2 K 15^{5}).

The further question arises: Were not local altars at high places served by priests, although, according to Wiener, these altars were in the eyes of the law only lay altars? They certainly were in the days of Josiah, when every city of Judah seems to have had its high place and its priest (2 K $23^{5.\,8}$), and there can be no doubt that at least the larger high places to which the people resorted from early days had priests in charge. Jeroboam was clearly following the custom of his day, when 'he made houses of high places and made priests' to serve in them (1 K 12^{31}). This leads up to the question: What, in fact, was the status and what were the duties of a priest in the early days? Wiener clearly thinks of him, in accordance with the later idea, as chiefly concerned with sacrifice and Levitical ritual, but in the earliest days it would seem that slaughtering and pouring out the blood and the burning of the fat were carried out by the offerer himself (see Art. II. *B*, I.). But as soon as settled conditions permitted the establishment of permanent 'houses,' men had to be set apart to take charge of them. We may compare the primitive practice at local shrines in Syria to-day. S. I. Curtiss (*Primitive Semitic Religion To-Day*, chap. 12) writes: 'There is virtually a priesthood in existence, called Sheiks of certain shrines, or servants of certain saints. . . . They keep the shrine in order. They slay, if the offerer does not wish to do so himself. They are supported in part at least by the sacrifices brought to the "makam"' (=Heb. for 'place,' Dt $12^{2.\,5.\,11.\,13}$, etc.). Two words used to describe priestly functions show the early conception—'minister' (שׁרת) and 'keep' (שׁמר). The former is used in civil life of higher domestic service, of royal officers, of Joshua's service to Moses, and Elisha's to Elijah; and so in ecclesiastical life Samuel, *e.g.*, is said to 'minister' unto or before Jehovah (1 S 2^{18} 3^{1}). Wiener, with his anachronistic ideas of a priest's duties in Old Israel, writes in his *Pentateuchal Studies*, p. 264: 'It stands to reason that the child can have performed no priestly duties whatever, though doubtless he ran errands and performed odd jobs for Eli as a kind of page.' But, as a matter of fact, opening and closing of the doors (3^{15}), caring for 'the lamp of God,' placing bread before the presence (21^{6}), cleaning 'the house,' with its guest-chamber (where such parties as Elkanah's ate the sacrificial feast) and its precincts, were precisely 'priestly duties' in Samuel's day. (In 1 S $2^{15.\,16}$ it is not clear who burnt the fat.) In Deuteronomy שׁרת

occurs five times, and in all five it is used of priestly duties, including that of blessing in the name of Jehovah (10^{8} 17^{12} 18$^{5.\ 7}$ 21^{5}), and the same usage is found in connexion with both priests and Levites in the later writings and in P (Ex 30^{20}, Nu 3^{31}, etc. etc.). Another duty is brought out by the second word (שׁמר). When the ark was brought into the house of Abinadab the men of Kirjath-Jearim 'sanctified' his son to 'keep' it. In the same way 'such an image as that of Gideon or Micah (Jg 8$^{26.\ 27}$ 17$^{4.\ 5}$) was well worth stealing,' and needed a priest as guardian over it. This verb is used in P of both priests and Levites (Nu 18$^{5.\ 7.}$ and $^{3.\ 4}$; cf. 2 K 25^{18}, Ezk 44$^{14-16}$). A third duty of the priests in Old Israel was to give oracular answers to those who came to inquire of God (Wellhausen, *Prolegomena*, p. 130). So Abiathar came down to David with an ephod in his hand, and David through him 'inquired of Jehovah' (1 S 23$^{6.\ 9-13.\ 2.\ 4}$ 14$^{3.\ 18}$ R.V.m. 22^{10} with 21^{9} 30^{7}). [In 1 S 14^{3} 2^{28} 22^{18} the Heb. means 'carry' or 'bear,' not 'wear,' and the ephod is clearly a small image and not the 'linen ephod' of 2^{18}, Ex 28^{6}. In 22^{18} 'linen' is wanting in the LXX, and we should read 'ephod-bearing men.']

This giving of oracular answers developed into the giving of 'torah,' *i.e.* teachings and decisions on moot points of law and order (Dt 33^{10} etc.). And, when daily sacrifices were inaugurated in national sanctuaries, of necessity the priests themselves slaughtered sacrificially.

4. Wiener's fourth contention, viz. that statutory sacrifices could be sacrificed only at the central sanctuary, will be discussed in Art. VI.

In the Study.

Virginibus Puerisque.

Refusing the Easy Way out.

By the Reverend Stuart Robertson, M.A., Glasgow.

'Others were tortured, not accepting deliverance.'—He 11^{35}.

There is one thing written very plainly across the pages of the Bible, and that is that God is our Deliverer. The Bible is a book of deliverances. Its histories tell us how God delivered Israel from Egypt, David from Saul, the Jews from captivity, Daniel from the lions, Peter and Paul and Silas from prison. Its Psalms are prayers for deliverance, and thanksgivings because God heard those who called on Him and delivered them from all their distresses. Its prophets preach the hope of a Deliverer who should come some day; and when Jesus came at last, He said He was come to 'preach deliverance to the captives.' His very name 'Jesus' means 'Deliverer.'

Yet in one place, when the writer is exulting in the long list of those whom God had delivered, he goes on to say, 'Others were tortured, not accepting deliverance.'

What does this mean? That they refused God's way of deliverance? No! It means that they refused a way of deliverance because it was not God's way. There was a way out, an easy way, but they refused to take the easy way out.

It means that it is a fine thing to trust God to deliver you in trouble, but it is a finer thing to go on trusting Him when He doesn't deliver you; and so the Bible puts high in the list of its heroes those who refused the easy way out.

What splendid pages of history these people have written! I see the disciples brought before the very man who had put Jesus to death and who had power to put them to death. He forbids the disciples to preach about Jesus. Peter answers that they 'must obey God rather than man,' and faces the consequences boldly. The easy way was just to be quiet, but they didn't take it. I see the early Christians. They were only asked to cast a pinch of incense on the altar of the Emperor: that was the easy way. The other way was the lions and the torture and death. Why not do the easy thing and confess Christ in their hearts? It meant peace and quietness. Some did it, but many others refused deliverance and were tortured. I see George Wishart and Patrick Hamilton in Scotland. They had the same choice: to hold their tongues and live unharmed, or to preach the gospel of Jesus Christ and face burning and the stake. They refused the easy way out, and were martyred at St. Andrews. I think of Cranmer and Latimer and Ridley; to all there was an easy way of escape: to deny Christ, to hold their peace, to forget their conscience; but, instead, they chose to be loyal to Christ and to conscience.

They were burned, and shot, and hanged, on the hills of Scotland, and in the market-places of England, and it thrills us to read of their courage and faithfulness. We admire them for their choice.

Now the Captain of all who choose to be true to their God and their conscience, whatever the consequences may be, is the Lord Jesus Christ. He chose the hard way though it led straight to the Cross. Peter, because he loved Jesus and couldn't bear to think of Him suffering, urged Him to take the easy way out. Jesus called Peter 'Satan' for suggesting it, and 'set his face stedfastly to go to Jerusalem.' When He was tortured upon the Cross, the people said, 'He trusted in God that He would deliver Him. Let Him deliver Him. Let the Christ come down from the Cross.' And God didn't deliver Him; He died on that Cross.

Why didn't God deliver Jesus and all these others? I don't know. Only God knows. But I know that the world's history would have been a poorer thing if He had, and that it is richer because of their brave and heroic choice. The blood of the martyrs was the seed of the Church: the sufferings of the Covenanters put iron into the soul of Scotland; and the Cross of Christ is the salvation of the world.

Is there ever anything like this in your lives? Aren't you often tempted to take the easy way out? the shabby, cowardly, dishonourable way, because it is the easy way?

At school you have done something wrong. You are asked straight, 'Did you do it?' The master will take your word. The easy way is to say 'No,' to tell a lie and escape. No one will ever know but yourself and God. The other way is to tell the truth and take the consequences; certainly some punishment, for you have deserved it. *Take the hard way always.*

For one thing the easy way isn't really easy. No one ever took it but came, sometimes very soon, to wish he hadn't. Peter took it when he denied Christ by the fire in the High Priest's courtyard; and in a little Peter was weeping bitterly. Cranmer took it when he recanted. He found safety, but he didn't find peace, and soon we see him holding the hand that signed his recantation in the fire till it shrivelled away. The pain of that was nothing to the pain of a shamed conscience.

Take the hard way always. It is a man's way. It may bring pain; but pain will pass and shame won't. No one may know but you and God when you play the coward, but that is just two too many. It is better to be hurt in the body than ashamed in your own soul. It is manly to bear pain, but shame takes away your manhood.

It may seem a little thing that nobody sees, but it is a far bigger thing than you think. Every time a boy or girl refuses the easy way out and takes the hard way, whatever the consequences may be, something is added to the world's golden store of heroism and high faithfulness. They have written their names in the Roll of Honour of those who 'were tortured, not accepting deliverance,' that Roll at the head of which stands the glorious name of Jesus Christ.

Anticipatory Footwork.

By the Reverend J. Opie Urmson, South Shields.

'Having shod your feet with preparation.'—Eph 6[15].

There is no better advice for life than the motto which the Boy Scouts and the Girl Guides carry on their banners, and which Paul here gives to the Christian soldier: 'Be Prepared.'

It is impossible to read St. Paul's Epistles without thinking, not only that he liked games, but that he knew how to excel in them. He would not have referred to them so often had he not been interested in them; and he would not have been so accurate had he been merely a spectator. When he is advising the Christian warrior about getting ready for the fray, before he mentions sword, shield, or helmet, he tells him to tighten his belt and look to his feet. That is very sound advice, for the feet are all-important. We play almost every game with our feet. Football, cricket, tennis, fencing, are all played with our feet. If you think otherwise, that is probably why you do not play well. Everything depends upon anticipatory footwork; upon the feet being shod with preparation.

Watch the expert goalkeeper. The opposing forward gathers the ball, and shoots it into one corner of the goal. Like a flash the goalkeeper is there awaiting it. How did he get there? Some instinct warned him; and half a second before it came he anticipated it, and he was prepared. You have seen the batsman drive the ball, and you have cheered excitedly. You feel sure that it will be a boundary. Then you notice a fielder who seems to spring from nowhere, and there is a counter cheer as he brings off a magnificent running catch. How did he do it? His feet were shod with preparation. He had anticipated the stroke. When two men are fencing, they seek to play each other as an angler plays a fish. They tempt each other to make a mistake in footwork. When that comes they strike, and strike at once.

When I was a boy I was told to count ten before I spoke a hasty word. It was poor counsel. When the blood is hot there is no thought of counting. Paul knew that in temptation, as in games, there is no time for thinking. As my fencing master in the old army used to say, 'Until you can fence without thinking you cannot fence at all. The attack calls out the defence.' Just as the eye shields itself when harm threatens, so the trained conscience recoils when sin attacks.

Religion is a means not of getting us off punishment, but of teaching us how to avoid mistakes. One of the glories of Jesus was that, though His enemies were always seeking to trap Him, He was always prepared. People commonly forget this. They ask, 'What would Jesus have done had He been in the circumstances in which I am involved?' The answer is that He would not have been there. Once upon a time I had a friend staying with me who was a chess expert. Every night we played chess. Every game he won. One night, however, I thought I was doing better. But I soon realized that I was losing again. So I turned the board round and said, 'What would you do if you were in my place?' 'Well,' he said, 'you cannot win.' Then he explained how, about twelve moves earlier, I had fallen into a trap which he had set. I was defeated before I knew it. So also life is a number of actions all depending upon one another. To-day's thoughts become to-morrow's desires. Desires become actions, and actions grow into habits. If you would live a pure life you must learn to think only pure thoughts. Religion does not promise that anyone can come out of difficulty with flying colours. Everything depends upon preliminary footwork.

Anticipation, both in life and in games, depends upon trained judgment. You cannot learn the art either of cricket or of life from books. You can, of course, get many hints and helps in that way, but you must go out and practise. Do not think too much about the hard knocks that you receive. Do not get discouraged because you cannot do just what you try to do. Keep on trying, and always try your utmost. Do not grow careless, for during these fits of carelessness bad habits are formed. Learn from your failures, and do not get caught the same way a second time. Bit by bit the hardest tasks grow easier, and the judgment becomes more trustworthy. You remember Paul's words: 'Herein I exercise myself to have a conscience void of offence towards God and towards man.'

Yet when you have taken care you sometimes fail. What then? Own up! Do not try to prove that you are not out. If you own up there is always another chance. That is what the gospel means. 'If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.' That is, God will give us another start with a clean sheet. But be ready; and ask God's guidance. 'He will keep the feet of his saints, for by strength shall no man prevail.'

The Christian Year.

The Epiphany.

The Faith of God.

'Thy walls are continually before me.'—Is 49[16].

These words admit us to the very heart of God. It is indeed when we consider deeply words of this kind that we perceive how Jesus Christ must have been in the Godhead from all eternity. 'God is love,' said St. John, after he had seen Christ on Calvary. 'Love is an agony'—*Caritas est passio*—an agony of yearning and defeat and faith, said Origen of Alexandria. But Isaiah had the first word and anticipated them all: 'Where men see only ruins,' said he, 'God sees the finished walls.'

The words were spoken to the captive Jews in Babylon at a momentous stage in their history. Cyrus, King of Elam, had come up against Babylon with a mighty army and had occupied the great city without opposition. And, doubtless for his own reasons, and thinking nothing at all of how in doing as he did he was furthering God's purposes, Cyrus issued a decree permitting the captives of every nation who had been detained in Babylon to return to their several countries.

Nothing, therefore, stood in the way of the Jews going back to their native land. And yet, when all things were ready, they hung back. There is nothing more disheartening to men who wish to think greatly of man than to consider the miserable number of captive Jews who showed any real passion for their ancient liberty and standing. As for the great mass of these captives, they simply did not want to hear anything more about the holy city and those great days of which their fathers had told them. 'I hate luxury,' said Goethe; 'it destroys the imagination.' Fifty years of life in Babylon had carried those people a long way from their old moorings.

Some of them found themselves unable to believe that it was now really possible for them to go back, to believe that they were now really free. Some of them were afraid (at least so they professed) of the return journey, afraid of the desert with its wild beasts, with its roving bands of robbers, with its hunger and thirst. At least they gave that as their reason for staying where they were, although we may have our doubts.

If we go on living in a trifling way, never taking ourselves seriously or looking the whole of this life of ours in the face; if we go on day after day avoiding all contact with the ultimate meaning of things, whether that be to us meanwhile a voice or a silence; the real penalty for such a way of living is the consequence of it, and that is, that we get to like it, we become unfit for anything better or different. Perhaps, therefore, the most difficult spiritual condition for any of us to fall into is that condition which comes with years and years of elaborate trifling, of busy superficiality, when we have at length lost all taste and desire for anything serious and real, all sense of that severity in things, that terror even, which, in the case of most of us, ought for good reasons to be there until it has been dealt with and honourably composed.

There were still others of the captive Jews who, though the way was clear, did not at first set out. When the prophet appealed to them to return, they replied in effect: 'Return? Return to what? To dust and ashes? What's the use now? Jerusalem is a desolation, a heap of dust and ruins!' It was to these that the prophet flung back the words which really give us God Himself—'Thy walls are continually before me!'

There was something to be said for the view taken by these last. There is always a great deal to be said for the disheartening view of any holy enterprise: only we should not say it—unless, of course, to God in prayer. The thing that makes faith faith is that it has to stand up to a great deal of difficulty. Why, faith is just the protest of something glorious and unconquerable in the soul of man against the domination of what the world calls facts. Faith, too, has its facts which it asserts are as truly there as the facts which strike our mere sense. Faith takes its really unassailable stand upon the supreme fact—the fact of God! Now that is the whole point of this text: it is the whole point of the Book of Isaiah; it is the point of the whole Bible, and of Jesus Christ, and of the true Church of God in the world. There is an immense gulf between men—there are those who begin with God, and there are the others.

Those reluctant Jews who hung back from an enterprise of faith because of the difficulties by the way, those people who said, 'Jerusalem is now in ruins,' were forgetting that the real situation is not what we see upon the surface, but what God sees, and what He in holy and prophetic moments reveals to us in measure. The real fact about any situation or about a human soul is—what lies within it for God, what it is worth to God. And this is the work of God—to make us believe, to make us see things and see ourselves and one another as He in His infinite hopefulness sees us all. Where we see ruins, He sees the walls.

What if God were to become discouraged over us, as well He might? What if He were to turn His back upon us and let us alone? Ah, well: He does not. Now that Christ is of us, He will not. He lives by faith—yes, by faith in the Son of God who gave Himself for us all. He sees something coming. He sees man, the prodigal son, coming back and home.

In the great charity of God we are not simply what we are in our mere performances. We are also what we are in our lonely protests—in our tears and agonies and cries. We are not merely what we are in our feelings about ourselves; still less are we altogether what we may have given the world cause to consider us. We are really what we are to those who love us. We are really what we are to that holy and loving God whose face man saw for one tremendous moment in the Christ of history. Let us, therefore, go on to believe, and let us act as though we did believe, that in that same great charity of God we may through Christ's eternal intercession even yet recover the lost provinces of our souls, may yet become, both now and through the ages, all that God saw in us as possible, all that He dreamed of us when He decreed us being, and set us our task in the world of spirits.

In conclusion let us say:

1. We are to imitate the faith of God. We, also, are to see 'the walls'—God's completed purposes—ever before us. Everybody sees the ruins. It needs no great qualification to see difficulties. It is the mark of God's calling to see 'the walls.' We have nothing to do with times and seasons or with events; we have only to do with duties.

2. We cannot see 'the walls': let it be enough that God sees them, that Christ saw them. For ourselves, the proof that the walls are coming is that He has given us the instinct to build.

3. This vision is ours when our hearts are pure. There is an old legend of the Middle Ages of a pilgrim who, as he passed through dark and silent

forests, saw before him a great cathedral, even heard the solemn and happy music of it. But as often as his own heart became confused with doubt or lost its beautiful balance through the disturbance of some private sin, the vision perished, the music ceased, leaving him in the pathless forest, surrounded by the ancient darkness and natural despair. So the pure in heart see God. But let us begin to build if we would be sure of 'the walls.' In every matter into which God comes, those who merely look on see nothing.

And, above everything, let us keep in touch with the Master; in communion with that great Soul of faith and hope and love; in communion with that atmosphere of miracle and triumph which caught into a kind of glory the first apostles. For what man once saw, he may still see. The power of that vision is still there, still somewhere, if we will only seek it with our undivided will, with our undistracted confidence.[1]

First Sunday after Epiphany.

A Pagan's Pathway to Faith.

'Verily I say unto you, I have not found so great faith, no, not in Israel.'—Mt 8[10].

This is a very touching and a very illuminating story. Often Christ had to awaken faith before He could heal. Here He found a great faith waiting for Him. It is worth noting that He commended this man's faith, and that for the one reason for which faith is valuable, that it created the atmosphere in which He could work.

1. The question that naturally interests us is how this man came to have this faith. He was a Roman soldier, a pagan, an alien, and, therefore, one who was not likely to see in a Jewish peasant a world-transforming power. It would be very difficult for him, with such traditions and training as his, to appreciate Jesus; but is it not rather a startling thing that those who in His own day seemed to appreciate Jesus best were those who stood outside the religious world of Palestine—the heathen, the outcast, the prodigal? There are signs of this even in our own day. It is very interesting, very searching, to realize that some of those outside the churches have a feeling about Jesus which reaches nearer to worship than that of some of the people within. Mr. H. G. Wells sums up his picture of Him by the confession that 'He is too great for our small hearts,' and Mr. Middleton-Murry in his *Life of Jesus* comes to this conclusion: 'Keep we our heads as high as we can, they shall be bowed at the last.' But there is a kind of worship of Him which has the effect of putting Him on a pedestal from which He cannot reach us, and is really a way of escape from His demand. This man had no theological ideas about Jesus. His faith was natural and simple. How did he come to have it? There is no question more worth asking, for, unless the New Testament is a fairy-tale, this faith in Christ is the one thing the lack of which, for many people, is making the world a place of failure and strife and misery. How came this pagan to see in Christ a love which he could trust in perfect confidence?

The secret is to be found in the man's attitude to all those among whom he lived. He could see the good in all sorts of people—Jew and Gentile, rich and poor. He was a worshipper of heathen gods; yet he could see what was good in the Jews with their vastly different faith. He was a Roman; yet he could appreciate fine qualities in people of another race. He was an officer of the army of occupation in Palestine, and yet he had no feeling of superiority to a subject people. He was a man of rank; yet he had made a friend of his servant and felt for him so strong an affection that the man's sickness brought genuine pain. In short, this centurion had come to a real sense of the value of men as men.

Now, that is a very wonderful thing. It prompts us to ask ourselves how far we have found our way into this world of real human values, and are living in it. It is what Jesus meant by love, this moral valuation of personality. We have only to look below the surface to find how much our social and industrial trouble is due to the fact that our sense of human values has been, in one way or the other, obscured. There are many things that obscure it. A hundred years ago, children were set to work in mines and factories, because their human value was obscured by what was thought to be economic necessity. The real root of war is the fact that this human value is hidden for the moment by what is felt to be the duty of patriotism.

2. What has all this to do with the centurion's faith in Christ? If we think for a moment what faith is, we shall understand. Faith is our response to what we see in Jesus. It is an impulse of trust which is awakened by our vision of that in Him which meets our need. Faith cannot function at all, except through the vision of Jesus bursting into our hearts to quicken wonder and love. And many people cannot see Jesus in His reality because their minds are bound by prejudice of one kind or another. But this man had

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[1] J. A. Hutton, *At Close Quarters*, 212.

a free and unprejudiced mind. He did not need, for instance, to get over the fact that Jesus was a Jew and a peasant. He had got over that kind of prejudice which, in some people, made it intolerable for them during the war to sing a hymn by a German author, though written perhaps some four hundred years ago; which in others makes it difficult to see in a man like Gandhi—just because they dislike his politics—one in some ways more nearly Christian than many of us. This centurion was free from all those mists that cloud the judgment and blind our eyes, and when he met with Christ he found in Him the incarnation of what he really valued—the goodness and love by which he had unconsciously striven to live.

But there was more. This man had realized in his own life the power of this attitude to others. What joy it had brought into his own life! What friendships it had given him with all sorts of people! And what difficult problems it had helped him to solve! And, as he stood before Jesus, it flashed upon him that here was One who was Master in that field of love; here was One who had at His disposal all its resources and wielded to the full the only power which could penetrate men's hearts and start the springs of new life there. It may be that he realized an even deeper thing—that here, in Christ, was the source of that spirit that had been moving in his own life and had made him what he was. In any case, his whole soul fell captive to the personality of Jesus. 'Speak the word only,' he said, 'and my servant shall be healed,' and through that faith the love of Christ was set free.

3. Now, what does this suggest to us? Does it not suggest this, for one thing, that the value we have for Jesus is bound up with the value we have for other people? To put it quite clearly, people who do not love others, whatever their rank or race, do not really love Christ in the true sense of the word. They are living in an artificial world. If they really examined themselves, they would discover that, beneath all false respect for people, what they really love is money, or rank, or whatever else ministers to their own pride.

What is more, we have no real faith in Christ, save as our faith is in that love of His which values every one, the prodigal and the saint, the rich and the poor, and we see in that love the only real power in the world. For true faith in Christ is the conviction that His love is power. And the only way in which He can save the world is through this same love, brought into action by our faith in it. Was not His whole effort in the world the effort to persuade men and women to become one human family, and to see each other and deal with each other as we see and deal with our own brothers and sisters? The root idea of the Kingdom of God is a world become one family.

4. But the question is, how to reach this attitude. The first step is to revise our values of people. It is to determine to see the best in others, to believe in it, to trust it, and to make adventures of friendship. How often do we give others credit for the same ideals as are in ourselves—especially if they do not belong to our circle—and insist on meeting them on that basis? Before Ezekiel the prophet opened his mouth to tell the exiles in Babylon what he thought about them, he was bidden to go and sit where they sat. For ten days or so he lived with them, and when he began to speak, there was a tenderer note in his voice. The beginning of a new outlook is to see in other lives a value that is, at least, as great as that in our own. Most of all, it is to see in Christ a love which is not in ourselves, and to open our hearts to it, praying that He will deepen this love in us, which is the entering in of His own spirit.

It may be that all we are capable of, to begin with, is a confession and a longing, in which there is only a spark of hope.

I am unjust, but I can strive for justice.
  My life's unkind, but I can vote for kindness.
I, the unlovely, say life should be lovely.
  I that am blind, cry out against my blindness.

It may be that, like the centurion, the awakened love for other people, as we see them in their bitter need and helplessness, will throw us open to the love that can alone heal ourselves, and bring healing to the world. It is not seldom that he who has not felt the need of Christ for himself, has come to feel it through the aching need to help another. And, bit by bit, the faith in Him will grow through which miraculous things will begin to happen, and, for us and others, a new day will begin to dawn.[1]

Second Sunday after Epiphany.

Towering o'er the Wrecks of Time.

'Our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.'—Gal $1^{3f.}$.

There is a sublime and suggestive passage in St. Paul where he defines the Christian redemption in terms of deliverance from the tyranny of the evanescent. 'Our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world.' It sounds almost as if the Apostle were wrestling with something which is very familiar to modern men under the title of the *Zeitgeist,* the time-spirit.

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[1] J. Reid, *In Touch with Christ*, 38.

1. The dominion of the time-spirit is a real thing in any and every stage of human progress. Lord Morley has called it a great historical principle, that 'besides the prominent men of a generation there is something at work beneath, a moving current on whose flood they are borne.' And if the prominent find it hard to get out of the current of their own age and steer an independent course, the pull upon smaller souls is proportionately mightier. Yet if the emancipation of a human soul is to be complete, it must include deliverance from this tyranny: it may even have to consist chiefly in this. Evil takes different forms in different ages: men are poorly equipped for their conflict if they have learned to wrestle merely with dead heresies and forgotten sins. Matthew Arnold, who did so much to familiarize in this country the idea of the *Zeitgeist,* has an ironic passage in which he compares the *Times* newspaper of his day to 'a gigantic Sancho Panza,' 'following by an attraction he cannot resist that poor, mad, scorned, suffering, sublime enthusiast, the modern spirit; following it, indeed, with constant grumbling, expostulation, and opposition, with airs of protection, of compassionate superiority, with an incessant by-play of nods, shrugs, and winks addressed to the spectators; following it, in short, with all the incurable recalcitrancy of a lower nature, but still following it.'

If a great newspaper sometimes does this, much more is a humble individual likely to do it, perhaps grumbling at his age, criticising it, complaining against it, yet on the whole doing what it wants him to do. It is one of the perplexities of history that the grip of the age even upon the more enlightened individual has often been so strong. The tales of lust and blood which disfigure the lives even of some of the heroes of Old Testament story are best accounted for by the spirit of the age.

2. It goes without saying that much of the influence of the time-spirit is not only inevitable but beneficial. Good as well as evil has different developments in different ages, but He who is not the God of the dead but of the living would have His people alive to all His present leadings. One half of a man's duty towards his own age is to reverence it, understand it, and serve it. But the other half is not to be enslaved or blinded by it. There could be no finer example than the character and work of the great apostle himself. He was a man of his own age, a Jew of the Jews, a citizen of the Roman Empire, a typical product of a particular race and religion at a certain time. Yet he would have made small mark upon history had there not been another side to him altogether —his fine independence of his age. He had this power from Christ. In the fellowship of Christ he found this liberty. In the words of Principal Forsyth, 'a positive, eternal creative gospel for the spiritual conscience is what we need—not a set of true beliefs to contend with false, but the holy, living God of historic grace to keep us from the idols of the religious mind and the passing age.'

3. It is easier, perhaps, to state this in general than to apply it to the circumstances of a special age such as our own—an age is difficult to sum up. R. H. Hutton points out that the usual course of the *Zeitgeist* is like that of Mephistopheles—zigzag. 'It breathes on us, and we can no longer see a course which was clear yesterday. It breathes again, and, like invisible ink held to the fire, the truth comes out again in all its brightness.'

Some observers of our age might tell us of its frivolity. Other observers, perhaps equally truthful, might tell our generation about its gloom, the cynicism and pessimism even of some of our young people who, running everywhere in quest of joy, have not found it. As true a diagnosis as any might define our age as being, in and beneath these things, an age of egotism—an egotism now feverish in its thirst for pleasure, now morbid in its wounded pride, yet ever thrusting and pushing, breaking all the commandments because heedless on the one hand of a neighbour's welfare as on the other of the Divine will. It is not a comfortable age to live in. There is written all over its restless life that men need deliverance from some of its most characteristic qualities. They need deliverance from themselves.

They are meant to find it. That is the very meaning of revelation. Revelation lay in this, the coming of the Eternal into the midst of time, revealing the timeless truth and love, and supplying a pattern which time could not antiquate and a motive which time could not exhaust. This is the meaning of Jesus Christ, 'the same yesterday, and to-day, and for ever,' and of His Cross, which, erected but for the business of a cruel day, is still 'towering o'er the wrecks of time,' the supreme sign of God, the supreme hope of the world. It is this that is needed to correct the frivolity of our age and to teach it seriousness and sincerity. It is this that is no less needed to correct its glooms, and to bring into place of its cynicism and pessimism the peace and hope of redemption. It is this that alone can conquer the egotism of our time-spirit, and teach a thrusting and selfish world the law which is perfect liberty. So the Lord Christ reigns over every age, the Master of them all.[1]

SEPTUAGESIMA.

The Epic of Redemption.

'And God saw everything that he had made, and, behold, it was very good.'—Gn 1[31].

That is the first assertion of religious faith and it is the last. And it is, too, the everlasting changeless background on which the confused and shifting pageant of faith's agelong struggle is flung. The history of human faith is the history of the long warfare which this certainty has had to wage for its very existence. The certainty was there in the beginning, as it will be in the end. Religion cannot exist without it. And there is no surer proof that man is naturally religious than his obstinate certainty that, if the whole of things could be seen at once and as a whole, it would be recognized as very good.

Take any history of long-continued religious experience, and see how it bears witness to the truth of this fact. Take, for instance, the Bible. It begins with an act of faith in the goodness of the whole. It gathers up the agelong process of Divine creation, that process which is coterminous with the existence of things in time, into one single moment, regards it in a single flash as with the eye of God, and from that standpoint pronounces it without hesitation very good. The fundamental characteristic of every act of man's faith in God is just that impossible and yet for man indispensable attempt to see things as God sees them. It was probably that particular urgency and necessity of faith which Tertullian was trying to express when he uttered his famous *Credo quia impossibile*, 'I believe in the impossible just because it is impossible.'

But hardly has this act of faith been made, this certainty proclaimed, by the Jewish race, by Tertullian, or by any of the rest of us, before we are compelled to bring it down to the test of our actual experience. And there it meets with nothing but rebuke. Things are most obviously not very good. The more close, indeed, the hold of God, the worse things as they are seem to us to be. That is the experience which the Bible records in the mythical story of the Fall.

It is only the account which a stern religious realism is forced to give of what man actually is and of what the world necessarily seems to him, being what he is, to be. Yet, in apparently hopeless disillusionment, he realizes a Divine assurance that he will one day crush the head of that evil which so ruthlessly pursues him, biting viciously at his flying heel. And on throughout the whole history the same certainty revives out of the darkest hours of apparent defeat and felt despair. In Abraham, in Moses, in Elijah, in Isaiah, in the long succession of the prophets, the terrible conflict of faith is renewed, and the certainty is always recovered out of the very experiences that seem to extinguish it utterly. And the long history of faith, which the Bible is, closes as it began with the proclamation of the great religious certainty as near to its final accomplishment.

So it is that the Bible is for the religious sense one book. It ends on the note with which it opened. That first chapter is but the attempt to express from the standpoint of eternity a process which is still going forward, which will continue so long as man endures. The rest of the book is the history of creation under the aspect of time, the history of that redemptive activity of God which is for us His real continuous creation of His world. It was all stated in a phrase by our Lord, 'My Father worketh hitherto, and I work.'

Now what we want specially to emphasize, on Septuagesima Sunday, which is as it were the annual festival of God as Creator, is that redemption is the key to the religious idea of creation, that the revelation of God in Jesus Christ is the secret of all our knowledge of God whatsoever. This does not mean that if our Lord had not lived as a man upon earth, man would not have known God. Such a view would be an insane denial of fact. God not only was known, and known with a wonderful spiritual intimacy, by the great seers of Israel before our Lord's coming, but He is known to-day by multitudes who have never heard the name of Jesus.

But think of the vanity of any attempt to find God in the world apart from this illuminating power which the redemptive stress of the Divine Spirit can awake in the souls of men. The non-human world is now the supreme difficulty with which faith in God has to grapple. The order which we find there seems utterly careless of human life. It will cut off in their prime the lives that seem to us of most promise and value. It will let the worthless linger on in untroubled uselessness to their fellows to the furthest term of our human span. It will torture the brave, the patient, the unselfish with lingering and malignant disease.

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[1] J. M. E. Ross, *The Tree of Healing*, 224.

And yet because of all this is faith in God less sure? The Book of Job belongs to a past when the full measure of Nature's moral indifference was not suspected, and yet it witnesses to a faith which had conquered the worst that the apparent hostility of circumstance could accomplish. For faith issues from a purely human experience. Think of what that experience is. It is a profound and insatiable discontent with self. It is the discovery that this is not our spirit's home. And yet when our self-discontent is most profound, just then the great consolation arrives. A heavenly peace broods upon the troubled conflict, the soul knows its rest in the very fact of its onward struggle. That is the spiritual history of man. It is the history of man's discovery of God as the human redeemer, as the redeeemer of man by man. It is the history of God's revelation of Himself to man as the Power which constitutes him, and constitutes him as at once the theatre and the conscious instrument of this conflict in which dwells the supreme peace, of this truceless dissatisfaction with himself at the heart of which resides the infinite satisfaction of a Presence higher than himself.

And out of this experience of the redemptive God there grows naturally, inevitably, the faith in the creative God, the faith that somehow the whole of things must serve the purpose of that redeeming will, the faith that the most inexplicable waywardness of Nature not only does not contradict that purpose, but must somehow, even though we may never see how, contribute to it, the faith that through all things that are there works a spirit of very goodness. It is a sheer act of faith, but it is an act of faith which the immediate experience of the redeeming God has always forced man to make and which only that experience enables him to make.[1]

SEXAGESIMA

The Flying Roll and the Flying Angel.

'Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.'—Zec 5[1].

'And I saw another angel fly in the midst of heaven.'—Rev 14[6].

There is no far-fetched straining needed to bring these two sentences together. Though they lie apart, and in their utterance are divided by the space of many centuries, if we take the one with the other, beneath the glowing imagery in which they are expressed we shall find that they embrace in a striking unity the broad and deep truth of God's revelation as that is brought to bear upon the life and destiny of man. The flying roll: the flying angel: in the one you see the spirit of the Old Testament, in the other the spirit of the New. That is the reign of Nature, this is the reign of grace: there is the law, here is the gospel: there is the justice, here is the mercy of Almighty God.

1. 'Then I looked, and lifted up mine eyes, and behold a flying roll.' Is this merely the nightmare dream of a Hebrew prophet? Or, is it not rather a vision which carries us irresistibly beyond its immediate purpose to its eternal truth, which holds up before a man in a light terrific by its clearness that law which of all laws that rule human conduct is the most sweeping and indubitable; that law which tells us that behind every soul of man who has sinned there is a dark shadow deepening as the days pass by, which to the prophet's eyes appeared as a flying roll—a roll whose volume grows as it moves on, enclosing within its ever-increasing folds all the records of our past life.

Let us not forget, however, that this is a principle which may work for good as well as for ill. Most assuredly it is no one-sided law. Consider its influence on the positive side. Let a man do good. Let him obey the voice of God. Let him bow his will before the Eternal, and the very stars in their courses will fight for him; the majesty of heaven will follow in his train, and all the bright days he has lived, and all the moral victories he has won, will shed their light upon his path.

But let a man do evil. Let him spurn the voice of God. Let him set his will above the Eternal, and by all the force of God's universe he will be pursued and overwhelmed. Tell us not of the success of wicked men. Will we measure success by the idle standards of the world, will we weigh the soul which is immortal in the false balances of earth? God forbid. The good man alone is successful, the bad man eternally a failure.

Our deeds still travel with us from afar,
And what we have been makes us what we are.

Everything we do or think or say, every form of our activity, has a certain moulding power over the soul, and thus in the lives of most men we find a certain consistency. What would be the condition of human life if it were otherwise, if our state at any one moment were entirely separated from all that had gone before? How heavily weighted man would be in the struggle which his life is! At every fresh encounter he would have to give up the vantage ground so dearly won, and so begin the fight anew.

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[1] A. L. Lilley, *Nature and Supernature*, 33.

If we search through all the great literatures, the Bibles of the human race, we shall find that the most penetrating and universal thought which has impressed itself upon the mind of man is that ancient doctrine, ever new, of the Nemesis that follows still the guilty choice. 'Keeping watch over the universe and letting no offence go unpunished'—that doctrine which has ingrained itself in the common language of men—an eye for an eye, a tooth for a tooth, measure for measure—that truth which, whether it comes to us in the imagery of Eastern mythology, or in the burning words of Greek dramatist, or in the quivering accents of ancient prophecy, is the truth which underlay this vision, the flying roll which follows in the track of sin, the presence undefined which cannot be put by.

> Our acts our angels are for good or ill,
> Our fatal shadows that walk by us still.

2. Turn now from this dark vision. Let us listen to the voice of the New Testament as it also rings through the ages and finds a joyful echo in the soul of man:

'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.'

From the lofty watch tower the angel can see the ravages which sin has made over the souls beneath. And as he bears his message to those souls the power and the grace of God are visible there. For wherever he is heard, wherever a soul in the loneliness of its sin bows itself before the offer of grace, the dark record is erased, and the guilty past effaced, and the flying roll cast off, and the soul which was literally dead in trespasses and sins is reconciled to God and breathes a purer and serener air. That terrible chain which bound the soul to sin and death is snapped by the power of God in Christ.

Nay, more; even as the power of the flying roll was so subtle and so far-reaching that it threw its baneful influence over every soul of man, even so does the message of the flying angel, the grace of God, come to every soul. As there is no one who can utterly escape the dreadful curse of sin, so need there be no one to whom the grace shall be denied. It is, as we see, the characteristic of all God's truth that it is two-edged, and the very same law which leads from sin to deeper sin, leads also from holiness to higher holiness. Let a man but turn towards the light. Let him freely obey the Infinite Will. Let him look on the Cross. Let him bow before that supreme offering made by Supreme Love because the need of man was great. Looking on that spectacle we see into the very depths of God's heart; we see more, much more, than the terror of God's avenging justice, we see the infinity of His love. When with open face we behold that vision, then goes forth the soul to God. This is something more than an intellectual appreciation of the meaning of Christ's suffering and death. It is, so to speak, to make them spiritually tangible to our own souls. It is to realize that this love is our possession, and, realizing this, the soul goes forth to possess Christ and is emptied of self.

Surely there is no man to whom this assurance of a living Saviour should not bring joy. We live in a world of changes. We have a past behind us which is darkened by a record of sin. We have a future before us which is also dark and uncertain. The shadows of time gather fast. Amid the increasing round of daily duties, amid the hard commonplaces of the world's battle, we are hurried on and ever on. There is for us a joy in human friendship, but it is fleeting and fickle at the best. There is a noble pleasure in the sternness of daily toil, but the night cometh when no man can work. What shall be our stay in this shifting scene—who will take us by the hand and lead us through the darkness to the brighter day? There is only one stay on which to rest, and that is true religion; there is only one who can efface the guilty record of the past and give us new life, and that is Jesus Christ.[1]

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[1] A. W. Williamson, *The Glorious Gospel*, 140.

The Resurrection Morning.

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I.

The Problem.

The four narratives of the Resurrection Morning, as given by the Four Evangelists, present, to a cursory glance, very much the same outline of events. They tell us of certain women visiting the place of our Lord's burial at an early hour, of their finding the stone removed from the Tomb and the Body disappeared, and of their receiving angelic messages announcing that Christ had risen from the dead.

But when these four narratives are examined in detail, a multitude of apparent discrepancies become manifest. It will be best to set out these discrepancies at length, in order the better to appreciate their difficulty. They may be summed up under four heads:

1. *The Women who visited the Tomb.*—Each Evangelist mentions names which, although in some instances coincident, yet differ from each other as a whole:

(*a*) St. John mentions Mary Magdalene alone.
(*b*) St. Matthew speaks of Mary Magdalene and 'the other Mary'; the latter, from Mt 27^{56}, obviously being 'Mary the mother of James and Joses.'
(*c*) St. Mark mentions both Mary Magdalene and Mary the mother of James, but adds Salome (this last, by comparing Mt 27^{56} with Mk 15^{40}, is seen to be 'the mother of Zebedee's children').
(*d*) St. Luke gives the names of Mary Magdalene and Mary the mother of James, but adds the name of Joanna, and speaks of 'other women with them.'

It will therefore be seen that no one mention of names corresponds accurately with another.

2. *The Time of the Visit.*—Here we have three differing statements:

(*a*) St. John says that the visit took place 'while it was yet dark.'
(*b*) St. Matthew says that it occurred 'as it began to dawn,' which is nearly coincident with St. Luke's 'at early dawn.'
(*c*) St. Mark places the visit as being 'when the sun was risen' (Mk 16^{2} [R.V.]).

Thus there is a difference of at least an hour and probably of an hour and a half between the four narratives.

3. *The Vision of Angels.*—Here each account differs from the rest:

(*a*) St. Matthew describes an angel descending from heaven, rolling away the stone, and sitting upon it, obviously outside the Tomb.
(*b*) St. Mark states that the women saw a young man in white, already sitting within the Tomb and on the right side of it.
(*c*) St. Luke relates that *after* the women had entered the Tomb, two men 'in dazzling apparel' appeared standing beside them.
(*d*) St. John says that after St. Peter and St. John had found the Tomb empty and departed, Mary Magdalene saw two angels in white sitting, within the Tomb, at each end of the rocky ledge on which the Body of Christ had been placed.

Thus the number and the position of these angelic messengers show wide variation. It should also be noted that while the angelic message to the women, as recorded by St. Matthew and St. Mark, is practically one and the same, those which are given by the other two Evangelists are widely different from that and also from each other.

4. *The Action of the Women.*

(*A*) Before the Resurrection.
  (*a*) St. Luke tells us that the women, *before* the Sabbath day, *prepared* spices and ointments (which apparently they already possessed).
  (*b*) St. Mark tells us that the women only *bought* the spices *after* the Sabbath was over (so that evidently they did not possess any beforehand).

(*B*) After the Resurrection.
  (*a*) St. Matthew, St. Luke, and St. John

agree that information was given by the women to the Apostles.

(*b*) St. Mark declares that the women told no one.

Perplexing and even amazing as these many discrepancies appear when thus set out in detail, it must be borne in mind that the fact of our blessed Lord's resurrection from the dead is quite independent of them. If there were no accounts of these events of the Resurrection Morning, or if they all had to be dismissed as contradictory and therefore untrustworthy, His many appearances to His disciples furnish indubitable proof of His living again. Nor is it the object of these four narratives of that First Easter Morning to show that Christ was alive, so much as to prove beyond dispute that the actual Body, which had been nailed to and taken down from the Cross, was now raised from the dead. Hence, in the four narratives, special attention is drawn to the actual spot where the Body was laid, to the grave-cloths in which it was enfolded, and which were still occupying that spot, as well as to the entire disappearance of the Body itself from the Tomb. The Living Christ Himself would be seen afterwards in Galilee, as announced to the women by the angel.

II.

The Key to the Problem.

The problem of the four narratives of the Resurrection may be dealt with in four different ways.

(1) The existence of the discrepancies in the narratives may be denied, or they may be entirely ignored; either method can scarcely commend itself to any honest reader, inasmuch as the discrepancies undoubtedly do exist, while to ignore them is simply the refusal to face facts.

(2) It may be frankly declared that the discrepancies are, from our point of view, irreconcilable, although, did we possess the complete facts of the Resurrection story, their harmony would be clear; this, of course, can neither be proved nor denied, and practically leaves the Problem untouched.

(3) The discrepancies may be fully admitted, and accounted for in three directions: partly by the deliberate alterations in the narratives made by the various writers, so that, *e.g.*, St. Matthew may be supposed to have confused two visions of angels, and altered St. Mark's record accordingly; partly by lapses of memory, so that, *e.g.*, St. John, in his old age, had forgotten the exact order and nature of the events at the Tomb; and partly by the vivid imagination of the women, so that Joanna and Salome flee from the Tomb, their brains filled with impressions of angels and voices, while Mary Magdalene runs away from sheer panic. This method will seem to many extremely unsatisfactory,[1] and irreconcilable with such definite promises of Christ as those of Jn 14^{26} and 16^{13}.

(4) The fourth method consists in attempting to harmonize the four narratives as they stand; this has been tried again and again, and with such ill success that, in the view of many, the method itself has become discredited.

Yet there seems to be a perfectly reasonable explanation, which does undoubtedly dispel many of the difficulties already mentioned, even if, in one or two details, some uncertainty may remain. The reason for the failure of the attempts to harmonize the four narratives seems to lie in the fixed idea that these narratives are identical in their scope and refer to one and the same series of events; harmony on this line undoubtedly is impossible. But it would seem to be quite obvious that if four perfectly reliable witnesses describe women visiting one particular spot, arriving at different times, seeing different persons, and hearing different addresses, the explanation must lie in the women paying their visits in four different parties. If we assume, as almost every one does, that the four narratives are all records of a visit by the same people, the confusion is indeed inexplicable. But if we once grasp the idea of four different visits to the Tomb by four sets of women, each evangelist narrating one and a different visit from the other three, but being cognizant of the other visits and even referring to them, then we have a real solution of apparent contradictions, the Key to the Problem lying in this fact of there being four parties of women who visited the Tomb on the Resurrection Morning.[2] A careful study of the four narratives, noting certain indications in the Greek, will show

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[1] It is an interesting illustration of the loose use of terms by modern criticism, when such hypotheses as that St. Matthew's account was a fraudulent fabrication and St. John's that of a senile dotard (for which not a shred of positive evidence exists) are described as resulting from 'rigid and scientific research'!

[2] Apart from all indications in the narratives, which are dealt with later, the *a priori* probability of these separate visits should not be unnoticed. The position of the disciples of Jesus in Jerusalem at that time was one of grave peril and uncertainty. For a number of women to have proceeded to the Tomb in a body would have been an extremely hazardous action; such visits would certainly have been paid only by individuals, or by small groups who would escape public notice.

how feasible is this solution, and how well the key fits.

In tracing the four parties of women, we must begin by noting the two original parties present at Calvary, which are carefully distinguished from each other in the Greek. Their existence is most clearly indicated by St. Mark. He tells us (Mk $15^{40.41}$) that a number of women 'stood beholding from afar,' and then proceeds to describe them. 'Among' them, he says (*i.e.* not μετά, 'with,' but ἐν, 'among but distinct from the rest'—not 'of them'), were Mary Magdalene, Mary the mother of James (called henceforth, for convenience' sake, 'the other Mary'), and Salome; these three women, he says, were accustomed (as the Greek shows the meaning to be) to follow and to minister to Jesus when He was in Galilee. Then he mentions a second party of women, 'many others,' who came up with Jesus to Jerusalem, *i.e.* who ministered to Him on that last journey, as distinct from those just mentioned whose ministrations took place in Galilee itself.

St. Matthew makes the same distinction, though less clearly (Mt $27^{55f.}$), but adds the definite information (which St. Mark only implies) that those who were with Jesus on the last journey ministered to Him during that time—a period probably extending over several months.

St. Luke mentions only this latter party of women, who were with Jesus on the last journey (Lk 23^{49}), which fact again makes the distinction clear between the two parties, and while he mentions later on (24^{10}) the two Marys, he also mentions the name of Joanna, from which we may infer that, as she was obviously not connected with the three (the two Marys and Salome), she was the leader of these latter women whom St. Luke had just described, since we know that she had previously ministered to Jesus in His earlier Galilean ministry (Lk 8^{3}).[1]

Thus, then, these two distinct parties of women are brought before our notice during the great tragedy on Calvary, and these presently resolve themselves into the four parties of the Resurrection Morning, as we shall see when we trace their movements from the time they are presented to our view. It is noticeable that all three Evangelists reserve the mention of these women until the death of Jesus has taken place and the story of the Crucifixion is ended; thus indicating, in all probability, that the mention of them does not, as is generally supposed, point backward to Calvary, but forward to the burial, the account of which immediately follows, and so on to the Resurrection Morning.

III.

The Movements of the Women.

We have already seen that, although standing together, there were two distinct parties of women on Calvary, one consisting of the two Marys and Salome, and the other of Joanna and the women who accompanied her from Galilee. After some time, and apparently immediately before the three hours' darkness, the first movement of the women begins, as is clear from St. John's statement that, at that time, there stood by the Cross, Mary Magdalene, 'Mary the wife of Clopas' (or Alphæus, as Westcott points out, and so identical with 'the mother of James'), and the Virgin's sister, by which the Evangelist probably means Salome. Thus the first of the two parties of women have now separated themselves from the others, and approached the Cross, Joanna and her women evidently remaining as spectators at some little distance.

Tracing the movements of the first party only for the moment, we get our next glimpse of them at the burial. From the double mention of them (Mt 27^{61} and Mk 15^{47}) we find that, while the entombment was proceeding, the two Marys were seated, obviously at some distance, 'over against the sepulchre,' and were watching and marking (ἐθεώρουν) the *place* where their Lord was laid. It is at once noticeable that Salome is no longer with the two Marys, and the reason for her absence can only be conjectured. But as, immediately after St. John's account of them as standing at the Cross, he relates that, at the evident desire of his Lord, he led the Virgin Mary away from Calvary to his own home in the city, it is at least likely either (*a*) that the two Marys and Salome accompanied St. John and the Virgin, as their sympathy with her would naturally incline them to do, and that when the Apostle hurried back to Calvary, the two Marys followed him, leaving Salome to tend and comfort her sister, or (*b*) that Salome alone accompanied St. John and the Virgin, leaving the two Marys on Calvary. The former hypothesis seems the more probable, because it accounts for the two Marys being at some little distance when the burial took place, which could easily happen if, on their return, they found the Body already being borne from the Cross. We find the three together again, after the Sabbath was past, buying spices in order to go to the Tomb and anoint the Body (Mk 16[1]).

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[1] Joanna, as the wife of Chuza, Herod's steward, must have been a wealthy woman, and, as the same verse tells us that for their ministrations the various women drew upon their own resources, it may well be that she alone was able to bear the great expense entailed in such ministration during the long journey to Jerusalem; so that, for this reason, the two Marys and Salome were unable to share therein, as they had done in Galilee, but journeyed separately to Jerusalem in order to meet Christ there on His arrival, Joanna taking with her on the journey the 'other women' of her party as her assistants.

Meanwhile the other party, with Joanna at their head, St. Luke tells us (23[55]), followed the Body 'close up to' the Tomb, as the preposition in the Greek verb shows, and not only so, but they closely scrutinized (ἐθεάσαντο) the way in which the Body was laid in the Tomb; thus the first party could only see from the distance the *place* of burial, but the second party, who were quite close to the Tomb, examined the *method* of it. The significance of this distinction will appear later. Having thus seen exactly how the burial was carried out, these women return to their homes, and prepare spices and ointments (already in their possession apparently, as they are not said to have purchased them, for which, indeed, there was probably no time before the Sabbath began) so as to be in readiness for the anointing of the Body of their Lord when the Sabbath was over.

We now come to the records of the actual events of the Resurrection Morning. In these the important point is that, while the second of the two parties of women—that headed by Joanna—came to the Tomb together, as they had done on the Friday evening, the first party split up into three, and came separately to the Tomb, Mary Magdalene coming alone, but the other Mary and Salome, while coming independently of each other, each bringing certain other women with them. Thus we have four parties of women (counting Mary Magdalene as one) paying four separate visits to the Tomb in the early hours of the Resurrection Morning.

This fact, as already stated, is the Key to the Problem of the differences in the four records. We have now to see, in those records, the indications that these four parties came in this way.

There can be no reasonable doubt that, as recorded by St. John, Mary Magdalene came by herself, and also that she arrived first of all, 'while it was yet dark' (Jn 20[1]). 'Dark' must be a comparative expression, because as the Passover was regulated by the full moon, the sun would rise while the moon was still above the horizon, although low down; there may have been a dim and uncertain light, but enough to enable Mary Magdalene to identify the stone lying apart from the Tomb, while still some little distance away. Her expression to the two Apostles, 'we know not where they have laid him,' is no proof that she was accompanied to the Tomb by any one else; the expression may be perfectly general, meaning that none of the company of the disciples knew the whereabouts of the Body, but more probably she uses the plural pronoun because she had intended to meet the other Mary and come to the Tomb with her, but had missed her and so came alone.

The next visit to the Tomb was that of the other Mary accompanied by some women, the visit recorded by St. Matthew, which probably took place while Mary Magdalene had run to tell her news to the two Apostles; it is quite conceivable that, if the two Marys had arranged to meet and missed each other, as suggested, the other Mary would go to the Tomb after a short time of waiting, or it may have been that the Tomb was the meeting-place, at which Mary Magdalene had first arrived. In our English version St. Matthew would seem to state that both Marys came together, but the Greek shows not only that he knew of Mary Magdalene coming alone, but that he records the two visits as being separate from each other. In English we use the one word 'came' for both singular and plural, but the Greek has two different forms; for two persons coming together it would read ἦλθον, for one alone ἦλθεν, and it is the latter and singular verb which is used here, although St. Matthew mentions the two names. The literal meaning of the Evangelist's word is, 'There came alone Mary Magdalene, and there came also the other Mary, to see the sepulchre.' Here, then, the Greek clearly indicates two distinct visits as taking place. Yet it is also certain that the other Mary did not come alone, inasmuch as the angel uses the plural 'ye' in speaking (Mt 28[5]), so that the other Mary must have brought others with her. There is, of course, an obvious difficulty involved in placing Mary Magdalene's visit first, because it is in this passage that there is recorded the rolling away of the stone, whereas Mary Magdalene had already seen it rolled away. But it is more than possible that Mt 28[2-4] is a parenthesis, inserted to explain both the presence of the angel and the open Tomb, and that the actual rolling away occurred before any visits took place at all, while v.[6] seems to show that the angel, having rolled the stone away, and sat upon it for awhile, then took his place within the Tomb itself, and therefore was not seen by Mary Magdalene. It is also probable that the guards recovered their senses and fled before this second party of women arrived, since v.[11] shows that they reached the city before the women; Mary Magdalene, of course, only noticed the stone and at once turned back, without coming near enough to notice in the dim light the senseless bodies on the ground. It will be observed that the two Marys, while intending to anoint the Sacred Body later (Mk 16^1), did not pay these visits for that purpose, but to reconnoitre (Mt 28^1); having only seen the burial from a distance, they were uncertain as to there being any means of access to the Tomb, and hence came to 'see'—to inspect and ascertain the conditions. The angel addresses the other Mary and her companions as those who had not seen the entombment in detail when he says, 'Come, see the place where the Lord lay,' obviously implying that they had not seen it before.

The beginning of dawn had passed into 'early dawn' when the third party of women, led by Joanna, reached the Tomb, as recorded by St. Luke. Their previous acquaintance with the exact details of the burial (as we have seen already) prevented their showing any anxiety as to the removal of the stone, so they bring their spices for the embalming with them, as the Marys did not; nor did they need any invitation from the angel, but entered of their own accord, while, as they had already seen the spot where the body was laid, the angel does not point it out to them, as to the former party. It will be noticed that St. Luke gives no names of any women, until the close of his account, and then, not in connexion with the visit to the Tomb, but with the bringing of the news that it was empty to the Apostles and disciples; having mentioned the bearing of these tidings he proceeds to give three names, not of the party whose visit he had just mentioned, but of all those who brought news at different times, as we know (from St. John) that Mary Magdalene did alone, and (from St. Matthew) that the other Mary and her women did. It is significant that he should place Joanna's name *between* the other two, a probable indication that, while he knew of the other two visits, he thus arranges the names to show that each came separately, and then goes on to mention the women who accompanied the two latter. It is also a striking corroboration of St. Mark's narrative (which has yet to be considered) that St. Luke does not mention Salome, since she alone of the four principal women carried no tidings, but fled in fear (Mk 16^8).

Lastly, we have St. Mark's account of the fourth party's visit, the latest of all, which took place 'when the sun was risen.' It will be noted that St. Mark gives three names of those buying spices when the Sabbath was over (Mk 16^1), but passes on in the next verse to designate those whose visit he is about to describe by the pronoun 'they' (included in the verb). It is quite certain (from v.[9]) that he could not have included in that pronoun Mary Magdalene, of whose visit alone he knew and mentions thus, and he must also have known of the separate visit of the other Mary. The explanation of his plural pronoun, then, lies in the fact that, as the angel's address shows (vv.[6, 7]), other women were with Salome, and also in the Greek usage by which such a pronoun (if included in the verb, and if referring to some person or thing in a previous clause) is always to be referred to the last person or thing so mentioned, as being the last in the reader's mind. Thus in Ac 6^6 'they set them (the seven deacons) before the apostles' (*i.e.* the multitude, having chosen the seven, set them thus); 'and when they had prayed (not the multitude now, but the apostles, having been last mentioned) they laid their hands on them.' When therefore St. Mark writes 'they come to the Tomb,' he refers to the last persons mentioned previously, *i.e.* Salome, and those with her. This party also are uncertain as to the means of entrance, and they also are invited to see the place where the Lord's Body lay, as not having done so before. Their entire distinctness from any other party is corroborated by the fact that they alone kept silence as to their experience, and were too terrified to tell any one.

IV.

The Order of Events.

If, as one ventures to think, the character of the Key to the Problem has now been adequately explained and its existence proved, it becomes possible to set down the probable order of the various events of the Resurrection Morning—probable, because, though the actual events themselves are fairly certain, there is something of conjecture as to the exact order in which one or two of them occurred.

1. The Resurrection of our Lord.

   The only hint we have as to when this central fact of our Redemption took place is in Mk 16^9, where Christ is said to have risen 'very early' on that First Easter Day.

2. The Rolling away of the Stone (Mt 28^{2-4}).

   This act of the angel was, of course, to enable those who came to see that the Tomb was empty.

3. The Visit of Mary Magdalene (Jn 20[1. 2]), while it was yet dark.

   Expecting to meet 'the other Mary,' either in the city or at the Tomb, and missing her, she comes to the Tomb alone. Seeing the stone, she runs to report to two of the Apostles.

4. The Visit of the other Mary and women with her (Mt 28[1] and 5[8]), at the beginning of dawn.

   This visit takes place while Mary Magdalene is absent on her errand to the two Apostles. From the invitation 'Come' (v.[6]) it would appear that the angel, who rolled away the stone, had not remained seated on it, but had entered the Tomb itself, which also explains why Mary Magdalene saw the stone but not the angel.

5. The Visit of St. John and St. Peter (Jn 20[3-10]).

   The account of Lk 24[12] *may* be of a second visit by St. Peter, but more probably it refers to this same visit of the two Apostles, although mentioning only St. Peter (note Lk 18[35] compared with Mt 20[30]).

6. The Return of Mary Magdalene, and the First Revelation of the Risen Lord (Jn 20[11-18]).

   She may have reached the Tomb again before they left, but more probably it was after they had gone that she returned.

7. Second Revelation of the Risen Lord (Mt 28[9. 10]).

   This took place, as recorded by St. Matthew only, to the other Mary and her party on their way back from the Tomb, and must therefore have followed immediately on that to Mary Magdalene at the Tomb itself.

8. The Visit of Joanna and women with her (Lk 24[1-9]), at early dawn.

   This party bring spices with them, with the definite purpose of anointing the Body. They are evidently acquainted with the exact details of the burial, and enter the Tomb, without invitation. If, as is possible, they were acting by arrangement with Joseph of Arimathea, whom they accompanied to the burial (Lk 23[53. 55]), they may have been expecting to find the stone removed; at any rate, it is the absence of the Body that seems to have surprised them (vv.[3. 4]), not the removal of the stone. They see two angels, who appear in the Tomb, after the women have entered.

9. The Visit of Salome and women with her (Mk 16[1-8]), when the sun was risen.

   This party show far more terror, at the words of the one angel whom they find in the Tomb, than any of the other visitors, and they alone disregard the command to tell the disciples, but flee from the Tomb and say nothing to any one.

The one difficulty involved in the above application of the Key to the Problem seems to lie in the fact that although at least six different visits were paid to the Tomb by five various sets of people, none of them met each other either when going or returning. Three points, however, must be borne in mind, which practically meet this difficulty. One is the dimness of the light in the hour immediately before the dawn, when at least four of the six visits took place, and when two groups of persons might easily pass each other at a little distance without recognition, while it is certain that in those perilous days any followers of Christ would endeavour to avoid recognition in public so far as was possible. The second is that, while the six visits were of very short duration, they were spread over a period of about one and a half hours, thus leaving plenty of time for intervening intervals. The third is the nearness of the Tomb to the city (Jn 19[20. 41]). Had it been some distance away, and therefore approached by a single road, some of the parties must have encountered each other. But once within the city gate, quite near to the burial-place, probably half a dozen or more different winding streets led from or near to this exit, and with the disciples scattered in different quarters of Jerusalem, as the two different 'homes' of St. Peter and St. John indicate that they were, the fact that the going and returning parties saw nothing of each other is easily understood.

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Contributions and Comments.

Osiris in Galilee.

Readers of The Expository Times who are also readers of *The Times* will have noticed the announcement made in the issue of the latter paper for February 11th, of the discovery of an Egyptian stele at the north end of the Lake of Galilee, quite close to the site of the Biblical Capernaum. The find, which was made by Mr. Bridgeman, the American Chaplain in Jerusalem, is of great importance: without going beyond the terms of the message to *The Times* (for the discoverer naturally reserves his right of exposition), we may say that this inscribed stone records a victory of the Egyptians over the Mitanni, probably in the time of Thothmes III., about 1370 B.C., and we may naturally infer that the point where the stone was found marks not only an Egyptian victory, but the position of a subsequent Egyptian colony. No evidence like the evidence of inscribed stones! No criterion like that which is based on archæology! That last reflection may remind readers of a recent tract of mine on St. Bees,[1] in which it is suggested that the nomenclature of the district round the north end of the Lake of Galilee is suspiciously redolent of the worship of Isis. The proof was, of course, defective; all that we have to say at this point is that the hypothesis does not become less credible if we find traces of Egyptian occupation in the same area.

Suppose, now, we turn our attention in another direction; in the text of the Synoptic Gospels, we have three references (not independent) to the Lake of Galilee and its borders under the name of Gennesaret. The consensus of Greek MSS. is fairly complete for spelling the word in this way, but when we turn to the evidence of Latin MSS. and the Syriac versions, we find almost as complete a consensus for reading the name in the form *Gennesar*. The Western form, usually treated with contempt by the textual critic, met with no little approbation, on the ground that it furnished us with a natural etymology in the explanation that *Gennē-Sar* meant *Prince's Gardens*, a meaning which could not be deduced from the longer spelling. Who, then, was the *Prince* that had practised horticulture in this favoured locality? Most people would suggest Herod.

There is an alternative solution which presents itself to the mind; suppose we write it:

Genne-Ȧsar;

we have, then, the *Garden of Osiris*, written legibly over the landscape; we can put that venture along with the discovered stele and the imagined Isis to which we referred above. In the course of the inquiry we shall have vindicated the Western or Syro-Latin reading against the other forms; we shall also have made it clear (the stone does that for us) that, since this is the fourteenth of such stelæ found in Palestine, it is about time that we began to rewrite our geography of the Holy Land, which suffers from an excess of Hebraization.

There is another direction in which we may possibly find traces of primitive Egyptian influence: the arts practised in this prosperous reign were not confined to those which they learnt from Tyre and Sidon, such as the making of glass vessels, etc. It is an open question whether the dyers and weavers of Galilee had not an Egyptian connexion. In this very district of Gennesar was a town bearing the name of Magdala, and supplying a name to one of the first and greatest of Christian saints. One quarter of Magdala was known as the dyer's quarter (*Migdal Ṣeboyē*), and the Talmud tells us that there were as many as eighty dyeworks in that quarter, whose special occupation was the dyeing of fine linen and of woollen fabrics (for references, see Neubauer, *Geographie du Talmud*, pp. 217, 218). Suppose we ask where the dyers got their vegetable dyes from. Part of the answer, that relating to blue dye, can be obtained from Dr. Post's *Flora of Palestine*, who tells us that woad still grows in the plain of Gennesaret. The conjunction between the historical dyers on the lake-shore and the still extant dyer's weed is certainly very curious; nor is it impossible that the first linen industry with its concomitant arts may be traceable to an initial Egyptian colonization. In Egypt, also, we can trace the woad-growers and the woad-dyers at work in the same area. The reader may take that point as certain, without my burdening the page with further references.

The Egyptologists will not need to be reminded that a sacred enclosure, or *Field of Osiris*, in which flax and cereals were grown for religious use, was attached to the temple of the deity.

We may go one step further in confirming the accuracy of our interpretation.

Suppose we ask the question whether there is any special meaning to be attached to a Garden of Osiris that would not, let us say, be applicable to a garden of Herod. There certainly is: the papyri containing the *Books of the Dead*, which occupy so large a place in Egyptian Theology, contain vivid descriptions and actual representations of Elysian Fields, known variously as the *Fields of the Ṭuat* or *Fields of Peace*, which were the especial estate of Osiris; in these Fields of the Blessed, we see them 'ploughing there, reaping there, eating there, drinking there, making love there, and doing everything there that a man doth upon earth' (see *Book of the Dead*, c. 110).

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[1] Woodbrooke Essays, No. 16 (Heffer).

Corresponding to this *Field of the Blessed*, there was a *Field of Osiris*, attached to the temples of the god, and from this Field were gathered the products that were necessary for the Ritual of the Great Mysteries.

Budge tells us in his great work on *Osiris* (ii. 25) that 'the Field of Osiris in which the sacred grain was to be sown was from 210 to 223 long (these are the measures given in the temple of Denderah); one end of it was sown with barley, the centre with dhura, and the other end with flax. . . . The barley which grew in the Field was cut on the 20th day of Tobe, and was made into sacred cakes, the dhura was also made into cakes, and the linen made from the flax was used at the festival.'

We need have no doubt, then, as to the interpretation of the name *Garden of Osiris*: it was a sacred enclosure, and there must have been a temple in the same neighbourhood.

In concluding, we observe that it need not be a transcriptional blunder, when we find the Latin of the Codex Bezæ writing the name which we have been discussing in the form *Gennasar*. There is more to be learnt from the Latin side of the great MS. than has commonly been suspected.

J. Rendel Harris.

Birmingham.

Every Man a Burgess.

Psalm 87 has one or two memorable phrases and a picturesque list of names; but the Hebrew is laconic and cryptic, so that any translation must be also an interpretation of the text.

'His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.' The Psalm thus begins with a flourish of pride in the situation of Jerusalem and in the fact that it is the centre for worship, and this may be allowed to an enthusiastic citizen who is in the mood to write a psalm. The serious thought, however, comes when the poet proceeds to dwell upon the peculiar glory of Zion. It is that her citizenship is not merely an earthly, but a religious privilege, and that it is the proud possession of men all over the world. The key to the lyric sense is the right understanding of the sentence 'this man was born there.' It is not really a statement about a man's birthplace, suggesting a spiritual allusion to conversion, but a statement of his legal status, his citizenship in law, his burgess right in the Holy City and in the privileges of its religion. The point is not, as is often taken, that among the nations, and especially at Jerusalem, conversions have occurred, but that in all these places, and above all in Zion, men are living whose real citizenship is in the kingdom of God. A rather free translation of the fourth verse into modern words would run:

'From Egypt to Iraq, from the Syrian coasts to the Nile,
God names those that know Him, saying, Each of them is a burgess of Zion.'

And in the sixth verse the thought is repeated:

'From among all the nations, when the tale is written,
The Lord shall take count of the burgesses of Zion.'

The Psalm is thus a missionary psalm; it glories in the result of Judah's mission, that man after man in strange surroundings had his real franchise, not in Tyre, or Babylon, or elsewhere, but in Jerusalem.

More emphatically, however, it is a psalm of the Home Base. For the hinge on which the thought turns is the contrast in the fifth verse, where the poet withdraws his eyes from distant and heathen lands, where only one at a time God's folk are to be found, and, looking at Jerusalem, exclaims:

'But in Zion every man is a burgess,
And the Most High preserveth the city.'

The glorious thing is that, in Zion, not one man here and another there, but man after man, every one claims and enjoys his native right in God's kingdom. The glory of the far-flung mission is surpassed by the glory of its living centre, where 'every man is a burgess.' For the ideal city, the ideal church, the ideal Home Base, this should be the watchword.

R. W. Stewart.

Aberdeen.

Entre Nous.

Letters to a Friend.

A small volume of letters of Rabindranath Tagore to C. F. Andrews has just been published by Messrs. Allen & Unwin—the title is *Rabindranath Tagore: Letters to a Friend* (7s. 6d. net). Most of the letters were written in 1920–21, when the poet was travelling in the United States, getting into touch with men of peace and goodwill in the West, and opening to them the hospitality of his religious retreat at Santiniketan.

'Why have I been made to carry this burden, I ask myself over and over again, shouting myself hoarse in this noisy world where everybody is crying up his own wares? Pushing the wheelbarrows of propaganda from continent to continent—is this going to be the climax of a poet's life? It seems to me like an evil dream, from which I occasionally wake up in the dead of night and grope about in the bed, asking myself in consternation: "Where is my music?"

'It is lost, but I had no right to lose it, for I did not earn it with the sweat of my brow; it was a gift to me, which I could deserve if I knew how to love it. You know I have said somewhere that "God praises me when I do good; but God loves me when I sing." Praise is reward; it can be measured against the work you render; but love is above all rewards; it is measureless.'

There are few intimate touches, but now and again we have a glimpse into what Andrews is to him. 'When all my thoughts were furiously revolving, like dead leaves, in a whirlwind of desire for raising funds, a picture came to my hand; it was that of Sujata offering a cup of milk to Buddha. Its message went deep into my heart. It said to me: "The cup of milk comes to you unasked when you have gone through your *tapasya*. It is offered to you with love, and only love can bring its homage to truth."

'Then your figure at once came to my mind. The milk has been sent to me through you. It is infinitely more than anything that can come from the cheque-book of the rich. I had become famished in the wilderness of solitude for lack of sympathy and comradeship, when you brought your cup of love to me, which is the true life-giving food freely offered by life. And as the poet Morris says, "Love is enough." That voice of love calls me away from the lure of dollars—the voice that comes to nestle in my heart from across the sea, from the shady avenue of *sal* trees resonant with laughter and songs of simple joy.'

We have no hesitation in saying that we owe Mr. Andrews a debt of gratitude for his decision to publish the letters. That they were written for one person only in the first place, and that an intimate friend, is only an advantage; for it has enabled Tagore to express freely his inmost thoughts on questions near his heart—internationalism, peace and war, self-realization, formal Christianity, the dangers which beset the preacher, pain and sorrow, and many others. Of pain he says: 'This world is wonderfully beautiful, but you cannot help feeling that there is a lurking pain in its heart which has its own immortal beauty. It is a pearl shell of wonderful tints and design, hiding in its bosom a tear-drop which gives it priceless value. All our payments have to be made in pain; otherwise life and this world would become cheap as dirt.'

But to give the full impression of the beauty of thought and language we must give one letter in greater fulness.

The Turn of the Divine.

'New York, *December 19th*, 1920.

'When Life began her first experiments, she was mightily proud of the hugeness of her animal specimens. The bigger the bodies were, the more extravagantly large the armour had to be made for their protection. The ludicrous creatures, in order to maintain their balance, had to carry a tail which was absurdly disproportionate to the rest of their bodies. It went on like this till life became a burden to itself and to the exchequer of creation. It was uneconomical, and therefore not only harmful but ungainly. True economy is the principle of beauty in practical arithmetic. Driven to bewilderment, Life began to seek for a pause in her insanity of endless multiplication.

All forms of ambitious powers are obsessed by this delirium of multiplication. All its steps are steps towards augmentation and not completeness. But ambitions that rely solely upon the suggestion of their tails and armour are condemned to carry their own obstruction till they have to stop.

In its early history, Life, after its orgies of megalomania, had at last to think of disarmament. But how did she effect it? By boldly relinquishing the ambition to produce bigness—and man was born helplessly naked and small. All of a sudden he was disinherited of the enormity of flesh when apparently he was most in need of it. But this prodigious loss gained for him his freedom and victory.

'Then began the reign of Mind. It brought its predecessor of gigantic bulk under subjection. But, as often happens, the master became the parasite of the slave, and Mind also tried to achieve greatness by the bigness of materials. The dynasty of Mind followed the dynasty of Flesh, but employed this flesh as its prime minister.

Our history is waiting for the dynasty of Spirit. The human succeeded the brutal; and now comes the turn of the Divine.'[1]

The Warrior, the Woman, and the Christ.

At a soldiers' meeting held behind the lines, a perky little private asked Mr. Studdert Kennedy whether he was going back to take mothers' meetings *après la guerre.* A roar of laughter greeted Mr. Kennedy's reply. 'Look here, young fellow my lad, you seem to think that you are more important than your mother. You come off it. I'd rather talk to your mother than to you any day of the week, Sundays included.' What made this private associate the padre with mothers' meetings? The answer is obvious, Mr. Kennedy thinks. It is because the warrior—the really manly man—despises them both. Why does he despise them both? This was the question which set Mr. Kennedy's mind working, and which has led him to write *The Warrior, the Woman, and the Christ* (Hodder & Stoughton; 6s. net). It does not pretend to be a book for the expert. It is written for the ordinary man who is up against the problems of life and who has got to the stage of asking himself, Is there any meaning in life, and, if so, what is it? He will find that he can read Mr. Studdert Kennedy's book not only with profit, but with pleasure. For it is always easier to follow thought in the making than to grasp cut-and-dry conclusions. And so we companion along the way with Mr. Kennedy as question after question rises up to tease his mind. Why is it that in all the churches women outnumber men, so that it appears to us quite natural to hear 'a very good congregation, and quite a nice number of men'? Is Christianity as it is preached to-day not a man's religion? Is the minister called upon to preach a more 'manly' Christ? What attitude can we take up to the fact of sex? Must it be atheistic or agnostic? Or can we take up the positively theistic attitude that sex has behind it some great spiritual purpose? In short, has Christianity some positive message for both men and women, some ideal of life where the creative craving of the woman will not be lost but fulfilled and where the warrior will not lose or bottle up his fighting spirit? And so Mr. Studdert Kennedy comes to Jesus the creative warrior who reveals the creative warrior God. 'We are now, I think, in a position to return an intelligible if inadequate answer to the great question: What kind of human life did Jesus live on earth? He lived the life of the transforming man determined, for the sake of the joy that was set before Him, to transform the world of men and things into the Kingdom of God, and by means of a creative conflict waged without thought of wounds or death to make the world of appearance manifest the eternal values of reality. He was the warrior man with all the warrior qualities—fire, energy, intellect, aggressiveness, and attack—undiminished and unimpaired, but entirely consecrated to the creative purpose of the woman, the building of the kingdom of life and growth which is the Kingdom of God.'

'Whosoever shall smite thee.'

'From the practical point of view He was a teacher of absurdities. "Whosoever shall smite thee on thy right cheek, turn to him the other also." What sort of mess would we be in if we really tried to practise that? I remember once in the North of England endeavouring to explain and interpret that saying to a large crowd in the open air, when an odd specimen of humanity with a heavily pock-marked face and red rims to his eyes looked up underneath another man's elbow and said: "That's all right and tha can do as tha likes, but I'm not going to be made a —— doormat of for nobody." It is the idea that Christ bids us do nothing in the face of evil, but simply lie down to be trodden on, that makes His teaching seem absurd. But the man who, being smitten on the one cheek, deliberately turned the other, would not be doing nothing, he would be doing what, for a free and full-blooded man, is the most difficult thing in the world to do. He would have to be a very remarkable person, a man devoid of fear, and a man devoid of fear is possessed of power—moral power. Even beasts are uncomfortable and cowed in the presence of the man who has cast out fear.

'What Christ is bidding us do is to substitute moral force for physical force in our conflict with evil, and there is much more in that than appears on the surface. What moral force is, it is difficult to say in words, but even now it is an immense and incalculable power in the world, and who can say to what lengths it can and will be extended?'[1]

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[1] *Rabindranath Tagore: Letters to a Friend,* 107.

Virtues in our Character.

When the Rev. William Gray, M.A., retired from Cambuslang, he was persuaded to re-write the addresses which he had given to the children. He calls this collection of children's sermons *Happy as Kings* (James Clarke; 3s. 6d. net), and of it the late Dr. G. H. Morrison says in a Foreword, 'I shall be greatly surprised if this book does not take high rank in the ever-growing library of addresses to the younger folk.' One that attracts us is on 'The Mavis—A Famous Builder.' Mr. Gray watched the mavis building her nest. Then in autumn, after she was done with it, he took it out of the bush and into his study, and he found out that the nest was made up of 3727 little things, every one of which the mavis had carried. 'Please stand at attention and salute the great builder as you would Solomon.' And surely Mr. Gray deserves salutations also, for it must have taken him hours of work to count up these 3727 items. He found 927 withered grasses—old things got from past summers. 'So in our character should appear the fine old virtues that appeared in the heroes and heroines of the past.' And, secondly, he found in the nest 582 bits of moss, and moss belongs to the lowly plants. 'So in our character should appear the lowly virtues, humility and meekness.' Third, he found in the nest, 1673 hairs, some of them were very long; they were woven amongst the moss and leaves and grasses in order to bind them together. 'So in our character there should be the *binding virtues: faith, trust, confidence.*' Fourth, he found 257 bits of carpet and hearthrug. 'I know where she got them. Spring cleaning was on. . . . So in our character there should appear the *homely virtues*: courtesy, mannerliness, usefulness, obedience; the very common qualities that everybody must possess.' 'Fifth, I found in the build of the nest *twelve feathers*, and feathers remind us of *wings*, with which to rise. So we must have the *hopeful virtues* in our character.' The sixth thing which he found in the nest was a number of soft, downy, cosy things. 'So we must have in our character the *gentle* virtues. We must be kind, pitiful, gentle, compassionate.' And lastly, he found a number of coloured things—red worsted, a bit of blue cloth, one or two gay feathers. 'So in our character we should have the *lightsome, happy virtues.* We should learn to laugh heartily, to be merry and bright, to love music and singing, to love sports and games.'

NEW POETRY.

Edna A. Kahla.

The imprint of the Poetry Lovers' Fellowship is upon a small volume containing *The Poems of Edna A. Kahla* (5s. net), and we are told that this imprint upon a volume indicates 'that the contents are of the highest poetic value and their publication beyond any possibility of criticism.' Human nature being what it is, such a statement is inclined to arouse all our prejudices, but the poems themselves disarm us, for there is no doubt that the authentic note is here in Miss Kahla's work:

THANKSGIVING.

Thou Who hast laden me
With countless eager, touching tendernesses,
Be gentle in Thy generosity!
How shall I bear the burden of this love
Who am but frailty?

And how shall I requite that mighty Heart
That lonely, puissant, patient, and apart,
Awaits how wistfully
In love's reply one fond, one fugitive thought,
One murmured word?

O Thou Who waitest sad and patiently,
I cannot slake the love-thirst of Thy Heart;
Knowest Thou not my utter poverty?
Even my gratitude I ask of Thee.

DAY'S END.

I cannot bring thee broken offerings;
Bearing such gifts what could I say to thee?
'Accept my treachery'?

Wilt thou receive these broken offerings,
Fallen from faltering hands
Because the road was rough and wearying?
In trembling hands,
Eager, but frail, I could not hold them fast.
They fell at last.—
The road was long and rough and wearying.

Shall ways be gentle if the feet be wild?
Give Me the fragments, child.

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[1] G. A. Studdert Kennedy, *The Warrior, the Woman, and the Christ*, 86.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Not the least of Professor Adam C. Welch's services to the study and interpretation of the Old Testament is his persistent challenge of current critical opinion. It is by a whole series of such challenges, extending over a century and three-quarters, that we have reached that vivid and convincing conception of the development of Old Testament religion and the progress of Hebrew history which prevails among scholars to-day. The critics should be the last to resent criticism. It is only by the challenging of results, in the light of wider evidence or more penetrating study, that progress is possible.

It is now over four years since, in his 'Code of Deuteronomy,' Professor Welch challenged the current views of the origin and the purpose of that much debated book. Now, in his *Jeremiah, his Time and his Work* (Milford; 7s. 6d. net), he compels a reconsideration of questions which had been customarily regarded as more or less settled. In the nature of the case, the later book could not be so startling as the earlier; but the same freshness, originality, and penetration are observable everywhere.

Incidentally it is worth noting that Professor Welch has seen no reason to modify the conclusions he reached with regard to Deuteronomy. The criticism of the intervening period has in no way shaken his belief that that book is the code of a Northern shrine, that except in 12$^{1-7}$ there is no demand for the centralization of the worship, and that the issue is not between central sanctuary and local sanctuaries, but between Yahwism and Baalism. It is important to remember this, as this is the key to Dr. Welch's interpretation of the famous passage in Jer 8$^{f.}$ about the false pen of the scribes, and to his view of Jeremiah's attitude to the reform of Josiah.

Among the conclusions which will be disconcerting to readers who are not familiar with the more recondite literature is that we must abandon our belief in the Scythian invasion which is supposed to have been the occasion of the early so-called Scythian songs. There is, it seems, little or no real evidence for this: it is difficult, he tells us, 'to believe in a Scythian invasion which over-ran Palestine in the period of Josiah.' The foe from the North, whoever he was, must be sought elsewhere; or, rather, he is not to be sought at all in any definite historical figure. These early oracles must be interpreted in an eschatological sense. The destroyer of the nations who issues from the North, which is not necessarily a point of the compass but some vague land of mysterious terror, is 'the first faint hint of the conception which gave rise to the figure of Antichrist,' and is the prototype of Ezekiel's Gog.

This refusal to regard these oracles as inspired by, or related to, any particular historical event is intimately connected with Dr. Welch's general view of prophecy and its function. Here, again, he strikes a note of challenge. The common view is that the prophets were stimulated to utterance by the political events of their time: when Jehovah was about to do something on the broad field of history, He raised up a prophet to reveal its meaning and so to interpret His secret. Dr. Welch, while maintaining that the common burden of prophecy was the proclamation of a day in which Yahweh was about to manifest Himself and His purpose in judgment, argues that they did not begin from any casual event in history, like the emergence of Assyria or the growing power of Babylonia. 'They began from Yahweh, whose character and whose standards they knew.'

One of the attractive and genuinely illuminating features of Dr. Welch's discussion is the skill with which he connects the reformation of Josiah with the political and the literary events of the time. That reformation was only possible through the decline of Assyria, and one of its objects was apparently to extend the influence of Judah, and more particularly Jerusalem, over the northern kingdom. Dr. Welch makes the highly interesting suggestion that the combination of the documents J and E was part of the same movement. After the fall of Samaria, E (and, on Dr. Welch's view, Deuteronomy also) would be brought for safety to Jerusalem; and 'it was natural that men who were seeking to reunite the divided people should combine the literatures of its two branches into one.'

Perhaps, however, the feature of most general interest is the discussion of Jeremiah's attitude to the reformation of Josiah, and the conception of religion which that attitude involves. It is commonly supposed that Jeremiah was at first friendly to the reform, but that afterwards, when he saw how ineffective it had proved, he turned from the thought of reformation according to an external programme to the great thought of a new covenant, the law of which would be written on the heart. Here, again, Dr. Welch comes with his challenge.

He believes that 'Jeremiah regarded the centralisation of worship in Jerusalem as no real reform, but a false step in religion,' and the reform itself as a departure from the prophetic ideals in religion. He rejected it because it was false in principle and because of the falsity of the method in which it had been introduced; it had no higher authority than the pen of certain scribes ($8^{8f.}$). He rejected it, because it turned Yahweh into a local deity, and because it made temple, ritual, and sacrifice essential to religion.

Besides, this emphasis upon things unessential and even irrelevant to religion, as Jeremiah understood it, had fatal repercussions alike in the life of the community in Jerusalem who were spared the sorrow of the first deportation and in the life of those who were exiled to Babylon. In the former it generated a spirit of complacency, for they fancied themselves in possession of all the appurtenances of religion which guaranteed the continued presence of their God among them; among the latter it generated a spirit of despair, for in the foreign land and far from the Temple with its rites and worship, their God, as it seemed to them, must necessarily be far away, and the rebellion, to which some of their exiled prophets apparently instigated them, was thus no mere political rising but a movement with a profoundly religious motive—to return to the land where alone the worship of their God was possible.

It was the inestimable service of Jeremiah that, by dissociating religion from its ancient local associations and from its ritual and ceremonial accompaniments, and by emphasizing prayer and penitence, which were always possible anywhere, as the only things essential to it, he pointed the way to the exiles of deliverance alike from thoughts of rebellion and despair. This conception of religion Jeremiah had held from the first; it was not thrust upon him by the deplorable and demonstrable inadequacy of Josiah's reform.

Dr. Welch's whole treatment of the question of Jeremiah's relation to the reformers and the reform is a fine example of the impartiality so much to be desiderated in historical discussion. While he makes us feel how infinitely superior in point of spiritual perception was Jeremiah to his contemporaries, he also makes it clear that the reformers, both in their political and religious ambitions, were inspired by no unworthy motives. But it was the prophet's fate to be all his life in opposition, because he saw so much more clearly than even his well-meaning opponents into the mind of God and the meaning of religion.

In the Preface Dr. Welch expresses the fear that parts of the detailed discussion dealing with the authenticity of certain passages will seem tedious to many. This, we believe, is a groundless fear. It is in the interests of historical truth and of common justice to one of the greatest figures in the religious history of mankind to separate, if we can, from his own words the accretions of later editors, some of whom only half, if even half, understood him. Those who have studied the Book of Jeremiah most carefully will be those who will most gratefully welcome this searching and illuminating investigation. It is obviously the work of a man who has dwelt long with the prophet and who brings to the exposition of his words and ideas a singularly acute, penetrating, and sympathetic mind.

'During the last thirty years no change has been more noticeable in religious philosophy than the increasing use made of the conception of value. A generation ago, most of the leaders of thought looked at it askance, regarding it as a dubious eccentricity of the school of Ritschl. To-day, eminent Gifford Lecturers vie with each other in appealing to the experience of value—above all to the recognition of moral values as the main foundation of Theism.' Yet, in spite of this prominence given to the conception of value, little seems to have been done in the way of a systematic survey of the various values in their distinct phases and mutual relations. This very necessary piece of work has been undertaken in a book of modest dimensions but of very great excellence, entitled *Values*, by the Rev. Robert Mackintosh, D.D. (Independent Press; 4s. 6d. net).

After what he calls 'a bird's eye survey' of the values of pleasure and feeling, which leads him to the rejection of Hedonism and Pragmatism, Dr. Mackintosh proceeds to a critical discussion of the higher values, and deals in particular with two outstanding problems, namely, the relation between knowledge and the higher values, and the relation of morality to religion.

Dealing with the former, he finds that 'in connection with the new affirmation that "religious knowledge consists in judgments of value," great misunderstanding has arisen; not without contributory negligence on Ritschl's own part, but certainly not without widespread carelessness on the part of British theologians and philosophers who have criticised him.' There is no antithesis, according to Ritschl, between judgments of value and judgments of fact. They do not exclude each other. All the higher activities of the soul's life are irradiated with value. Value is everywhere present, though in the realm of pure knowledge it may appear negligible while of significance when we turn from knowledge to life. In a catalogue of the values—from animal pleasures up to beauty, goodness, and God—knowledge itself must be included. Knowledge, simply as such, is a value. 'It is a thing of great price to the mind of man. To be interested only in what is useful—or only in what is pleasant—or only in what in a narrow sense is morally improving—would be to forfeit a great part of the heritage of mankind.' Knowledge is never merely a cold and abstract thing, but it shines with a radiance reflected on it from the values of moral goodness and of æsthetic loveliness and, further—why should we fear to add?—from the sacred and holy.

On the other hand, all the higher values presuppose knowledge. 'As soon as psychical life emerges from mere instinct, it can take no single step without leaning upon intelligence. We *know* right from wrong; we *know* beauty from ugliness.' Moreover, part of our abstract theoretical knowledge will consist of those sciences which deal with the various values. It would appear, therefore, that knowledge and the higher values cannot be rigidly separated. When we attempt to draw the line, knowledge and value are found on both sides of it. Accordingly Canon Streeter's distinction between science on the one hand and religious and æsthetic knowledge on the other as being comparable to the difference between a ground-plan and a picture can hardly be considered as adequate or really helpful. It is right as a protest against the idea that knowledge is the only possible value, of which beauty, goodness, and religion are merely allotropic forms. We cannot suffer such a wholesale extinction of all the higher values as that would imply. But the kingdom cannot be divided. Life is a great and comprehensive thing, whose perfection is to be found 'not even in the philosopher's insight so much as in the experiences of the pious soul.'

Dealing with the problem of the relation of morality to religion, Dr. Mackintosh has many suggestive things to say. If no higher value can be conceived than pure goodness, what further need have we of religion? Does religion give us something more or higher than morality? Ritschl, who emphasized the contrast between religion and morality, expressed the phases of the contrast thus: 'Morality demands, religion bestows; morality conceives goodness as man's work, but religion as God's workmanship; morality unites us to our fellows, but religion to God.' Doubtless there is much truth in this account of the matter, but it must not be taken to imply that religion and morality are ultimately heterogeneous. 'If we are to have a serviceable philosophy of religion, we must not propose so crude a juxtaposition of separate spiritual values.'

It has been suggested that every ideal value—truth, beauty, or goodness—may, when intensely experienced, pass into the sphere of religion. The love of truth, beauty, or goodness may gain in ardour till it becomes a religious experience of the soul. There appears to be much that is suggestive in this. According to it 'morality *becomes* religion. At its truest and purest, religion is the radiant perfecting of moral goodness. A religious morality is, not only religiously but morally also, superior to a non-religious morality; a moral religion is not only morally but religiously superior to that ugly abortion, a non-moral religion.'

In support of this thesis it may be noted that in love, in friendship, in patriotism—'moral values all, yet forms of goodness incarnated rather than phases of goodness in the abstract'—we touch the eternal and enter upon our heritage as children of God. It is of the nature of religion to personify the unseen friend and lover of the souls of men. Moral values claim to mean personal relationship, and therefore stand for personality both in man and God. In the estimate of human experiences of value, how could we leave this out? 'How could we fail to speak the great name of God? It has become the habit of living writers to inquire whether "the Universe is friendly." In the judgment at least of the highest religions, if we have God on our side, then the attitude of the Universe apart from Him matters not at all. "God is our refuge and strength. Therefore will we not fear though the earth be removed." "Who shall separate us from the love of Christ?" It is unfortunate if the high utterances of faith in God must be disguised in the *patois* of a cheap sentimentalism before modern minds will listen.'

But further, if we believe in a personal God, it is natural to believe that God has behaved as persons do, that He has spoken personal messages to the souls of men, nay more, that He has not only spoken but acted. 'A whole group of the higher religions of the world, to which the name "redemptive" has been given, have made the discovery that mankind is in evil case and greatly needs succour.' And in the gospel of Christ this need is greatly met. The objection is popularly made that concern about personal salvation is a sordid and selfish thing. But personal salvation is not a selfish thing. For the Christ of the Gospels, or of St. Paul, dedicates to a life of love every one in whose experience religion ceases to be a tradition, and becomes a reality full of grace and truth. 'In any case, however the present conceited generation may view it, salvation is offered by the highest of all religions as the highest of all values; in which every minor value will find its due place, or for which, if need arises, many a minor value may be joyfully surrendered in favour of that "one pearl of great price."'

Principal John OMAN of Cambridge was recently invited to address a gathering of Scottish ministers belonging to both the big Presbyterian Churches, and took the opportunity of saying some things about the ministerial life which had been borne in on him by his observation and experience. His two lectures have been published in a small pamphlet under the title *The Office of the Ministry* (S.C.M.; 1s. net). The reflections of so acute and sincere a mind as Dr. OMAN's are bound to be suggestive, and we can point out at least some of the lessons that the teachable reader of these lectures can learn.

His first point is the change in the conditions in which a minister works to-day as compared with a generation ago or more. The change is not all for the worse. There is perhaps less churchgoing, but, on the other hand, churchgoing is probably more sincere. And, if people are less ready to take pulpit utterances as final truth, these utterances are more 'on the spot,' more practical, more level with the conscience.

In this connexion Dr. OMAN raises the question: What can make a man's ministry a growing influence, so that, if necessary, it could be carried on for a lifetime in one place? And he makes the remarkable statement that he knows of 'no congregation which has a character of its own and maintains its influence, which has not some man's long ministry at its foundation.' A ministry ought to make an impression on the community, and it is likely that one obvious shortcoming in this respect, compared with former days, is due to frequent changes in the pastorate. And if long ministries are desirable, so is long training of a minister. Perhaps for immediate popular effect it may mean loss rather than gain. But for abiding power and wearing quality the prolonged and thorough training of the ministry is indispensable.

Then Dr. OMAN gets to his main question as to the secret of success in the ministry. First of all he deals with the Man, and then with the Message. Under the first head he makes two points. The two main defects of the clergy are that they are unlike their people in the wrong way, and that they are like them in the wrong way. How are they unlike their congregations in the wrong way? To begin with, in the way they do their work. The ordinary man goes to his office or his workshop at a certain hour and does his regular darg. The minister works when and as he likes. And it needs a sound conscience to work as hard and as regularly as the layman.

Dr. OMAN has some searching words on the use of time. He insists on breakfast at eight so as to be ready for work at nine, girt physically and mentally. Properly girt; for 'a man in his study in his bedroom slippers, unshaved and in his dressing-gown, is in about as perilous a state for his soul as a man who takes to secret drinking.' Dr. OMAN has no sympathy either with 'the midnight oil' superstition; the best work is done in daylight, in the early hours. You may write more easily at night, but extempore writing is an even more deadly gift than extempore speaking. Better lose your spontaneity than your critical judgment, which is easier to keep at midday than at midnight.

Then comes the question of the religious life. Ministers are apt to be too satisfied with the 'respectabilities' of their profession. But how about worry? Dr. OMAN evidently regards this as one of the deadly clerical sins, or at least clerical dangers. And how about the maintenance and sustenance of the spiritual life? Conducting worship may be a perilous thing and preaching may be a disaster unless the minister worships with his people and preaches to his own soul. What is really edifying in preaching is what a man is saying to his own soul. In this way Sunday may be for the minister himself a day of refreshing; otherwise it is an impoverishment as well as a drudgery.

As to the nourishment of the soul, Dr. OMAN has the courage to say that he has not been greatly edified by most of the devotional literature, 'even by such classics as Augustine's *Confessions* and *The Imitation* and *Grace Abounding*.' And 'the mystical literature I have waded through leaves on me mainly an impression of auto-suggestion,' which may express the secret conviction of not a few. Dr. Oman finds help, when his spirit is parched, in the poets, and most of all in Shakespeare, whom he does not find to be the purely worldly poet some people do.

Then Dr. Oman goes on to deal with the wrong way in which ministers may be *like* their people. They ought not to be too busy. 'When a minister impresses the world as phenomenally busy, he should look to his ways with searching of heart.' Sir D. Y. Cameron, the artist, after attending ecclesiastical gatherings, said, 'the younger ministers are probably as able men as their predecessors, and are probably better equipped. But the older men commended their gospel of peace as men of peace, while the younger men look like business men running their show.' This Dr. Oman considers a grave charge. He points to Jesus, who was never fussy, who had always leisure to attend to any one. He never hurried an inquirer away because He had so much to do. He tried to get men to think of God and to see what it meant to be His children. Anything less He would not try to do. 'He never started any anti-anything campaign.' He knew, what a minister ought to know, 'that the work of persuading men to true and high beliefs is the job best worth doing in the world.'

About the Message Dr. Oman says a good deal, but it is not so quotable. He dwells on the importance of belief as the root of character and action. Also on the importance of preaching truth as distinct from preaching doctrine. He devotes all he has to say to an enlargement of Paul's guide for the preacher—'By manifestation of the truth, commending ourselves to every man's conscience, in the sight of God.' Here are three rules for preaching—in the sight of God, appealing to every man's conscience, making clear the truth. Dr. Oman's great contention is that the gospel is not a series of doctrines, and that you cannot do any good by preaching a 'doctrine.' He takes four examples, the Fatherhood of God, the Kingdom, the Forgiveness of Sin, and the Life Everlasting. You can preach on any of these vital truths and leave nothing in the mind at all or something that may be largely erroneous. They must be treated as experience first of all, or they have no life in them.

That is the main thing, and ministers will learn something of what true preaching of truth means from Dr. Oman's fine discussion. It ought to be added that he speaks with good-natured contempt of the fads of the modern pulpit, psycho-analysis, and 'social reform,' not of these in themselves so much as of the amateurs who play with them. But the ideal presented here is both high and possible. And if Dr. Oman's words were addressed to Scottish ministers they apply equally to ministers of every church and they are weighted with wisdom.

Books that have influenced our Epoch.

John M'Leod Campbell's 'The Nature of the Atonement.'

By the Reverend J. H. Leckie, D.D., Edinburgh.

John M'Leod Campbell was born in 1800. His youth and early manhood were passed in a Scotland where the ecclesiastical atmosphere was charged with electricity, the antagonism between the two great parties in the Church of Scotland being very acute. And this state of things proved very hurtful to Campbell's ministerial fortunes. For when, in 1831, he appeared at the bar of the General Assembly accused of heresy as to the extent of the Atonement, the long-standing bitterness of factional enmity was nearing its climax. The state of feeling resembled that which in national life attends the beginning of a civil war; Moderates and Evangelicals were gathering their forces for the stern struggle that issued in the Disruption of 1843. The members of Assembly were thus preoccupied with ecclesiastical affairs, and to them, no doubt, the case of a young country minister of only five years' standing must have seemed trivial enough. Things might, of course, have been different had the accused man been a declared member of one party or the other; for then it would have been in the interest of his comrades to defend him. But, unfortunately, Campbell, though the son of a Moderate, had himself maintained an attitude of detachment. He was not prepared to approve all that the Moderates desired, nor did he find himself in harmony with the Evangelicals. Hence, when his day of trial came, he was without influential friends.

Neither side felt any enthusiasm for the cause of one who could not be counted upon to salute its banner or to follow its leader. Indeed, the Moderates were disposed to suspect a man who was not to be found in the ranks to which, by inheritance, he ought to have belonged; while the Evangelicals were secretly convinced that, despite his apparent fervour, he was a heretic and, despite his seeming independence, a disciple of his father. In any case, he received no sufficient support in the Assembly; and the issue was that he was finally deposed from the ministry, though by a small majority in a small House. This result was due to the vote of the Evangelicals; for the Moderates would have been content with a sentence of suspension merely. It was an Evangelical leader, Lord Moncrieff, who insisted on the extreme penalty. So it came to pass that the young apostle who was destined to be the greatest of Scottish theologians was dismissed from the service of the Church which he loved, and driven forth to go he knew not whither.

It seems, then, that the distracted state of the Church during Campbell's early days was largely responsible for the disaster which overtook him in 1831. No doubt, at the time, that disaster seemed final and complete; but we can see in retrospect that it really proved a blessing to him, as it helped to make possible the supreme labour of thought that was completed by his book on the Atonement. Also, the circumstances of his birth and upbringing were very propitious. He was reared in a Moderate manse which was pervaded by the finest feeling. His mother, one of the celebrated clerical family of M'Leod, seems to have died early. But his father, Dr. Campbell, minister of the Highland parish of Kilninver, was a man of real culture and of a very devout spirit, between whom and his son John there existed a beautiful relation. His son testified that he had found in him a wonderful revelation of the Fatherhood of God; and on Dr. Campbell's side there was shown an equally strong affection. Immediately after the sentence of deposition was uttered in the Assembly, he rose in his place and addressing the Chair said, with broken voice: 'Moderator, so long as I live I shall never be ashamed to be the father of so holy and blameless a son.' Thus did this Moderate, member of a party of which we know little but have heard much ill, display the loyalty and courage of a high Christian manhood. He seems also to have been so fortunate as to be able to make arrangements which secured John against all anxiety as to the material things of life, such anxiety as might well have rendered impossible the rich service which the young man was yet to achieve for the Church and for the world. A final instance of Dr. Campbell's spirit was given when the Presbytery of Lorne actually required that he should read from his pulpit a paper condemning the doctrines of his son, and warning the people not to listen to his preaching. This order Dr. Campbell promptly and properly refused to obey. But our clearest insight into the relation of father and son is derived from the correspondence which they carried on weekly so long as the minister of Kilninver lived. This correspondence shows that they 'never differed except in opinion,' and understood one another always with a perfect understanding.

The bearing of the deposed heretic after his expulsion from the ministry was one of extreme dignity, worthy alike of his ancestry and of the home in which he was bred. The Sunday after his sentence he went to his parish of Row, and there in a field beside his church addressed a great congregation of parishioners and neighbours. It was a beautiful summer morning; and every one familiar with the Gareloch knows how lovely at such a time it appears, how peaceful its shores, how sweet the sound of its waters. And Campbell's sermon was worthy of the scene. Not a word did it contain of recrimination, complaint, or rebellion; not even a single reference to what had passed. Rather was it a simple evangelic address, concerned with things generally believed by Christian men, central things that cannot be shaken. And so his well-loved ministry ended on a note of peace and quietness such as showed rare self-control in a man who had his share of Celtic passion, whose voice had often been heard in stern and even scornful denunciation of things and opinions that seemed to him evil, or erroneous. Shortly thereafter he left Row, having commended his successor to the loyalty and affection of his people. The shores of the Gareloch knew him no more, until he returned to spend beside them the closing years of that old age concerning which he once wrote, 'To me the dawning consciousness of old age is sweeter far than the brightest dreams of early days.'

But meantime Campbell was without an ecclesiastical home; nor was there one in sight. He was resolved to continue in ministerial service; but where was the Church which he could serve or that would receive him? Not the Church of England, which he honoured but whose Thirty-nine Articles he could not accept. Not the Church of Scotland, which had cast him out. Not the Secession, Relief, or Congregational Churches, which were out of the question. A new sect he was not prepared to found; for he regarded schism as a deadly sin. There remained only one way open to him; to minister in loneliness, unattached. And this course he resolved to take. His admirers built, or somehow acquired, for him a chapel in Blackfriars Street, Glasgow. And there he ministered for more than twenty-five years to as many as would accept his service—without salary or ecclesiastical connexion, unrecognized and almost unknown. His position seems to have been practically that of a city missionary, except that he possessed a stated place of worship and some sort of regular congregation. He appears to have regarded the Assembly's sentence of deposition as robbing him of all regular ministerial standing. This was shown when at a public banquet the toast of the Clergy was given and he, to the great indignation of his cousin Norman M'Leod, stood up among the laity.

But whatever his status may have been, those years of his service in Glasgow were, if profitable, yet very strenuous. He preached three times every Sunday, and there was rarely a day in the week in which he did not conduct a service. He was also a very faithful pastor, especially among the poor. Can we wonder, then, that his health often broke down and that he was repeatedly constrained to seek rest and refreshment in foreign travel? His lot in Glasgow was as pathetic as that experienced elsewhere by his friend Irving; not so tragic but far more prolonged. How little those who passed him in the city streets understood that this unassuming man was the greatest theological genius of his day, and that his influence would be spreading and growing long after the hurrying crowds around him had disappeared from the ways and memories of men. But all this time he was musing and brooding over the problem of Atonement, and was finding guidance to the heart of its mystery in all the common experiences of common life. He tells us himself that it was by observation of the needs and thoughts of his people, and the knowledge he thus gained of the human heart, that he was inspired and directed in the work of thought he had set himself to accomplish.

Of course, some allowance must be made for Campbell's tendency to underestimate his own learning and to attribute to practical reasons doctrinal conclusions which really owed a great deal to abstract speculation. He had been a good philosophical student at Glasgow University, and had there been intimate with comrades of Socinian views, from whom he had learned, as he confesses, to regard many things in current theology as of minor importance. Also, the influence of his father must have counted for a great deal. Dr. Campbell of Kilninver owned as his masters in religious thought Clarke and Tillotson, so that his doctrinal views were probably of a liberal type, and his son cannot have remained untouched by the teaching of such a man. Campbell himself also witnesses that he was in general agreement with the philosophy of Edward Caird, whom he describes as 'my young friend.' So that it is fair to assume that metaphysics had more to do with the evolution of his theology than he himself recognized. Still, his book remains the least academic of all great works in divinity; and it is helpful to remember that the music to which his temple was built was not only that of abstract thought, but was also 'the still, sad music of humanity.' Most theologians perhaps read too much and think too little; but it was in the main by patient and brooding thought continued throughout many years of strenuous toil and service that this man constructed stone by stone his stately building.

It is to be remembered that when Campbell was arrested in his work, to suffer a long trial ending in deposition, his thoughts about the Atonement were vague and indefinite. He believed in the fact of redemption and had reached the conclusion that it was of universal import, but beyond this he did not go. His sermons, reported by shorthand writers during his short ministry at Row, contain often such phrases as 'the wrath of God' and 'the blood of Christ'; and he constantly exhorts his hearers to be reconciled with God. But these discourses do not suggest that he had endeavoured to define his terms or that he held any clear theory as to the manner in which the Saviour had accomplished His work. His speeches, delivered during his trial, betray a confused state of mind. For example, he made fierce attacks on the Confession of Faith while at the same time maintaining that his own teaching agreed with it. His whole attitude was that of a man who had found himself suddenly attacked when his work of thought had hardly been begun; of one who had been called to lay down the trowel and grasp the sword while as yet he was only learning to build and was totally ignorant of the art of defence. Acute Calvinists had, therefore, no difficulty in showing that his position was untenable, that he must either retreat very far or advance a long way.

By the time of his deposition he had himself become convinced of this; for he explicitly confessed: 'the Assembly was right; my teaching and that of the Confession cannot be reconciled.' He therefore set himself at once to construct a theory as to the *nature* of the Atonement. Retreat from the conclusion that the work of Christ was universal in extent was for him impossible. He must go on to consider what that doctrine implied regarding the Redeemer's work, what it really was in its intrinsic character and how it attained its end. In short, he had to ask himself what the Saviour really did and how it was done.

In advancing to the study of this problem he started with an affirmation and a denial; the former was the acceptance of the catholic doctrine as to the Incarnation, and the latter was a firm rejection of the accepted dogma of Substitution. As to his belief in the Incarnation there can be no doubt. He tells us himself in one of his letters that he had examined the Socinian position with care, and had set it aside as not in harmony with New Testament teaching or with sound reason. Regarding his denial of the accepted Evangelical theory, there can also be no question; he rejected that theory with decision and even with passion. He, however, felt that in the Atonement there was an objective element; the idea of a reconciliation wrought by moral influence and example merely did not satisfy him. The Saviour, to his mind, had certainly done something for us which we could not have done for ourselves. There was a finished work of Christ which remained a fact independent of our changing thoughts and fluctuating emotions.

In proceeding further with his work, he found quickening suggestion in a casual saying of Jonathan Edwards, that if it had been possible for man to have offered to God the sacrifice of a perfect confession and repentance, that would have been atonement enough for sin. Edwards added that since this was beyond our accomplishment the sacrifice of Christ was necessary. Accepting this saying and revolving it in his mind, Campbell's line of reasoning seems to have been in effect this: It is true that a perfect repentance and confession on man's part would have wrought a complete reconciliation, since penitence, the sacrifice of the broken and contrite heart, certainly availed with God. It was true also that the very fact that all men were sinners made it impossible for them to confess sin adequately or with full knowledge of what that confession meant. We were all constrained to feel that we offered to God our expressions of penitence 'not as we ought but as we were able.' But if this were so, our position seemed utterly hopeless; for God certainly could not accept any confession that was not adequate to the reality. Yet to ask from sinful men a confession and a penitence which should appear perfect under the awful eyes of God was as though one whose musical sense had been vitally injured were to be required to render some great song with absolute fullness of tone, without error and without defect.

This is all true, was Campbell's further thought. But what if Christ had done for us that which was beyond our accomplishment? What if the absolute ideal manhood, eternally hidden in God, had taken flesh and lived our mortal life, had encountered all our temptations, had understood all our sin with a completeness such as was only possible to one who was Himself guiltless and who saw the moral situation with undimmed eyes, with the piercing vision of stainless purity and love? Suppose such a one had so identified Himself with His brethren that He felt their sin as His own and their guilt as though it was His. Suppose, finally, that He as man's representative had presented to the Father a confession and repentance wholly commensurate with human obligation, satisfying to the utmost the demands of the infinite Purity and Love. If all this had taken place, would not an atonement have been effected, the cloud of Divine wrath rolled away, and the gates of the heavenly Kingdom thrown wide open?

But, concluded Campbell, all this had been accomplished by Christ. In Him dwelt the pure essence of humanity, the same humanity which existed in the eternal Son who, before time was, gazed with undimmed eyes upon the glory of God. This eternal Manhood, dwelling in some degree in every man, but in a state confused, blinded, bewildered by sense and sin, dwelt in Christ completely at one with God, and yet so identified in sympathy and love and in true kinship with the entire race that He was able to act with availing power as its representative and head. Hence, He could and did present to the Father a complete obedience, repentance, and confession, and so accomplished a true, final, and universal reconciliation. It remained for the individual man only to accept this reconciliation and make it his own by faith and love. The all-sufficing prayer had been offered by the Saviour and made perfect by His suffering and death. The soul had but to utter its Amen in order to receive for itself the answer of peace.

This, briefly and barely stated, was the theory which Campbell reached at the cost of much suffering, labour, and brooding thought. It is elaborated with great subtlety and in much detail in *The Nature of the Atonement.* This is a book which stands alone in theological literature for its combination of speculative daring, searching analysis, and mystical vision with profound religious feeling. The impression it makes upon a sympathetic student is one that cannot be effaced. Not the attacks of doubt, nor the vicissitudes of experience, nor the study of many other rival writers can do away with the influence of the profound thought, the sweetness of spirit, the triumphant faith, the quickening vision of that true saint and great master, John M'Leod Campbell.

Of course the book is open to much criticism. Many readers find its style uncouth, its argument elusive, and its conclusions inadequate. Nor can one deny the force of some of these objections. The expression of the work does leave something to be desired: it is not lucid; it is seldom epigrammatic; it is not free of repetition; it is excessively detailed, and is rich in passages which seem of unnecessary length and elaborateness. But criticism of Campbell's style may easily be overdone, for it possesses a peculiar power of its own and sometimes attains to real majesty. Much allowance must also be made for the inherent difficulty of his thought. He said himself, after reading one of Froude's works, that he wished he had the lucid style of Froude, but that perhaps Froude would not have been able to write so clearly if he had been called to express Campbell's thoughts. This saying is suggestive. Great clearness of expression is often attained by leaving out shades of meaning and qualifying considerations; and Campbell's obscurity is partly due to a conscientious endeavour to express in words thoughts that are elusive and many-sided, to make the meaning of all statements absolutely clear and beyond the danger of misunderstanding, to speak the truth, the whole truth, and nothing but the truth. That this is really the explanation in large measure of Campbell's manner of expounding his theory is rendered probable by the fact that his letters and his sermons are written with great lucidity and even grace. In expounding a complicated scientific system the claims of literary expression must often be subordinated to those of adequate statement. Still, it must be admitted that there was much ground for the complaint of Campbell's father, 'Man, you have a queer way of putting things.'

This reference to our author's style suggests an answer to the common criticism that, in speaking of Christ as offering a perfect 'repentance' and 'confession of sin' on our behalf, he indicates an impossibility, inasmuch as repentance is a purely personal matter and cannot be achieved except by the sinner himself. This is a cogent objection, and does at first sight appear conclusive. Nevertheless, it is somewhat external, and suggests the desire to make a debating point rather than to discover Campbell's meaning. After all, this man was trying to express things which had not been stated before. He was a pioneer, traversing unexplored territory. Therefore, he found no vocabulary fitted to express his ideas with perfect precision. He had to use such terms as were available, and these terms had, for the most part, been constructed for the use of men who held the theology which he rejected. Further, he never possessed a great gift of definition. He was a mystic, and the majority of his critics cannot be so described. It is really unreasonable to demand of a mystic that he should speak the language that is suitable for men of an alien type. What Campbell meant by saying that Christ 'confessed' and 'repented' was that He, as the representative and complete man, was able to feel sin as if it were His own, to identify Himself with His fellows, and thus to confess and repent in their name and in their stead. He did for us that which in our best moods we would do for ourselves if we were able. In a true sense, He *was* ourselves as we really are; and confession and repentance made by Him were made by us all. He was the ideal man acting and speaking as such. It was therefore no external or artificial work that He accomplished, but one of absolute reality, yet to be repeated and confirmed by every soul when by faith in Him it attains to eternal life.

It is to be remembered, moreover, that in Campbell's view our Lord dealt with us on behalf of God as well as with God on behalf of us all, revealing the Father's heart and expressing the Father's will and His infinite love for men. This side of Campbell's teaching need not be discussed here at length, seeing that it is held by all Christian thinkers. Nevertheless, it is of importance to keep it in view, as, apart from it, the theory of this writer is wanting in wealth and completeness. When we remember Campbell's doctrine in both its aspects we see that it presents the Saviour as one whose soul was as a temple in which the worshipper and the Worshipped alike dwelt, wherein the voice was heard of human supplication and penitence and also the response of the Most High—a temple wherein the Lamb of God did sacrifice Himself in consummation of His perfect obedience. As Christ alone knew what it was truly to live, so 'He alone knew what it was to die.'

This is the outline of the doctrine which *The Nature of the Atonement* expounds, and no one can deny to it the attribute of sublimity. Whether we accept its positions or not, we can hardly escape the impression of its force, massiveness, and spiritual beauty. It appears to us like a great range of hills, bathed for the most part in sunshine, though in some of its outlines vague and ill-defined. It cannot be said that this theory has always received fair treatment at the hands of theologians, as, for instance, when it has been said that it is without New Testament foundation. This strange objection is largely due to the fact that Campbell did not follow the habit of his day of building his argument upon a series of proof texts. His reason for avoiding that method was his prevision that the development of Biblical criticism would render every theory unsound which should be based on a few particular citations from Scripture, that every enduring doctrinal structure must rest on a broad and persistent strain in Apostolic teaching. No sympathetic reader of *The Nature of the Atonement* can fail to perceive that it is permeated by evidence of a prolonged and loving familiarity with the thought of St. John and the Epistle to the Hebrews and the Book of Revelation, as well as with the general trend of early Christian doctrine.

Some readers of this short sketch may count it strange that so much space has been devoted to an account of Campbell's life and character; but the truth is that no complete biography of him has ever appeared, and that great ignorance prevails as to the whole matter; in so much that many even among expert scholars suppose that the teaching contained in the great book published in 1856 was the cause of his expulsion from the Church of Scotland in 1831! This delusion would matter little in the case of many a writer; but Campbell's masterpiece cannot be fully appreciated unless we understand that it was the climax of a long process of development and that it is the fruit and final expression of a great man's innermost being and his unique experience. In order to value it aright it is necessary to have in mind its author's early life and subsequent fortunes; to read the reports of his trial contained in the volume entitled *Whole Proceedings*; then his *Reminiscences*; then the *Memorials*, a charming book largely made up of his correspondence; then his *Early Sermons*, published after his death and bearing evidence that Campbell had carefully revised these discourses and brought them into harmony with his later doctrine. It is only when one has studied these books, and thus attained to a knowledge of the man and the evolution of his ideas, that one is prepared to consider with full understanding and sympathy *The Nature of the Atonement*.

But if this famous book requires much study, it repays the student a hundredfold. It is not a partisan book, nor does it create partisans. Rather does it effect its ends by atmosphere and suggestion. Its influence steals gradually on the mind with formative persuasiveness. It is rich in thoughts

> that pierce the night like stars
> And by their mild persistence urge men's thoughts
> To vaster issues.

The phrase 'mild persistence' best expresses the manner of its power. The immense impression it has made is due not to its general appeal to all sorts of men, but to the degree in which it leavens and inspires minds of a certain kind. These minds it so permeates that they spread its influence abroad. Indeed, in our day its ideas shine clearly through the sermons and writings of men who know little or nothing of the book itself or of its author. Yet it does all this because John M'Leod Campbell was what he was. In order to think of Campbell worthily, we must think of him as a man whom disappointment could not embitter or loneliness dismay; who owed little to the world or to the Church that rejected him, yet repaid contumely and ostracism by the bestowal of a great religious treasure; who, though an intellectual and spiritual aristocrat, conscious of a lofty calling, yet accepted an obscure task and pursued it to the end with a certain proud humility; who beat his music out amid surroundings discordant and uncongenial, becoming more and more conformed to the spirit of 'the sinless years that breathed beneath the Syrian blue'; who has brought to us living water obtained like that of Bethlehem's well through the enduring of hardness and many sore wounds; who, going about the city streets, the dusky lanes and wrangling marts, saw visions and dreamed dreams; whose soul was like a star and dwelt apart, yet 'the lowliest duties on itself did lay.'

The Hindu Doctrine of Scriptural Authority.

By W. S. Urquhart, M.A., D.Litt., Principal of the Scottish Churches College, Calcutta, and Vice-Chancellor of the University.

The doctrines of another faith are interesting both in themselves and because of the help they may give us in clearing our own minds on any controverted topic. Whilst the attitude of superiority is at all times to be deprecated, it is especially harmful if, on examination, it is found that we are guilty of the same errors for which we criticise and, perhaps, condemn other people. If we are led to the conclusion that Indian thinkers hold a crude doctrine of authority, and are inclined to blame them for their blind devotion, we must be careful to see that our own devotion is not equally blind. To reply that it is all a matter of the object of the devotion and of the character of the Scriptures in which implicit trust is placed, is beside the point. Merely to *assert* the superiority of one Scripture over another is a futile proceeding for any who desire to influence the adherents of another faith, and it is open to question whether the most rigid upholder of a verbal inspiration theory within Christian circles would venture to go to a Hindu and say to him simply and bluntly, 'You should believe this because it is the word of God.' He would be immediately met by the counter-assertion, 'My scriptures are also the word of God,' and no progress would be made. But we venture to think that the most fervent believer in verbal inspiration, whatever the form of his argument might be, would really base his appeal upon the superior value of the contents of his own Scriptures, upon the insight which they give into the fundamental character of reality—upon their effectiveness in satisfying the highest aspirations of the inquiring soul.

Now, in studying the Hindu doctrine of Scriptural authority, we wish to keep these considerations in mind, and to ask whether, even if the view seem to be at first sight crude and subversive of mental and spiritual independence, there may not be in it an approach to a deeper view and, therefore, something upon which we may base a reasonable appeal. It is all the more necessary to move cautiously in this matter because modern Indian writers are perfectly well aware of the requirements of the philosophic spirit, and it would be unfair to bind upon them, as their own traditional inheritance, a view which would limit the freedom of religious speculation, unless we are perfectly sure that the facts irresistibly compel such a conclusion.

There are many aspects of Indian life which would lead us to expect that their doctrine will take the form of the simple assertion that if any view is set forth in the Scriptures it must be accepted as true irrespective of other considerations. To a larger extent than in other civilized communities the Hindu is under the control of his community. Every detail of his action, and even of his thoughts, is prescribed for him by his *dharma*, the body of social and religious customs which has accumulated through the centuries. Conservatism is strong, and there is little power of individual initiative. To a larger extent, also, than in other lands, religion is associated with the dominance of the teacher or *guru*. From his earliest years the Hindu is accustomed to consider a religious truth as of little value unless it is communicated to him by the mouth of an accredited teacher. The presence of a teacher was the recognized background of Indian religious thought. In the *Chhāndogya Upanishad* we read, 'One who does not attend on a teacher does not believe' (vii. 25), and over and over again in the Upanishads we find descriptions of the search of a pupil for a teacher, who, when found, will demand from his pupil, through long years, unbounded devotion and most detailed practical service. It is regarded as inconceivable that the deepest mysteries can be revealed otherwise than through a teacher. The outcome of this will undoubtedly be a readiness to give implicit obedience to authority.

Moreover, the course of philosophical development in India is of a peculiar character. In Western lands one system succeeds another, and is often based upon rather ruthless destructive criticism of its predecessor. But in India the same system persists through the centuries, the direction of thought is prescribed by such typical compositions as the *Vedānta Sūtras*, and freedom is permitted only in the interpretation and reinterpretation of existing authorities. An outstanding philosopher was not permitted to do more than set free the significance of the thought tradition which he had inherited. In music, also, the themes are traditional, and only minor variations are, as a rule, regarded as legitimate. Thus we find that the Indian environment prepares us for an exceedingly natural emergence of a belief in the unquestioned authority of the Scriptures, and perhaps it is true that fetters which have been worn for a long time do not interfere with freedom to the same extent as those which are newly imposed.

As a matter of fact, our expectations of unquestioning submission to authority are more or less definitely fulfilled. Not to speak of souls of lower rank, the great philosopher Śaṅkara, one of the most brilliant intellects which the world has known, placed experience and reason far below the authority of Scripture. His quest was for that perfect knowledge which can give release from the confusions and distresses of the world, and his argument was that perfect knowledge, just because it deals with permanent things and wins universal acceptance, cannot be dependent on mere reasoning. In his Commentary on the *Vedānta Sūtras*, I. i. 1, he says: 'As the thoughts of men are altogether unfettered, reasoning which disregards the holy texts, and rests on individual opinion only, has no proper foundation.' And again: 'On account of the diversity of men's opinions, it is impossible to accept mere reasoning as having a sure foundation' (*ib.* I. i. 1). Human powers, according to him, are not able to reach the highest thoughts, and these, from their very nature, *must* rest upon Scriptural authority. In regard to his central principle, he says: 'The fact of everything having its Self in Brahman cannot be grasped without the aid of Scriptural passage "That art Thou"'; and again, in I. viii. 11 we read: 'The true nature of the cause of the world upon which final emancipation depends, cannot, on account of its abstruseness, even be thought of without the help of the sacred texts.' And not only in respect of his central principle is he dependent on Scripture. The *Vedas* have a more comprehensive usefulness. For details even of what we should now regard as scientific knowledge we may go to the Scriptures, and there also we may obtain practical guidance. 'The knowledge of an action being right,' he says, 'is based on Scripture only' (III. i. 26). We may notice that Śaṅkara does not employ any elaborate arguments to establish the authority of the Scriptures. He simply accepts this as something which cannot be controverted. 'Nor can the authoritativeness of the texts,' he says, 'be proved by inferential reasoning, so that it could be dependent on instances observed elsewhere.'

Thus far the extreme position, which would seem to present many points of similarity to the position of the scholastics in mediæval Europe. Dr. Carpenter draws the parallel without any hesitation, 'As Çankara argues with his opponents, his position resembles that of a Scholastic philosopher in mediæval Europe. Each believed that he had an infallible authority behind him with which the results of his speculative inquiry must be harmonized. The Christian teacher might start from Aristotle, but he must end with Scripture and the Church. The Hindu might use the methods of reasoning as freely as the Greek, but he must bring their issue into accord with the Veda' (Carpenter, *Theism in Medieval India*, 310).

But there are certain modifying considerations which may mitigate the severity of judgment which this similarity sometimes evokes from writers on Indian topics, and it is but right that, having presented the basic statement of Śaṅkara's views, we should pay some attention to these considerations. We find, *e.g.*, that very soon a conception of value is introduced. The ancient seers, whose words we have in the Scriptures, are held to be worthy of reverence, not simply because their teaching is handed down from immemorial antiquity, but because of their pre-eminent merits. It is held to be possible that they were more capable of direct intuition of God than their successors of modern days. Śaṅkara is quite definite in this view, 'What for us is imperceptible, was perceptible for the ancients: thus it is recorded that Vyāsa and others used to meet the Gods and Rishis face to face. . . . We must, therefore, believe that the ancients, in consequence of pre-eminent merits, held visible converse with Gods and Rishis.' We have here a transition to the idea that the Scripture has authority not simply because it is ancient tradition, but because it has value as being the work of specialists in religion. Also this work is conceived as approving itself to the soul. 'The passages of Scripture about the negation of all difference have meaning which leaves nothing to be wished for' (*Sacred Books of the East*, xxxviii. 395).

This sense of value is given, in addition, a more objective basis. The Scriptures deal with 'firmly established things,' and their aim is 'not to alter existing things, but to make them appear as they are' (*Commentary on Prasna Upanishad*, vi. 2); and in order to show that they thus strike deep down into reality, the Scriptures are described as eternal. Here age passes into eternity, and eternity is a concept which passes beyond the merely temporal sphere and associates itself with the concept of the ultimate, the fundamental. The Scriptures are believed not simply because they have been handed down from time immemorial, but because they themselves touch an unchanging reality. This idea is further developed in the theory of the eternity of the words of the Vedas, and even of the sounds of which they are composed. The words have an intrinsic, and not merely a conventional, relation to their signification. The words are themselves constitutive of reality. Further, when we consider the injunctive aspect of words, *i.e.* their significance and effectiveness when used as commands, we come very near to the idea of creative energy. The association of word and of power brings from the early memories of the race a suggestion of the terror which the very word of the magician can inspire, and in the development of almost every religion this association has maintained itself. As Professor Paterson quotes in his recent book (*Nature of Religion*, 391): '"The uttered must" is the very type of spiritual projectile, for nothing indicates an imperative more clearly, cutting it away from the formative matrix of thought, and launching it on its free career, than the spoken word.'

When this idea of the forceful word is connected —as in references to sacred books is inevitably the case—with the idea of the creative power of God, and is thus universalized, we come very near to the idea which is embodied in the prologue to the Gospel of St. John, 'In the beginning was the Word, and the Word was with God, and the Word was God.' Thus reverence for the Scripture becomes reverence for the Divine Word, for the energy behind the Word, for God Himself. When in the *Vedānta Sūtras*, the Word is regarded as eternal, there is definitely connected with this the idea of Divine activity. God sent forth the sound forms as the directive agencies of the world process. Thus the authority of Scripture becomes dynamic rather than static, an operative principle rather than a sacred deposit.

When, finally, we remember the central truth of Indian thought, we get a further stage in the internalizing of authority. Vedantists, like Śaṅkara, went to the Scriptures for support of their all-important principle of the unity of God and man. This supreme content of the Scriptures was all that ultimately mattered, and in the apprehension of this One Reality the seeker submitted to no external authority, but discovered the essence of his own inmost self. He found himself again in the Scriptures.

Thus, if our interpretation of the underlying thought is in any measure correct, if there has indeed been within Hindu thought itself a gradual detemporalizing, internalizing, and spiritualizing of the idea of Scriptural authority, there would seem to be some reason for concluding that it is possible to appeal to the Hindu mind according to the principles laid down by Jesus Christ Himself in His appeal to the Jews. When, for confirmation of His own claims, He pointed to the testimony of Moses, He was, it may be conjectured, thinking not so much of any explicit statements made by Moses, as of the whole Old Testament revelation of the living purpose of God. Similarly, it is possible for Christian teachers to suggest to Hindu thinkers that they go beyond explicit utterances of blind devotion to their Scriptures, and bring forth into clear consciousness the more life-giving ideas which we have tried to set forth. If the Christian teacher simply asserts dogmatically that the Christian Scriptures *are* of higher authority, he will be taking lower ground than Hindus themselves frequently take. He will be adopting once again the attitude which Christ found to be so deadening and soul-destroying amongst the Jews of His own day, and which drew from Him the cry, 'Ye will not come to me that ye might have life' (Jn 6^{40}). But we think it possible to ask Hindu thinkers to re-examine their own tradition, and on the basis of certain ideas implicit within it to search also the Scriptures of Christendom with the hope that they may find therein a Divine Reality which may appeal to the deepest needs of their souls, and which is infinitely valuable for them because there they may find again their truest selves.

Literature.

DEVOUT HUMANISM.

Our first duty is to thank and congratulate the translator, Mr. K. L. Montgomery, for the literary skill with which this work of Henri Bremond, *A Literary History of Religious Thought in France*, i. (S.P.C.K.; 16s. net), is executed, and for the insight which prompted the undertaking. It was worth doing and worth doing well, and readers will be rewarded by the perusal of this volume, and many will hope that Monsieur Bremond's whole work is to be given us in an English form. This first volume on 'Devout Humanism' deals with a phase of sixteenth-century thought in France with which the ordinary English reader is not familiar except in the devotional works of François de Sales. Monsieur Bremond writes of the whole school—Richome, Sales, Binet, Camus, Yves de Paris—with unqualified admiration which almost resents criticism. His attitude is that of a lover who can see no defects in his beloved; but even if that be so, he gives us here sufficient original material to enable the reader to sympathize with his incorrigible ardour, and to make allowance for the excesses of his zeal. Even the Protestant reader, while aware of the one-sidedness of his attitude to Jansenism and his blind acceptance of the theology of Trent, will yet feel at home as he reads these humanists with their naïve delight in allegorizing Nature—with their kindly interpretation of human failing, with their poetic mysticism and anecdotal garrulity—and, above all, with their strain of true piety. It is true that, with the exception of Sales himself, they get their inspiration in Helicon rather than in Zion, but they try to identify the two hills and at the same time swear by Augustine and Aquinas. This attempted eclecticism sublimated by mysticism is sublime, although too often we feel that the tumultuous human Eros is identified with the pure love of God, and the artificial atmosphere of the cloister is over it all, so that the sense of sin vanishes with the obliteration of Nature and grace, and casuistry befogs conscience. The few references to Port-Royal and Pascal are very bitter, and it is evident that the writer is an apologist for the Jesuits; but just because of that we commend the volume as supplying to English readers a phase of French piety and outlook which may supply a needed corrective to our accustomed and traditional judgments on the France of the sixteenth century. The historian, the *littérateur*, the mystic, and the theologian will find much in the volume to enlighten, edify, and delight him.

MOFFATT'S COMMENTARY.

While recognizing the merits of the previous volumes of this series, we are tempted to say that this, by Professor J. Hugh Michael, M.A., on *The Epistle of Paul to the Philippians* (Hodder & Stoughton; 8s. 6d. net), surpasses them all, and will be found most useful both by the hard-working minister and the theologically minded layman. The scholar will be interested in his defence of the Ephesian origin of this Epistle, although we are of the opinion that it raises more difficulties than it solves, and Professor Michael's theory as to the unity of this letter is valuable and suggestive.

The value of the Commentary, however, depends on the fine blend of scholarship and spiritual insight that is manifested on every page. Like the ideal scribe instructed in the Kingdom of Heaven (Mt 13[52]), he brings out of his treasury things new and old, and his selection betrays the sure touch of real selective genius.

Bengel and Lightfoot, Trapp and Kennedy, Wesley and Hughes, Rendel Harris and Moffatt, they are all—old and new—of different centuries and different schools—brought to shed their light on the Epistle—or rather the light of the Epistle is allowed to flow out on the reader through their understanding. It is this catholic selectiveness that is the excellence of this Commentary. The new discoveries in the field of New Testament language and culture are all made to yield their contributions. We are particularly struck by the excellence of the exposition of the ethical terminology, and by the sanity of treatment of the more difficult theological passages, and only once do we feel as if he did not carry our assent—namely, in his exposition of 'goodwill,' which is surely the 'goodwill of God' as Moffatt translates it.

We have read every word of this Commentary with delight and with admiration for its scholarship and its practical, sane spirituality, and also for its felicitous illustrations and useful references which, if the preacher follows out, should enrich his thinking and profit his hearers.

CHRISTIAN ART.

Dr. Percy Gardner has spent a long life mainly in the study of archæology and history. He has written works of value on the Christian religion and on Greek art. There can, therefore, be few who are more competent to write on *The Principles of Christian Art* (Murray; 10s. 6d. net). He starts from the present estrangement between Christianity and art, alike in Protestant and Catholic countries, and the need for their reconciliation. After a discussion of the three elements, Naturalism, Humanism, and Religion, which determine the main character of art, he proceeds to an historical survey of the various periods of Christian art. Finally, dealing with the religious art of the present day, Dr. Gardner offers suggestions, not in regard to technique, but in regard to the spirit which must be cultivated both in the artist and in the public if great Christian art is to revive. It cannot be said that he is optimistic. Many of the signs of the times—the love of wealth and display, the disfigurement of Nature by flaring advertisements, the newspapers and fashion plates which implant and encourage among us a wretchedly perverted idea of the physical beauty of women—these and much else indicate a spirit remote from appreciation of things beautiful and Divine. Many modern artists, also, hold Christianity to be 'outworn and moribund.' And whether it be outworn or not, they would consider that it has nothing to do with modern art. Art, they would hold, must form an alliance with the ideas of a new age, especially with democracy. But, in Dr. Gardner's view, 'it has yet to be shown that democracy has worthy ideas on the subject of either religion or art. The only ideas which one can call distinctly democratic are the principles of secularity. . . . Therefore, until I am better instructed, I shall hold that as the root principles of Christianity are eternal, and need only to be adapted to the intellectual and social conditions of the new age, so the principles of art as set forth by the great sculptors of Greece, the Gothic architects, the painters of the Renaissance, are good for all time, and need only modification and modernization in order to be a light for the present, as they have been a light in the past.'

THE HALE LECTURES.

Of all the recent books which deal with the problem of Creed revision and the formulation of theology suitable for modern times, we have seen nothing so able and satisfying as *New Horizons of the Christian Faith,* by the Dean of the Western Theological Seminary, Evanston, Illinois—Dr. Frederick C. Grant (Morehouse; $1.50). The author writes with fullness of knowledge of the results of modern thought whether in science, philosophy, or psychology; with sympathetic understanding, too, of the revolt of the modern mind against the scholasticism and rigid dogmatism of old Creeds, Confessions, and doctrinal statements. He is too wise to write a new theology. He does a more helpful thing, he indicates what an adequate theology must be like. And it will be like this. It will frankly recognize the real primacy of the ethical element in Christianity. As an ethical religion with a minimum of philosophical content, 'it will dispense with certainty on many points on which our fathers demanded oracular knowledge.' Then it will give a rounded view of the world and of human life *sub specie aeternitatis,* an outlook in harmony with the religious experience. Last but not least, it will insist on the primacy of faith and not of theology: 'Faith is indispensable for the Christian life, but theology is not.'

Such are the conclusions reached after seven preceding chapters which deal with religion in a changing universe, religion and natural science, Christianity and history of religions, Christianity and psychology of religion, the new Bible, and theology and modern philosophy. Not a long book (290 pages), but an excellent one which we most heartily recommend.

PERSONALITY.

A Study in the Philosophy of Personality, by Hilda D. Oakeley, M.A. (Williams & Norgate; 5s. net), is a monograph of first rate excellence. It contains the substance of four lectures given at King's College, London, in the Michaelmas Term, 1927. Personality is described as 'that principle which must needs endow experience with individuality, for this is the law of its operation.' It is always subject and creative. 'If we make it an object we abstract from it its creativity, since this can only belong to mind knowing and active.' The practical interest of the study of personality can hardly be exaggerated. 'The problem of the special and unique part played by the form of personality in the endlessly diverse forms of existence surely underlies the problem of human progress in the deeper sense, viz. whether society is advancing in the direction of giving fuller scope to the true personality of each member, so that each may offer his own contribution to the common good.' The writer deals with personality in relation to Metaphysics, to History, to Ethics, and to the History of Philosophy. The lectures are rich both in critical and in constructive work. One point of interest may be noted. The doctrine of group-personality, so popular in our time, is decisively rejected. The group has no mind or creative power beyond that of the individuals who constitute it. 'The creative energy can only lie in the one force we know that introduces a wholly new principle into the endless flow of events, driving the being possessed of it to actions beyond the range of limits natural to all living things. We know this principle in the person whose contact with reality, and therefore the form of his struggle to transcend, is for him alone. Have we sufficient ground in experience for attributing a similar creative energy to a group-person? or is there any way of conceiving such a growth from the basis of the unique personal creativity, determined by all the memory and history of the individual? Where the phenomena occur which have led some thinkers to this interpretation, they are surely better explained by making use of the facts to which we have such abundant testimony, and which without any violence or straining will account also for the transcending activities of numbers working together, than by calling in a new force such as personality of a group, which would lack qualities essential to persons.' Miss Oakeley shows an unusually wide and profound knowledge of philosophic thought, both Greek and modern, and a thorough mastery of her material.

MR. MILLER'S CHURCH HISTORY.

Mr. Andrew Miller is engaged on a history of the Church from its beginning to the present day. It is to occupy three volumes, and the first two are before us—*The First Thousand Years of Church History* and *Five Hundred Vital Years of Church History* (Pickering & Inglis; 7s. 6d. net each). In Mr. Miller's view Church History is a long comment on the Parable of the Wheat and the Tares. It is all symbolically forecast in the Epistles to the Seven Churches. Further, it is mostly a story of defection from original purity and simplicity in doctrine, government, and worship. His aim is to show that amid all corruption a 'silver line' was preserved.

We have no quarrel with such views in themselves. They are not ours, but they are possible views. Duty, however, compels us to point out, with all courtesy, but firmly, that in two respects Mr. Miller seems not well qualified for the ambitious task he has undertaken. First, he fails to impress us as having any adequate conception of what history is, and what historical writing requires. To him history apparently means just a catalogue of events; but as to why they happened, when, and as they did, only seldom does he think it necessary to inquire. To him they were either of God or of Satan, and no more needs to be said. That is a denial, and a Manichæan denial, that there is such a science as history at all.

Second, Mr. Miller gives no evidence of knowing from what authorities to gather his facts. His volumes are, for the most part, compilations from histories that were standard works some fifty years ago, but need more or less correction on many points. His account of Celtic Christianity in the first volume, and of Luther's early life and conversion in the second, are instances where he has been led rather far astray.

We are all the more sorry for this because Mr. Miller can write, and write in a vivid and very interesting style. If only he would see that even in Church History there are two sides to most questions, and try to realize the concrete situation in which the Church at any particular time was involved, he might make a useful contribution to the subject.

Slowly yet steadily woman is attaining to more prominence and recognition in the service of Christ and His Church. It has been a long and arduous climb, and the end is not yet. For the repeated exhortations in early Christian writings warning woman back to her secondary place is clear evidence that the urge towards something bigger and more official has been always in her heart. But few, probably, are aware that in Muhammadanism also woman has always claimed, and in some measure been conceded, a bigger place than people know. With that loyalty to her sex which delights to score a point for it that is so characteristic of modern woman, Dr. Margaret Smith heaps up her evidence. But, indeed, no such elaborate proof is needed. *Rābi'a the Mystic: Her Fellow-Saints in Islam* (Cambridge University Press; 10s. 6d. net) is in herself enough to prove it, and all the Muslim masters do her eager homage. Here is an authoritative life of the wonderful slave girl who became so notable a saint—heavily documented from sources often very difficult of access and containing an impressive account of Sufism and kindred things.

Rābi'a is like Santa Teresa on one side of that amazing woman's nature—the mystical side. Both of them preached and practised a disinterested love of God that cares not for His gifts but for Himself. Their very sayings sometimes run in parallels. 'If I have loved God for heaven, grant me not heaven; if I have loved God from fear of hell, cast me into hell; if I have loved Him for Himself . . .' That is really a quotation from them both.

Rābi'a's influence upon great minds is proof enough of her own greatness. Yet she does seem to lesser folk a little overstrained, unnatural, and hot-housey. But this is the book to get to judge about her for oneself.

To all who are interested in Judæo-Arabic literature the beautifully printed *Arabic Commentary of Ȧli Ben Suleimān, the Karaite on the Book of Genesis* (Dropsie College, Philadelphia; $2.00) will make an immediate appeal. It is written in Hebrew characters, furnished with critical notes, and prefaced by valuable chapters on Ȧli ben Suleimān himself, who appears to have lived about the beginning of the twelfth century, on his method of exegesis, his equipment as a grammarian, and his linguistic peculiarities. His commentary on Genesis, though resting on a thorough knowledge of Hebrew, is rather a compilation of various opinions than an independent commentary. Dr. Solomon L. Skoss, who edits the commentary, has translated some excerpts which illustrate his author's exegetical method.

A fresh book about the Jesus of the Gospels is always welcome, if it has anything original in it. And by 'original' is meant anything which a man sees or experiences for himself, however old it is, however often it has been seen or experienced by others. And this at least can be said of *The Shining Mystery of Jesus*, by Mr. Douglas Edwards, M.A. (Longmans; 6s. net). Mr. Edwards has seen Jesus, and his pages palpitate with the eagerness of his desire to show to others what he has seen, or rather to lead them up to Jesus and help them to see Him for themselves. He divides his study into three parts which he calls the Unique Figure, the Unique Art, and the Unique Dogma. In simpler words he tells us what Jesus was, what He did, and what He is. There is nothing strikingly new in what he writes. But it is all strikingly true. For instance, he sees clearly that the Jesus of the Gospels has two characteristics which seem incompatible. He is august, almost terrible. Peter shrinks from Him because of something supernaturally awful, distant, great. But He is also tender, gentle, kind. And it is this composite picture that is the real Jesus. This is one contribution the author makes to our vision of the Lord. His treatment of the Resurrection is in its own way as valuable. But indeed the whole book will be found refreshing and edifying. The author constantly warns readers against accepting *his* conclusions, and constantly brings them face to face with Jesus Himself. And if his book succeeds in persuading any to go to the Gospels for themselves and look at Jesus he will have achieved a wonderful result.

It has long been known that not only the thoughts but the literary forms of the New Testament were profoundly influenced by pre-Christian Judaism. The evidence for this has been succinctly presented in a thoroughly popular and readable form by the Rev. George Leopold Hurst, B.D., in *The Literary Background of the New Testament* (Macmillan; 6s. 6d. net). The influence of the Apocalyptic and Pseudepigraphic Literature is peculiarly evident in Matthew and Revelation, but more or less it is everywhere: the Midrashic method, for example, is followed by the Evangelists in collecting the traditions of Jesus. The New Testament Parable, Epistle, Allegory, Apocalypse, etc., are traced back to their pre-Christian antecedents, and the debt, in point of literary form, of Jesus and the Epistle of James to the Wisdom Literature is undeniable. All this is convincingly set forth by Mr. Hurst, and he has increased the value of his book by ample quotations from the too little known canonical literature which are paralleled by, or have influenced, New Testament utterances. This is a service for which real students of the New Testament will be grateful.

The Rev. Canon F. J. Horsefield's book on *The Voice of Prophecy* (Marshall Brothers; 2s. 6d. net) represents an attitude which must increasingly fail to command the modern mind. Prophecy is regarded largely as prediction, 'promises and predictions that must have been in many cases largely incomprehensible to those who uttered them.' It appears that, in the light of prophecy, we may reckon upon the rapid approach of the end of this dispensation, and the imminence of Christ's return. The book, which is written with much earnestness, can carry no possible conviction to any one who accepts the legitimacy and the necessity of the modern method of approach to the Bible.

There are two new books out upon the Vedanta. Radhakrishnan's is the more elaborate. But for an introduction *The Vedanta and Modern Thought*, by Principal W. S. Urquhart of Calcutta (Milford; 12s. 6d. net), is almost unbeatable. And it will introduce you not only to the surface of things but usher you into the deeps, without you realizing they are deeps. For Dr. Urquhart has the gift of explanation in a very high degree. Moreover, he is the fortunate possessor of a mass of knowledge, and out of it can throw down striking parallels between the thought of East and West that help the mind along. If you have risen above Macaulay's silly saying that one shelf of European literature is more than worth the whole of Indian thinking—a dictum which begat an educational policy which is the prolific mother of many of our Indian troubles now—if you would know something of Saṃkara and Rāmānuja and the rest—and can one be an educated man if one is blankly ignorant of those who have largely built up the minds of masses of our fellow-subjects?—if you would understand the thought of that strange brooding India with its tremendous sense of the greatness of God, Dr. Urquhart is your man.

A second edition has been published of *The Sons of the Clergy: Some Records of 275 Years*, by the Rev. E. H. Pearce, Litt.D., D.D., F.S.A., the Bishop of Worcester (Murray; 7s. 6d. net). The first edition was published in 1904, and it has been long out of print. The book is frankly, and worthily, propaganda, and not merely inspired by a love of history. The Corporation of the Sons of the Clergy is the oldest society in connexion with the Church of England. It is to celebrate its two-hundred and seventy-fifth year in 1929. And it is also one of the most beneficent of Anglican societies. It possesses a good deal of wealth, but it has a very large constituency. Its income is £36,000, and that seems a great deal. But then in 1927 it helped no fewer than 3224 persons, widows and children of clergymen. Its benefactions are varied as the needs of the dependants. And a simple sum in arithmetic shows that each of the 3000 could have got very little to help to set him up in life.

The book will certainly achieve its purpose. For few people who begin it will be able to stop reading it. It is full of delightful bits of ancient lore about all kinds of things, from sermons to the cost of wine. It has an annual dinner, preceded wisely by an annual sermon. And most of the noted names in the Church appear on its list of preachers. It may be hoped that suitable persons of large means may be induced to read the book and to enlarge the usefulness of an excellent society by enlarging its funds.

The Life and Teaching of Christ, by Mr. Reginald Ponsonby (Simpkin Marshall; 7s. 6d. net), is a harmony of the four Gospels given in the words of the Revised Version. It is warmly commended in a preface by Sir Wilfred Grenfell. The compilation of gospel harmonies is a very ancient exercise, and recent workers in the field have commonly adopted the plan of setting the four Gospels in parallel columns. Mr. Ponsonby, however, has aimed at providing a readable consecutive narrative of attractive appearance and arrangement. In this, with the help of printer and publisher, he has been most successful, for the aspect of the book is decidedly inviting. The writer is fully aware of the chronological difficulties, and while he does not claim to have solved these he has given as reasonable an arrangement as is possible. The various sections of the gospel story are introduced by headings, and a moderate number of footnotes helps to elucidate the text.

The latest attempt to rouse an apathetic public to the interest and value of the Bible is that of Canon Vernon F. Storr, M.A., in *The Bible and the Modern Mind* (S.P.C.K.; duxeen 1s., cloth 1s. 6d.). It is a very successful attempt. Frankly asserting that the older method of approach to the Bible is gone for ever, but with equal earnestness maintaining that its spiritual value has not been destroyed by historical and literary criticism, he shows us clearly what the Bible is in the light of this criticism, and he gives wise counsel to teachers whose business is to initiate other minds into the modern approach to the Bible.

In his new book, to which he gives the general title *Sacraments*, and the sub-title, *A Study of Some Moments in the Attempt to define their Meaning for Christian Worship* (S.C.M.; 4s. net, and in paper covers 2s. 6d. net), Canon A. L. Lilley has a more general and a more specific purpose. The general purpose is to vindicate theology as a discipline that continually guards religion from excesses and helps to preserve its spirituality. But theology must be studied historically, because every dogma is intended to be the conclusive resolution of a doubt, and it is the history of that doubt which is all-important for the understanding of the dogma. You cannot understand a theological statement unless you know the story of what led up to it.

That is one good reason for studying the history of sacramental doctrine. Here, as elsewhere, theological thought has at critical moments laboured to preserve the most fully spiritual theory of the

Christian sacraments. The book before us therefore proceeds to discuss some of the great moments of sacramental debate. St. Augustine, Hugh and Richard of St. Victor, St. Thomas Aquinas, and later scholastic theology are passed in review. And it all leads up to an interesting chapter on 'Sacraments and the Modern Mind.'

The two ideas which have successively emerged in this history are symbolism and instrumentality. The sacraments are symbols of grace or they are instruments of grace. The former idea prevailed up to the time of St. Thomas, the latter since his time has, in the Latin Church, superseded it. It is a strange fact that our own day has seen a revival of 'high' sacramental belief coincident with a wide acceptance of a 'broad' Biblical criticism. This is strange because in the past 'high' doctrine of the sacraments rested upon a faith in the verbal inspiration of the text of the Bible. Modern minds no longer accept this. They regard much of its teaching as 'poetic truth.' And it is for that reason they have been sacramentally inclined. Canon Lilley thinks that the sacraments are for many to-day symbols of poetic truth and expressions of the reality of the Church as the abiding home of the soul. How long the modern mind will be able to maintain such an attitude is another question.

The book is an exceedingly able one. It is constantly suggestive even when it is not convincing, and its adoption of the historical method lends the discussion a freshness and interest which an abstract treatment does not always provide.

In a little book which he entitles *The 'Soul'* (Williams & Norgate; 3s. 6d. net), Mr. F. K. Chaplin, M.A., discusses the question of man's survival and immortality. After a very concise and very masterly survey of modern philosophy with its (on the whole) negative conclusions on the subject, he reviews the Scriptural passages to conclude that they teach conditional immortality, 'eternal life' being a gift.

The evidential value of spiritualistic phenomena is weighed and found quite indecisive. Mr. Chaplin's view is that 'soul' without 'body' is untenable. But man's evolution is far from finished, very far. There is already some indication of the possibility of the evolution of a 'subtle' body that may outlast the ordinary physical frame. On that, if we understand him aright, are based Mr. Chaplin's only hopes of human survival. It is a capital summary of views, but we wish he had expanded his positive views at considerably greater length. He leaves us wondering.

◆

On Preaching from Texts.

By the Reverend J. S. MacArthur, M.A., St. Michael's College, Llandaff, Cardiff.

The time-honoured practice of preaching from Biblical texts is not infrequently criticised on the ground that the prefixing of a passage of Scripture to a sermon is a sort of convention based on a superstitious veneration for the actual words of Scripture which accompanies outworn theories of verbal inspiration held by few preachers nowadays. Adherence to the convention thus appears to be an illogical survival which ought to be abandoned along with the theory to which it is attached. If the preacher still maintains this old-fashioned custom, is he quite fair to his hearers? Is he not really trying to introduce critical views, which he knows are unwelcome in certain quarters, under cover of a pious practice which means something else for him than it did for those of past generations? The conventionality of the practice can, it is argued, be demonstrated from the fact that many a sermon is preached which has little or no obvious connexion with its text.

Here, then, is a view which merits careful consideration on the part of the preacher. It may at once be granted that many sermons have no vital connexion with their texts. But does it follow that preaching from texts should be given up entirely or at least in great measure?

The disconnexion of sermons from their texts may be due to more causes than one. Sermons that are irrelevant to their texts fall, broadly speaking, into two classes. There are those sermons which by reason of their general diffuseness could stand in close relation to no single passage of

Scripture except, perhaps, that verse of the seventy-third Psalm where the Psalmist says of the ungodly that 'their tongue goeth through the world.' Such sermons will be none the better for being preached without texts. In fact, by the elimination of the text the bewildered hearers are only being deprived of the one piece of connected thought in the whole discourse.

The second class is more important and presents the real problem. These are the sermons which achieve internal consistency and consecutiveness, but which are not vitally related to their texts. Here, it may be said, is a case for letting the sermon hang by its own tail. The prefixing of an irrelevant Scriptural text produces a bad effect on the hearers, for they are either bewildered and exhausted by the effort to find what the sermon has to do with the text, or else they are frankly critical of its ineptitude. In neither frame of mind can they be regarded as receptive of the preacher's message.

In listening to this type of sermon we receive the impression that the sermon was written first, and that then a search, not always successful, was made for a text. Why this useless expenditure of time and labour if the end of it is simply to cause bewilderment or to arouse hostile criticism? Even if the search is successful and an apposite text is found, what has been gained? Has anything really been added to the sermon? Is the text anything more than a kind of decoration? And if it is no more than that, is this a reverent way of treating the words of Holy Scripture?

These are not idle questions. If we take the view that sermons should have texts and should be vitally connected with them, must we not then lay down the rule that the sermon should start from the text, since it is putting the cart before the horse to write the sermon first and then to look for the text? Starting from the text is undoubtedly the rule of many preachers, and it is arguable that it ought to be the normal method, but the legitimacy of first writing the sermon and then finding the text is generally recognized and need not be challenged. For if the search be thorough and the passage of Scripture when found be really appropriate, then the sermon has received a far more important addition than a mere *epithetum ornans*. The correlation of sermon with text, if it is a genuine correlation, is profoundly suggestive and is not a stumbling-block to comprehension, nor is it an invitation to hostile criticism, but rather a powerful stimulus to thought. If the preacher wishes to reap the full reward of the suggestiveness of his correlation he will do well, after finding the text, to rewrite his sermon in the light of it.

It has been said that a sermon in order to be effective must do three things, *placere, docere, movere*, and the preacher must bear in mind that the best teachers proceed by synthesis. Here is where the text plays a most important part, for whether it comes first or last in the process of sermon construction it comes first for the hearers. The text is the known element to which further instruction can be linked. But is it known? There is room for grave misgiving on this point. Most preachers know how unsafe it is to assume that any but a very small proportion of their audience will be able to appreciate the point of a Scriptural quotation unless it is heavily underlined and carefully located for them. Indeed, it is more than likely that ignorance of Holy Scripture is accountable for a good deal of the impatience of texts shown by the public and for the assumption that preaching from texts is artificial and conventional. But it is quite another matter to say that the clergy ought to acquiesce in this public ignorance by preaching without texts. The remedy for the ignorance of the public surely lies in another direction. Meanwhile the text is a challenge to this ignorance.

If the text forms a useful *point d'appui* for the audience, it is no less valuable and salutary for the preacher, for it is a reminder to him that preaching is not the delivery of a sermon which can be regarded as an end in itself, but the proclamation of the word of God. Many preachers seek the *point d'appui* elsewhere as when they advertise the title of a popular novel or a newspaper headline as the subject of their sermon. Applied by devout and learned preachers, this method may make for the edification of the faithful and even the conversion of sinners, but it is attended by risks that are far from negligible. Too often it introduces the strife of tongues from which the godly seek protection in the sanctuary. At its worst it leads to deplorable errors of taste, and even at its best such a form of advertisement is not easy to discern as an invitation to hear the word of God.

Great though the company of preachers may be who follow this practice they are not thereby making it easier for their hearers to realize that it is the Lord who has given the word: for while it is true that the word of God is not bound—not even to the text of the Bible—yet the linking of its proclamation to the actual words of Holy Scripture recalls the quasi-sacramental character of preaching, and guards the preacher against self-sufficiency and self-centredness.

Even in circles where the sermon occupies a dominant place in public worship its almost sacramental character may be forgotten. It comes to be regarded as a particular kind of literary composition with its special technique developed by the preacher for the expression of his own ideas. The sense of responsibility is lacking, for the preacher has forgotten that he cannot preach except he be sent, but the text of Scripture at the head of his sermon ought at least to keep his commission before his eyes.

There is another school of thought, strong in the Anglican communion at present, which strives earnestly to give the sacraments that high place which is their due, but which is apt to depreciate preaching. Yet, according to Anglican formularies, the priest is ordained to the ministry of the word and sacraments (the terms occur in that order), and in the history of priesthood it will be found that the declaring of the oracle of God as a priestly function is as early as (in the Jewish priesthood it seems to have been earlier than) the offering of the sacrifices of the people which corresponds to the ministry of the sacraments. And surely it is easier to discern the ministry of the word in a sermon based on a Biblical text than in 'a few brief thoughts on the Collect for to-day' or a dissertation on the life of some unknown saint.

Our consideration of the view that preaching from texts is a convention, if we have argued rightly, points to the conclusion that though it may be a convention it is a sound one, not based on an obsolete presupposition regarding the nature of the inspiration of Scripture, but rooted in the very nature of preaching. It is a convention that may be departed from when occasion demands, as in Bible-class addresses, week-day lectures, and so on, but it is one that ought always to be kept in view where the public worship of the Church is concerned.

Altars and Sanctuaries in the Old Testament.

By the Reverend Canon J. Battersby Harford, M.A., B.D., Ripon.

V.

B. One Sanctuary or Many? (continued).

II. *Wellhausen's argument for many sanctuaries.*

Let us remind ourselves what Wellhausen's thesis is.

The Hebrews, he said, took over the sacred places of the Canaanites. The Bāmoth (high places) of Shechem, Bethel, and Beersheba, *e.g.*, were ancient sanctuaries associated in the popular mind with the patriarchs. But new sanctuaries were also instituted as needed. Shiloh and Gilgal, Ophrah, Ramah, and Nob became important centres of worship. These sacrificial seats were not all held in equal esteem. Shiloh in particular acquired widespread fame, but this was not to the discredit of other sanctuaries. Even when the Temple was built at Jerusalem, it was not made the one exclusive centre. Amos tells us (5^5) that the Ephraimites flocked to Gilgal and Bethel and Beersheba; Jerusalem they left unvisited. In their own land they served Jehovah at Bethel and Dan, at Shechem and Samaria and Mizpah, and many other places. Every town had its high place. Nobody had the faintest suspicion that there was anything heretical in such conduct. Wellhausen further pointed out that 'apart from the greater cities with their more or less regular religious service, it is perfectly permissible to erect an altar extempore and offer sacrifice whenever an occasion presents itself,' and quoted, as an example, the incident after the battle of Michmash. He does not, however, call these extempore altars sanctuaries (*Prolegomena*, pp. 17–21, and see Art. I. *A*, 1–4).

Wiener, however, will have none of this. As we have seen (Art. IV.), he declares Wellhausen's multiplicity of sanctuaries to be 'an incredible blunder.' His positive arguments for a single legitimate sanctuary from the first we have dealt with in the last article. His negative arguments and criticisms will be considered in this and the concluding article. As the questions at issue between Wellhausen and Wiener are mainly questions as to the true meaning of three key passages—viz. Ex 20^{24-26}, Lv 17^{1-9}, and Dt 12^{1-28}—our best method will be to subject these passages to careful examination, and to weigh the rival arguments as they come up in the course of our study.

1. Exodus 20^{24-26}. There are four points requiring attention in v.^{24} (i) ‘An altar of earth shalt thou make unto me; (ii) and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen; (iii) in every place (iv) where I record my name,’ (R.V.m., ‘where I cause my name to be remembered’) ‘I will come unto thee and bless thee’ (R.V.).

i. The Hebrew word translated ‘altar’ is formed from the root זבח, the usage of which we discussed in Article III. It may etymologically mean ‘place of slaughter,’ but (*a*) in usage the slaughter was sacrificial slaughter; (*b*) as Wiener points out in *Some Fundamental Errors*, § 2 (cf. G. B. Gray, *Sacrifice in the Old Testament*, p. 97), in later usage the altar was the place of burning, and the actual slaughter took place at a little distance; and (*c*) it was even used in connexion with bloodless offerings, such as meal-offerings. In all these cases, however, the altar in one essential respect remained the same; it was an erection specially set apart and related to the Deity—‘an altar . . . unto ME.’ I have not noticed any special reference in Wiener’s writings to these last two words—yet they are of decisive importance. The *mizbeăḥ* was never in Israel a mere place of slaughter, as he would suggest. When the animal was placed upon it and slain, it was essential that the blood should flow down to the base of Jehovah’s altar. As Wellhausen says: ‘The pouring out of blood was ventured upon only in such a way as to give it back to the Deity, the source of life. In this way, not by any means every meal, but every slaughtering came to be a sacrifice’ (*Prolegomena*, p. 63).

When Wiener (see Art. III. *A*, 3) speaks of the slaughtering upon the great stone after the battle of Michmash as being ‘non-sacrificial,’ because no priest was called in (although a priest, Abiathar, was there), and because the burning of the fat was a specifically priestly function, (*a*) he is, among other things, ignoring the fact that the pouring out of the blood was the essential part of primitive sacrifice. Although during a great part of Old Testament times the fat of the peace-offerings was burned on the altar (1 S 2^{16}), and the blood and the fat are mentioned together by P in Lv 3^{17} as sacred, yet there is a variety of evidence to show that ‘it was only gradually that the burning of the fat came to be an integral part of the altar ritual.’ The altar (*mizbeăḥ*), as we have just seen, was originally the place of sacrificial slaughter and outpouring of blood. The law of Ex 23^{18} merely requires that the fat of my feast shall not remain until the morning. It was too holy to be eaten and must in some way be consumed. The most natural way was by fire, and so Lv 7^{15-17} lays down that any remains of the flesh of peace-offerings ‘shall be consumed by fire.’ But it does not seem as if this was on the altar (see v.^{19}). Even in Dt 12^{27} a distinction is made between burnt-offerings and peace-offerings (sacrifices); in the former case ‘the flesh and the blood’ are to be offered upon the altar, in the latter ‘the blood shall be poured out upon the altar . . . and thou shalt eat the flesh.’ Nothing is said here about ‘the fat.’ So also in Lv 7^{11-21}, ‘the law of the sacrifice of peace-offerings’ speaks of (v.^{14}) ‘the sprinkling of the blood’ and (v.^{15}) ‘the eating of the flesh’ without reservation. It is only in the supplement (vv.$^{22-27}$) (notice the fresh heading in vv.$^{22. 23}$) that reference is made to ‘the fat.’ Lv 17^{11} points in the same direction: ‘the life (Heb. “soul”) of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.’ But in process of time the altar became the hearth on which a fire burned, and the fat and the burnt-offering were then regarded as thereby made over to God. (See W. Robertson Smith, *The Religion of the Semites*, pp. 379–389, and also, for present-day usage among Syrians and Arabs, S. I. Curtiss, *Primitive Semitic Religion To-day*, chap. xviii. pp. 229 ff., 222 f., 237.) (*b*) What, in Wiener’s view, did become of ‘the fat,’ when there was no priest? According to him, Leviticus was in force, except where tacitly repealed in Deuteronomy, and Leviticus lays down (3^{16}) that only the priest can burn the fat on the altar, and (3^{17}) that it is unlawful to eat ‘the fat’ (*i.e.* the viscera, which were regarded as a special seat of life). Yet something must have been done with it. The only alternatives seem to be that it was reverently consumed by the lay worshippers either by eating, as part of the sacrificial meal, or by fire, but not necessarily in the earlier time by altar-fire.

ii. Upon Jehovah’s altar were to be sacrificially slaughtered ‘*thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen.*’ It has been usual to understand the latter clause as being in apposition to the former and as specifying the animals which were required for the just mentioned offerings, but Wiener is sure that, on principles of legal construction, ‘express mention excludes the possibility of such an interpretation.’ He says: ‘The lawgiver clearly intends that sheep and cattle which are to be killed not as burnt-offerings nor as peace-offerings should be slaughtered on a *mizbeăḥ* (*Fundamental Errors*, p. 4). But (*a*) is it likely that sacrificial and non-sacrificial slaughtering would both take place on Jehovah's altar?

In proof of his view Wiener quotes from S. I. Curtiss (*op. cit.* p. 235), Dr. Schumacher's account of a Bedouin ceremony: 'A sheep or a goat is brought to a shrine under a tree, the khatib or priest lays it across the "altar" . . . and with the words "in the name of God . . ." he cuts the throat of the animal with a knife, and the Bedouin gather the blood and sprinkle it over the grave of the [Muhammadan] saint buried at the shrine.' This Wiener regards as an example of non-sacrificial slaughter, but what better example could we wish of 'sacrificial' slaughter? The absence of any offering of the flesh by fire does not remove it from the category of sacrifice. And (*b*) is the construction at all probable? We may well doubt whether we can safely apply modern ideas of legal construction to the words of an ancient legislator. It is far more reasonable to understand 'thy sheep and thine oxen' as either a natural, if somewhat redundant, phrase in the original, specifying the animals of which the offerings would usually consist (Heb. = 'flock' and 'herd' in Lv $1^{3.\,10}$ $3^{1.\,6}$), or as a gloss which has come in from the margin.

iii. '*In every place* . . .' Wellhausen translates practically as the R.V.m. Wiener, with his usual sublime assurance in his *Essays* (p. 186), pronounced this rendering 'impossible.' 'Either,' he said, 'we must translate literally and correctly "all the place," *i.e.* all the territory of Israel for the time being (first the camp and its environment, then the national possessions in Palestine, cf. Dt 26^{9}), or, if we insist on translating "in every place," we must read with the Syriac: "where thou (*i.e.* Israel) shalt cause my name to be remembered."' The Syriac reading makes good sense, and Professor Budde, *e.g.*, adopts it, but it is quite unsupported, and Wiener himself prefers the Massoretic text, and translates 'in all the place' with the interpretation given above. He does not like the usual interpretation given to 'in every place,' and therefore he pronounces that interpretation to be impossible. And yet the Hebrew usage, which he rejects as impossible, is quite a common one,[1] while the interpretation which he favours is extremely far-fetched. I think that really what Wiener wanted to rule out as 'impossible' was not the translation so much as the interpretation which he seems to think Wellhausen puts upon it. This we will now deal with.

iv. *Where I cause my name to be remembered.* Wellhausen interprets this phrase as meaning: 'that the spots where intercourse between heaven and earth took place were not willingly regarded as arbitrarily chosen, but, on the contrary, were considered as having been *somehow or other* selected by the Deity Himself for His service' (*Prolegomena*, p. 30). In the two following pages, Wellhausen refers at some length to the JE narratives of the patriarchs, and points out that 'the altars *as a rule* are not built by the patriarchs according to their own private judgment, wherever they please; on the contrary, a theophany calls attention to, or at least afterwards confirms, the holiness of the place' (p. 31). On page 22 he says in like manner: 'if a theophany made known to Joshua the sanctity of Gilgal, gave occasion to Gideon and Manoah to rear altars at their homes, and drew the attention of David to the threshing-floor of Araunah, Jehovah Himself was regarded as the proper founder of *these sanctuaries*.' The words which I have italicized should be noted. It is amazing that, after quoting the first two of the above passages quite correctly, Wiener should calmly charge Wellhausen with saying that 'every altar, however casual,' was preceded by a theophany and was a sanctuary. This, he says, 'is one more example of Wellhausen's neglect to examine the facts. For instance, Saul erects an altar after Michmash, but no theophany can be suggested. Similarly with Samuel's altar at Ramah. . . . Can it really be suggested that theophanies are to be postulated in the case of the cattle-thieves? . . . Not merely David's clan, but every other clan in the country, must have had clan sacrifices (1 S 20^{6-29}). But sacrifice implies an altar—according to Wellhausen, a theophany. Did every Israelitish householder have a theophany in his back garden?' (*Essays*, pp. 185 ff.).

I have quoted this passage at length in order to show how egregiously Wiener first misreads Wellhausen, and then plays to the gallery by the use of

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[1] Cf.

Gn 1^{29}	lit. all (or the whole of)	the tree	=Every	tree	or all the	trees.
Ex 1^{22}	,, ,, ,,	the son	= ,,	son	,,	sons.
Dt 4^{3}	,, ,, ,,	the man	= ,,	man	,,	men.
11^{24}	,, ,, ,,	the place	= ,,	place	,,	places.
Jer 4^{16}	,, ,, ,,	the city	= ,,	city	,,	cities.

I see that in *The Altars* (p. 7) Wiener is now good enough to say that the phrase '*may* be rendered by "in every place," although it is the correct Hebrew for "in all the place"' (!).

cheap ridicule. It is really inexcusable to talk like this, and unworthy of a man who is by way of conducting a serious discussion. It is only necessary to read the above quotations with any care to see that Wellhausen did not say that a theophany invariably preceded or accompanied the building of any altar, however casual. What he did justly point out was that theophanies were so frequently spoken of as preceding the building of an altar where a sanctuary afterwards stood (esp. in the case of the patriarchs), that the words 'every place where I cause my name to be remembered' were most reasonably understood as referring to manifestations of the Divine presence, which pointed out these spots as places where God would 'meet with and bless' His would-be worshippers. And with Wellhausen I think all reasonable people will agree.

2. Leviticus 17^{1-9}.

i. This chapter is part of a small code, generally known as the Holiness Code, which extends from chapters 17 to 26 and which is distinguished from the rest of P by marked features of its own. The keynote is 'holiness' (19^2 etc.). 'I am Jehovah' occurs alone twenty times, and with additions another thirty-two times. The parallels with Ezekiel are especially remarkable. 'I am Jehovah,' *e.g.*, occurs in Ezekiel seventy-eight times, while in Jeremiah it occurs only once. In this chapter the phrases (v.^{3}) 'whatsoever man there be (Heb. "man man") of the house of Israel' and (vv.$^{8, 10}$) ditto + 'or of the strangers'; v.^{10}, 'I will set . . . people'; v.^{13}, 'he shall pour out . . . dust'; v.^{16}, 'shall bear his iniquity' find their parallels respectively in Ezk $14^{4, 7}$ (Heb. ^{8}) 15^7 24^7 14^{10} $44^{10, 12}$. There are many features which point to the two conclusions—(*a*) that these chapters are an earlier compilation (note the colophon Lv 26^{46}) which was afterwards incorporated in the larger P code, and (*b*) that the laws therein contained are of various dates, and that they have been edited to bring them into some kind of harmony with the rest of P.

ii. Wiener says that 'on the face of it this is a camp law given in the desert; Moses and Aaron, camp and tent of meeting all occur.' Quite true; but the facts already noted warn us that we must look below the surface before accepting face-value as decisive. In this chapter it is clear that editorial hands have been at work. Certainly v.^{3} speaks of the camp, v.^{4} of the tabernacle, and vv.$^{4, 6}$ of the tent of meeting, but v.^{5} speaks of 'the open field' (cf. $14^{7, 53}$) as opposed to the city, and 'satyrs' (or he-goats) only occurs again in Is 13^{21} 34^{14}, both of which are chapters of exilic date. V.^{8} seems to be a doublet of vv.$^{2b-7}$, with the addition of non-Israelites and of burnt-offerings. Driver writes (*Commentary on Deut.* p. 138): 'The most probable opinion is that, as originally formulated, Lv 17^{1-9} had no reference to a single sanctuary, but presupposed a plurality of legitimate sanctuaries and was only accommodated to the single sanctuary by a modification of its phraseology when incorporated in P.'

iii. Wiener (*Fundamental Errors*, p. 5; *The Altars*, p. 12; *Essays*, p. 193) explains that the permission of Ex 20^{24} had been abused. Sacrifices had been offered to local satyrs. Therefore, a year or so later, Moses legislates that in future no domestic animal was to be slaughtered anywhere, except as a sacrifice at the entrance of the tent of meeting. 'That,' he continues, 'could remain in force without modification only during the desert period. Once the Israelites were scattered over a territory of any extent, such a law would be unworkable.' Quite true; but what, then, are we to make of v.^{7} (lit. a permanent statute shall this be to them for their generations)? 'It is surely unlikely,' says Wiener, 'that any legislation in a confessedly transitional era like that of the wanderings should intend to characterize as permanent a provision which from its very nature would have to be entirely repealed or, at least, modified out of all recognition, on the happening of an event the occurrence of which in the near future was confidently predicted.' Again, quite true. Wiener would therefore 'prefer the construction which regards the words as to permanence as limited to the prohibition of worship of the he-goats.' No doubt he would. But a study of the thirty-three occurrences of the phrase (all in P) must convince an unprejudiced student that the phrase refers to the whole law immediately preceding and not to a subordinate matter like that of the 'he-goats.' If, then, it refers to the whole law, what must we say? Wiener, in another connexion, when faced with a similar difficulty arising from the same phrase, has to resort to the desperate expedient of declaring that 'permanent' only means 'permanent for the time being' and that 'a permanent statute' could be altered by lawgiver, prophet, or even king, at a moment's notice (see his *Early Hebrew History*, pp. 57 ff., and my *Since Wellhausen*, p. 126).

Is it not much more reasonable to say that, at the time when the Priestly Editor after the Exile introduced into the earlier Law the references to the camp and the tent of meeting so as to give the

Mosaic colour to the requirement of resort to the central sanctuary, he also added: 'A permanent statute shall this be to them for their generations,' meaning thereby to say that though camp and tent were things of the past, sacrifice at the central sanctuary (now the second Temple) for all time still held good? In Leviticus as it now stands, P was legislating not for the whole nation, now largely in exile, but for the small community in Jerusalem and Judæa after the return. Centralization was therefore no hardship in the new conditions. The people had become accustomed to non-sacrificial worship in their own neighbourhoods, and accepted as natural and right the obligation to attend the Temple at the three Annual Pilgrimage Feasts.

3. Deuteronomy 12. (See the concluding article next month.)

Supplementary Note on 'Sanctuary.'

There are two words translated 'Sanctuary' in the A.V.

i. We have spoken of one (*miḳdash*) already in Articles I. and II. In Art. I. (p. 13), I should have said, 'six times,' because, in addition to the five passages there mentioned, it is found in Ex 15^{17}. It there refers either to Shiloh or Jerusalem, but the song (vv.$^{2-18}$) is of late date.

If the word was in use for the tabernacle before the entrance into Canaan (P, twelve times), it is remarkable that (with the extremely doubtful exception of Ex 15^{17}) it is never used of Shiloh or even of Jerusalem before the Exile, whereas in the four pre-exilic passages (and in Lv 26^{31}) it is used of high places. It is not once used in Deuteronomy, Judges, Samuel, or Kings, but occurs twenty-nine or thirty times in Ezekiel, and twenty-four times elsewhere (outside the Pentateuch), almost always of the Temple. When, therefore, Wellhausen speaks of high places as sanctuaries, he is following Biblical usage, whereas Wiener, who rejects such usage, is not.

ii. Another word (*kōdĕsh*) is translated 'the sanctuary' sixty-seven times in the A.V., and 'the holy place' twenty-nine times. It always has the article, when used in this sense, and means literally 'the apartness' or 'sacredness.' Passages in which there is a separate word in Hebrew for 'place' are not included in these figures. The word also occurs eleven times in the phrase translated in E.V. 'Holy of holies' or 'most holy place.' It is used of the Temple thirty-four times, of the Tabernacle sixty-two times. Here, again, we want an adequate explanation of the fact that at the beginning and end of the Hebrew Bible we have such frequent use of the phrase, while in the middle section it is almost non-existent, Zeph 3^4 being the only sure example. (The double use in 1 K 8^{8-10} occurs in a notoriously interpolated passage.)

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In the Study.

Virginibus Puerisque.

The Door that wouldn't open.

By the Reverend Alexander Small, B.D.,
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'A door was opened unto me of the Lord.'—2 Co 2^{12}.

Bruno is an Irish terrier. He has lovely brown eyes, and when he looks up at us, we know he is trying to speak. He begs for his food; he holds up his paw to be shaken, just as if he is shaking hands; he will carry a kettle downstairs and do other tricks. But sometimes he is naughty. He does just the opposite of what we tell him to do. Then we have to scold him, and his tail stops wagging and he puts it between his legs. Sometimes we lose him. We call him and he does not come. We look for him downstairs and find no trace of him. Then, knowing as we do, that he thinks he has the right to roam all over the house, we go upstairs, hunt through the rooms, the doors of which are open, but Bruno is not in any of these. Then we come to the study door. It is closed. He cannot be in there, we think. No dog can get through a closed door. Yet we know he must be somewhere and we open the door. There he is, the rascal, perfectly contented, lying in the soft comfortable arm-chair. But sometimes we have found him behind the door, waiting to be let out, for try as he might he has not been able to get out by himself. He found it easy to get into the room, for he pushed open the door with his nose; but as soon as he entered, the door closed behind him, and made him a prisoner and he had to wait till his master or mistress opened the door for him, and set him free.

There are in life some rooms whose doors open easily but shut behind us when we enter them. From the outside these rooms look very pleasing. We think we shall be very comfortable when we get inside. When we do enter, for a time we seem to be happy, but sooner or later we become miserable, and we are sorry we ever entered the room. Then we try to get out. We go to the door and endeavour to open it, only to find that it has closed fast, and, do what we will, we cannot unfasten it.

There is one such room over which is the name 'Falsehood.' It seems so pleasant inside, so comfortable. We think life will be ever so much easier for us if we go in, and that we shall be saved from a great deal of unhappiness. Jacob entered that room when he put on Esau's clothes and went to his aged father and said, when his father questioned him: 'I am Esau thy firstborn.' Jacob knew it was an untruth; but he thought it would make him happy because his father would give him his blessing. But his one falsehood led to another, as falsehood always does, and poor Jacob, who thought that he would be so happy, had to run away from home to escape from his angry brother. Some boys and girls enter the room of falsehood to get out of doing difficult tasks. They omit to do their home lessons or to prepare for their examinations, and they think everything will be all right if they say they have been unwell: their teachers will not know they are telling a lie, and by that means they will escape the difficult task and the punishment that they would otherwise receive. It seems such an easy way of getting out of a difficulty; but they do not see that the door is shutting behind them and making them prisoners. They do not see that they are making trouble for themselves and for others. Later on, when one falsehood leads to another, people will not trust them, and then they will come to wish they had never entered the room and try to escape, but they will find that the door that opened so easily has shut fast.

There is another room, the room of 'Selfishness.' It looks so beautiful and so comfortable inside. We think we shall be so happy if we go in, and so we push open the door and enter. For a time things seem to go on very well. We get our own way. We do as little as we can for others and get others to do as much as they will for us. We think how splendid it is to live there. But after a while we find that nothing seems to make us happy. We get very sick of thinking about ourselves, of having so many things done for us. We find that those who were our friends tire of us. Life becomes very dull, and we find ourselves often having fits of the blues. Then we see that we have been deceived: the room of selfishness is not beautiful at all, and we are not happy in it. We wish we had been wise and remained outside of it. We try to escape, but the door has shut behind us and we become more miserable than ever.

But if we are unable to open the door ourselves, there is One who can help us to open it and help us to be free. Jesus came to set prisoners free. He was always helping people to open doors of rooms which they should never have entered and which had shut behind them when they did enter. Some had entered the room of falsehood like Zacchæus, but when he accepted the friendship of Jesus, Jesus helped him to open the door of that room so that he might escape, and Zacchæus became true. Some had entered the room of selfishness like James and John, who wanted the best seats in Christ's Kingdom for themselves, but Jesus helped them out and set them free from selfishness. Some had entered other rooms, the room of fear, the room of pride, the room of impurity, and although the door closed behind them and made them prisoners, Jesus came and helped them to escape into freedom.

I wonder if there is some room you have entered into which you wish you had never gone. Ask Jesus to come into your heart, and He will help you to open the door and will set you free. Better still, if we keep close to Him, He will keep us from ever entering into any of these forbidden rooms.

Where To-day is Yesterday.

By the Reverend Cecil Nicholson, Darwen.

'From the rising of the sun unto the going down of the same the Lord's name is to be praised.'—Ps 113[3].

Can you help to solve a problem for me? I have been puzzling with it, and I feel like the Mayor of Hamelin Town in Brunswick, a famous Hanover city, in the poem about the Pied Piper.

> 'I'm sure my poor head aches again,
> I've scratched it so, and all in vain.'

One thing consoles me. There are so many clever children in the world, and they learn so many wonderful things at school, that I am sure some one will help me out. So here goes!

The cricketers in Australia began it. Perhaps it is not fair to say they began it. It was the newspapers when they began to report the Test matches in Australia. They told us that play would begin at twelve o'clock noon, Australian time, and that this would be two o'clock in the morning, English time. How funny! Things like this happen: Mr. Hobbs and Mr. Sutcliffe open the English innings, or Mr. Larwood bowls Mr. Ponsford at half-past twelve, or Mr. Hendren scores a century before luncheon, and we read about it when we come down to breakfast the same morning (and not a late breakfast, either)—what would be evening news about a match in England is morning news about a match in Australia.

That is not the puzzling thing, because I believe the world is round, and the sun can shine on only half of it at once, and so the opposite sides of the world have their day-time at different hours. That is all right, and quite as it should be. I don't mind at all about the Australians having their luncheon so long before I have my breakfast that there is time for it to get into the newspapers. It enables me to get the cricket news earlier, and when there are Test matches about, I cannot get it too early. That is not the trouble. It is something else. I will try to explain.

The other day I went into the new Underground Station at Piccadilly Circus in London. It is a most wonderful place. There is a great circus, and a more interesting one than if there were horse sor acrobats. The great hall is to be decorated by pictures, and one of them is already in place. It is a picture map of the world by Mr. Stephen Bone. It is about six yards long. The two hemispheres are laid out flat, and the British Empire is shown in red. The really striking thing about the map is that the artist shows us by pictures the sort of people we should see, and the sort of things they would be doing, in various parts of the world. In the far north we see men fighting polar bears and catching seals, and driving dog-teams; nearer the tropics they are reaping corn and planting tea, sailing junks and riding camels and killing lions. Farther south they are harpooning whales and rounding Cape Horn and exploring the Antarctic regions. They are shown in all kinds of dress and with every variety of outfit, doing the things that are done in their part of the world, and north and south the map stretches from the Arctic to the Antarctic, and East and West it stretches from the Pacific to the Pacific.

That is really the trouble. East and West the map stretches from the Pacific to the Pacific. The map does that because the day does that. If you look at an ordinary map you will see on it upright lines, and you will notice that they are numbered. The line that goes through Greenwich is numbered 0. The line on the other side of the world, which goes through the Fiji Islands, is numbered 180. The day begins in the Fiji Islands twelve hours before it begins in England.

In Australia the day begins ten hours earlier than in England. That is why we get the 'lunch score' at breakfast time. If you travel across the world and go to the middle of America, the day begins six hours later than in England. If you go farther west it must be nine hours later; go farther still, and it must be twelve hours later. But when you have reached the place where the day begins twelve hours later, you are in the Fiji Islands, where it begins twelve hours earlier. When does Fiji get its cricket news? Does it get it the day after, or the day before? Is Fiji a place where To-day is Yesterday? It is rather a problem, but I am sure you can work it out.

I am not bothering about it any more. The thing I remember is this. The day begins twelve hours before we get it. We have it for twenty-four hours. It lasts twelve hours after we have done with it. $12 + 24 + 12 = 48$. The day, in its passage across the world, lasts forty-eight hours. How splendid! Take Christmas Day, for instance. Parties and puddings and presents, love and kindness and jollity, Christmas bells and Christmas carols all round the world for forty-eight hours on end.

Every good day is like that, and you know what it means. God, our Father, made the world, and He made the sun to shine, and He made all the people it shines upon. They are all His children. They are all brothers and sisters, and we all belong to one another, and we ought to love everybody as He loves everybody. If some of God's children are black, it means they get more sunshine on their bodies then we do, but we may have more sunshine in our souls, and we ought to give it to them. We ought to love, and pray, and give, so that all through the long day, and all round the great world, 'all people that on earth do dwell' are drawn by chains of love and prayer and praise to the Father who loves us all.

The Christian Year.

QUINQUAGESIMA.

Faith: An Adventure into the Unknown.

'Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.'—Gn 12[1].

'By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.'—Heb 11[8].

These two commands—(1) 'Go forth from thine own land and thy father's house,' and (2) 'Enter into the land that I will shew thee'—are in reality no abnormal or extraordinary requisitions, but are simply the expression of the injunction that in some form or other God issues to every child of man, when first he wakes to the knowledge of Divine truth and duty, and to the consciousness of his own grievous shortcomings in thought and character.

Seldom does the command come in childhood, for as yet the child has not outgrown the limits of his own small world: his aspirations do not as yet mar his satisfaction, nor do his desires, amply provided for as they are by the world around, lead him to think of other and higher worlds of being. And thus, as his longings and requirements are in harmony with his environment, the child enjoys peace; but this peace has little in common with the peace of God, for it is conditioned by, or based upon, ignorance or inexperience, and is therefore transitory, and vanishes when the consciousness of a higher life dawns on the opening mind, and makes for ever impossible the renewal of this primitive condition.

For every man this command has some special and individual meaning. Whilst on all men it enjoins first and pre-eminently personal faithfulness to God in Christ, it summons one to raise the standard of purity and truth and self-denial in the home, another it requires to go forth and redress some social or economic wrong in the body politic, another to break with the benumbing traditions of the elders in Church or State, and taking his life in his hand to lead the way to that far-off country that awaits the coming of the faithful of all peoples and of all times.

To this summons most men will not at first give ear: they prefer the life they know, with all its familiar good things and promised pleasures, to embarking on a strenuous life of possible trial and loss, which they know not. Hence they cling to the material life with its obvious attractions, and resolve to enjoy it to the full. Of these some are mere triflers, loiterers on the path of life, who regard almost with aversion the thought of duty and the strenuous existence. But the main body of this class is not such; the bulk of men must work whether they will or no, and so we have the vast competing crowd, which labours indeed, but labours only or mainly for the bread which perishes, and hopes to find its full satisfaction in a world where, if God has any place, it is the second and not the first. Now, however we describe the vast class who refuse the call of God to a new and higher life, it is clear that the reason of such refusal is all but universally the desire of a life of self-satisfaction or self-indulgence, in the belief that such a life is after all the true source of happiness.

But, happily, the number of those who hearken earlier or later to the call is large. These might be divided into two classes: (1) Those who embrace the life of duty, but rise no higher; (2) those who embrace the life of duty, but rise further into the life of religion. Both classes in greater or less degree go forth in obedience to the call of God, and they go forth not knowing whither they go.

1. First let us consider the life of duty. So far as a man's life is a life of duty, it is one of action and strenuous effort. The law of conscience claims his obedience, and so he must ever toil to bring every affection and thought and act into harmony with its requirements. Not a few of this class stand in no conscious relation to God, and yet fashion their lives according to the dictates of a high morality. To such characters we cannot but offer our profoundest admiration; at the call of duty they forsake the ease, and the comforts, and self-indulgences we rate so highly, and go forth not knowing whither they go, so long as the voice that summoned them still companies with them and makes its utterances felt within them. And not infrequently on such men are bestowed the good things of this world also, and in their experience is realized the truth of those oracular words of Cromwell: 'One never mounts so high as when one knows not whither one is going'; for even the commonplace world can read such lives, and is apt in its hour of need to fall back on their strength and claim their service.

But, if from the life of conscience the man fails to rise to the life of religion, how terrible is the strain of such a life: the will must be for ever on the stretch, the muscles for ever tense, the perceptions for ever on the alert. So long indeed as the vital energies are in their prime, things go well with this moral athleticism, but, when the muscles grow flaccid, the nerves overstrained, and morbid fancies engross the mind, only the noblest of this class can evade the onset of despair, and boldly confront the darkness to which according to their own stern creed they are hastening.

2. We may take it as a rule that the life of duty

rises into the life of religion unless in exceptional cases. Under the former we do what is right under compulsion—the compulsion, it is true, of conscience; under the latter we do what is right from willing choice, because what is right has itself become the object of love.

Now the doctrine of habit helps us to understand how this transformation of motive comes about. Let us suppose that we have a certain duty to do, but that not only have we no desire to do this duty, but actually regard it with strong aversion. If then, despite the absence of the right affection and the actual presence of the wrong, we go and do the duty, and that not once or twice but persistently, as often as the duty arises, then the very affection and enthusiasm that have for their object the fulfilment of the duty are in due time born within us, and we come to discharge from love the obligation which hitherto we could only fulfil through the compulsion of conscience. Now in the course of such a process we have consciously or unconsciously come into more immediate touch with God, the only Source and Inspirer of all excellence and all truth, and, in so far as a man gets into such actual touch with God, he has begun the religious life, he has so far passed from the kingdom of law into the kingdom of grace.

It is obvious that in the light of such a truth none of us is perfectly religious. More or less of our life, more rather than less, is still under the dominion of law. We have many duties laid upon us by God, which owing to our manifold failings we regard as heavy burdens and accordingly bear with reluctant and joyless spirit. Again and again we pray for their removal. And when at last we have learnt that it is God's will that we should bear them, still, how slow, even then, are we to give ourselves heart and soul to the task, and draw from God the strength and grace that will enable us to fulfil with willingness, if not with joy, the purposes and ends for which God sent us into the world. And yet if, despite inward reluctance and repeated failure, we steadfastly begin afresh and leave behind us ease and comfort and quiet, and press onward in the rugged path our God has chosen for us, resolved to pursue it, though we know not for the time whither we go or to what sacrifice it leads, then sooner or later on the way, our Lord, who had companied invisibly with us from the very outset, will manifest Himself and lift us into fellowship with His Spirit, and lead us even here into that goodly land He hath prepared for us, where our chief and outstanding prayer will be—not for ease and self-indulgence, for quiet days and restful nights, not for exemption from mortal weariness and human sorrow; but for courage, for loyalty to truth, for a patience that endures to the end, for a readiness for His completed will, for true fellowship with Christ, and worthiness to suffer and endure for His sake.[1]

First Sunday in Lent.

Penitence.

'Despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?'—Ro 2[4].

St. Paul is addressing a typical sinner in a strain which has not lost its impressiveness or cogency at the present day. We summarize the passage. 'Do you suppose,' he says, 'that a special exemption will be made in your favour, and that you will personally escape punishment for your sins? Or are you presuming on God's abundant goodness and forbearance and longsuffering, which have hitherto delayed the punishment? If so, you make a great mistake. The object of that goodness is not that you may be exempted from punishment, but to induce you to repent, while in your hardened, impenitent heart you are laying up for yourself wrath against the Day of Wrath, when the righteous judgment of God will be revealed.' Such an expostulation in substance, if not in actual words, might be addressed to any who year after year have put off turning to God with all their heart. They may not perhaps consciously argue that the goodness of God will exempt them from punishment, but that is the feeling at the back of their minds. They do not see that the real object of the Divine goodness is to induce them to repent. They drift along, vaguely trusting that all will be well, and all the while in their impenitent hearts they are treasuring up for themselves wrath in the Day of Judgment.

Every Lent that comes round we have to ask ourselves the question: Are we trying our best to be truly penitent? Penitence, of course, does not mean exactly the same thing to different people and under different circumstances. There must always indeed be conviction of sin, confession of sin, and contrition for sin; but the extent to which these are felt and their mode of expression often differ. There is the penitence of the sinner, and the penitence of the saint. Take two extreme cases. First the penitence of conversion, when the soul after many years suddenly or gradually realizes its alienation from God. Those who have had experience know how tremendous is the revulsion of feeling which accompanies the first beginnings of a complete and fundamental change of character and life. Then, secondly, as an opposite extreme, the penitence of saintliness—the daily penitence of the lifelong servants of God, who still, while striving after holiness, find the continual need of sorrow for sin in their humble-minded and scrupulous consciences. That stands in sharp contrast to conversion and repentance. It deals with smaller sins; it is more delicate in its self-restraint, deeper in its self-knowledge, less violent in its expression; but the feeling of contrition below the surface is equally sincere and equally fervent.

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[1] R. H. Charles, *The Adventure into the Unknown*, 1.

Between these two extremes there are various types and degrees of the penitential feeling. To each of us probably penitence has a meaning of its own. Some of us perhaps are conscious of sins in the past, the influence of which still continues to affect our spiritual life. Or there may be some sinful habit in our lives which we cannot overcome, lacking strength to resist the temptation when it presents itself, in spite of previous good resolves.

'The goodness of God leadeth thee to repentance.' God's goodness must always be a condition of man's repentance. Without it we could no more repent than we could do any other good thing. But it is not the only motive to repentance. The sense of God's goodness and longsuffering, the thought of Christ standing patiently at the door of the heart and knocking, stirs our highest emotions. But there is another motive which appeals to many minds—the thought of God's wrath. The penitent in the early stages of his pilgrim progress has to try to balance and adjust his feelings of love and fear towards Almighty God. Is he to love God more than he fears Him, or to fear Him more than he loves Him? As we pass onward and upward, from penitence to amendment of life, from conviction of sin to sanctification of character, it is true, as a general rule, that our fear of God becomes more or less modified, while our love of Him becomes fuller and deeper. But both feelings are always an indispensable condition of the Christian life. From the very first beginnings of the new life there *must* be love of God in the penitent heart. And on the other hand, the Christian will never probably on earth attain to a state of perfectness in which his love of God will cast out all sense of fear. To the last his love will be tempered by awe. He will have lost indeed all blind superstitious dread of God's judgments; he will have substituted for the slave's grovelling terror of punishment the son's humble, reverent attitude towards a Father who is infinitely wiser and more perfect than himself; but that fear of the Lord which is the beginning of wisdom will remain to the end of his life an element in his character which mingles with and modifies his growing and deepening feeling of love.

It is not then merely the love of God's goodness which leads men to repentance. Love and fear are strangely welded together in the making of the Christian character. We are sometimes perhaps too much inclined to minimize unduly the importance in religion of a due fear of God's wrath. Men say God is love; need we be afraid of His anger? Can we attribute to a Perfect Being such a feeling as wrath? Is not the dread of Divine anger a survival of the teaching of the Old Testament, abrogated now by the new dispensation of love? Such ideas are more or less consciously present to many minds nowadays, and we may perhaps admit that anger and wrath have been somewhat unfortunate terms to use of a Being of infinite holiness. But substitute for wrath or anger righteous displeasure against sin, hatred of wickedness, inflexible determination to uphold goodness, and do we not feel that these things must form part of our conception of God's nature? There is a Divine displeasure of which no human being can help standing in fear, and that displeasure is represented as a characteristic of God in the New Testament as well as in the Old. Though this aspect of Christ's teaching is less conspicuous than what He says about the lovingkindness of the Heavenly Father, still we cannot ignore it. He unquestionably appealed to the motive of fear as well as to that of love. He told men that except they repented they would all likewise perish. He bade them fear Him who was able to destroy both soul and body in hell. He spoke of a mysterious outer darkness into which sinners were to be cast. In St. John's Gospel He is recorded to have said that the disobedient man shall not see life, but the wrath of God abideth on him.

Rightly viewed, the higher fear of God is almost the same thing as the sense of the hatefulness of sin in God's sight. If our penitence is to result in permanent restoration, we must keep alive in our heart this conviction of God's hatred of sin. We know perhaps how difficult this sometimes is. When the fervour of our penitence abates, we begin to make excuses to ourselves. We say that we are no worse than other people. We say that the sinfulness of sin is often exaggerated; we argue that our individual temperament makes temptation exceptionally strong to us. Once adopt this attitude towards sin and we are virtually on the path of the backslider. 'O ye that love the Lord,' says the Psalmist, 'see that ye hate the thing that is evil.'[1]

SECOND SUNDAY IN LENT.

The Abuse of Religion.

'But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces.'—Mt 11^{16} (R.V.).

In his Ode on Immortality, Wordsworth has drawn the imitative, imaginative child. Take him, says the poet, at the age of six:

> 'See, at his feet, some little plan or chart,
> Some fragment from his dream of human life,
> Shaped by himself with newly-learned art;
> A wedding or a festival,
> A mourning or a funeral;
> And this hath now his heart,
> And unto this he frames his song:
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> . . . . . .
>
> But it will not be long
> Ere this be thrown aside,
> And with new joy and pride
> The little Actor cons another part;
>
> . . . . . .
>
> As if his whole vocation
> Were endless imitation.'

This is native to the child's health and charm, this elastic power of being able to respond quickly to various emotions or impressions. But what is pretty and even natural in childhood may be a weakness afterwards. Make-believe is never the staple of a mature life, and it is a thin character which has no higher vocation than reproducing indiscriminately a series of passing phases in religion or in anything else. Jesus, looking at some of His contemporaries in Galilee, declared that their attitude towards the gospel reminded Him of nothing so much as of children, of children at play—and at play *in the marketplaces,* where serious business was afoot. You Galileans, said Jesus, are as childish. You are trifling with life in the very sphere of serious interests. All you are fit to do is to play with the forms and phases of religion; while earnest people are putting heart and soul into it, most of you are simply amusing yourselves with it instead of allowing your hearts to be penetrated by its convictions and appeals.

The Galileans were a volatile and dramatic race. Josephus, who commanded their troops during the Jewish war, describes how he fell into sudden disfavour with them, and how the people expressed their resentment by conducting a mock funeral of himself in his own presence, placing his effigy upon a gorgeous bier, and going gravely through the burial ceremonies. Jesus marked the same sort of fickle, imitative tendencies in their treatment of Himself and John the Baptist. They were captious and careless.

1. Religion is abused when the so-called religious interest becomes censorious. 'John came neither eating nor drinking, and they say he has a devil. The Son of man came eating and drinking, and they say, here is a glutton and a wine-bibber, a friend of tax-gatherers and sinners!' This censorious temper Jesus pronounced simply childish. What disturbed these Galileans was not John's austerity nor the genial tone of Jesus, but the Divine intensity which led both to make inconvenient demands upon fastidious natures. There are people who can always find some plausible excuse for setting aside a religious appeal. They show a perverted ability in tabling objections to any form of religion, ascetic or otherwise, which impinges on their aloofness. What they really dislike is not this or that expression of religion; it is religion itself.

2. Censoriousness is mainly superficial, but religion is abused not only when exception is taken to features which are for the most part external, but also when attention is devoted to such elements. 'Children sitting in the marketplaces call to their companions and say, We piped to you, but you did not dance; we wailed, but you did not beat your breasts.' It was imitation, not experience, and the imitation cost them nothing. Many a Pharisee could, and perhaps did, affect the behaviour of John. Many an impressionable Galilean could copy the outward demeanour of Jesus. But in either case it was a piece of play-acting, and it is so still. People can discuss and compare the varieties of religion to their heart's content; they may be able to repeat its language, and to reproduce some of its phases, even to proselytize on behalf of their particular form. Yet, in many instances, it is perfectly obvious to any one who is inside that this is simply trifling with the surface.

3. The result is that religion is further abused by being treated sentimentally. Some years ago one of our Indian civil servants described the average Filipino as a moral wreck, 'light-minded,

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[1] H. G. Woods, *Christianity and War,* 71.

easily caught by glitter and show, as irrational and inconsequent as a child.' A Roman Catholic, 'he knows little or nothing of the faith to which he nominally belongs, but he hates and despises all others. The laws of his Church are exacting, but they do not trouble him at all, for unless he be stretched upon his deathbed and beset with superstitious fears, he can very rarely summon the energy necessary to obey them. He delights in feast-days, because they appeal to his sense of glitter, and afford him opportunities for outbursts of the appalling music of which he is passionately fond.' This analysis of the Filipino's religion recalls the childish Galilean temperament of which Jesus speaks. Even when the Galileans did imitate John or Jesus, they were *like children.* A child's emotions are easily stirred.

The gift of being impressed is always valuable; still there is no moral value in being content to feel moved, and to let that be all. Jesus has only sorrowful indignation for the æsthetic or emotional appreciation of the gospel which is impatient of any searching and thorough discipline for the will. How can there be any religion without the willingness to come under definite obligations to God? To be sentimental, according to George Meredith, is to enjoy without incurring obligation, and in the sphere of Christian experience this means to mistake self-gratification for moral passion, to amuse the intellect with convictions on which we have no serious intention of acting, and covertly to admire ourselves for our religious emotions and aspirations. To treat the gospel thus is to abuse it. There is a fatal tendency to stop short with the theory of some religious belief, as if that absolved us from the need of going any further. And on the emotional side, the danger is even more obvious. Discussion for discussion's sake, feeling for feeling's sake—that is what, with unconscious irreverence, we often allow to determine our relations with religion. It corrupts reason and emotion alike, and it interposes a barrier of unreality between the soul and Christ.

The levity with which people will accept the gospel is sometimes more astounding than the levity with which they permit themselves to dismiss it. Their reasons for devotion are at times even more undesirable than their pleas for incredulity. And yet, if our connexion with Christianity is nothing better than a mixture of captious criticism and transient enthusiasm, with a dash of graceful posing thrown in, we are in danger, like these Galileans, of just playing with Christ's religion—playing, too, *in the marketplace,* surrounded by the realities of life and death, where business has to be done with God.[1]

Third Sunday in Lent.

The Way to a New World.

'That ye may be the children of your Father which is in heaven.'—Mt 5[45].

This clause, which might as fitly conclude other sentences from the Sermon on the Mount as the one in our text, expresses the inner motive and spirit of the Christian life and can by no means be bound down to any particular injunction or command. It reveals the motive and driving power which lies behind every venture of Christian faith and service. This is the secret passion round which all the romance of Christian history is written, the heartfelt desire that, come what may in life, the spirit of man may bear the marks of kinship with his Creator and Redeemer.

The Sermon on the Mount has been called the lawbook of Christ, and in a slightly different vein it has been regarded as a vivid picture of the Kingdom of God as that Kingdom is mirrored in the portrait of a citizen. We see here the Divine society as society is seen in terms of personal living and its spirit. One of the shortest, as it is certainly one of the most satisfying, pictures of the new world which we are still talking about was that given by the prophet Isaiah centuries ago. 'A king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land.' It is *man,* and not a type of government, which fills the old picture.

Now the Sermon on the Mount is Christ's picture of what a man shall be in the new Kingdom. Through it all He is saying to us, a man shall be this, and this, and this, and as He builds up the picture of the man, the vision of the Kingdom grows before our eyes. And just as man is the heart of the Kingdom, so the text takes us to the heart of the man. He lives with this supreme passion ruling his heart that he may be a child of his Father who is in heaven.

Without the spiritual passion of likeness to the Father the whole dream of the Kingdom vanishes into thin air. Indeed, it is impossible to understand or appreciate Christ's ethical teaching as a whole apart from this underlying motive. Yet some of the sanest of men have reluctantly reached the conclusion that it may be a picture of the citizen of God's Kingdom, but that it could not be carried out here and now without the gravest risks both for the individual and society. How would it be possible to live without judging others? How could a man expect to live in the spirit of reckless generosity suggested in our Lord's words, even though you do not interpret those words literally? What would become of the social and industrial order if men loved and forgave as they are bidden to do by Christ? The whole of the teaching here has a touch of extravagance in it. It is far removed from the reserves and qualifications and cautions of ordinary life.

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[1] J. Moffatt, *Reasons and Reasons,* 131.

Now, if we look at all deeply into such idealism as the Sermon on the Mount, we will not be long in doubt as to where that element of extravagance comes from. It is born of the vision of God in the soul of man. There is really nothing more extravagant in this world than the Christian conception of God. A God who makes His sun shine on the just and the unjust equally, who never adjusts His gifts to men's thankfulness for them, is not one whom you can fit into the narrow limits of any practical scheme. What has the ordinary man of the world to say about such a tremendous truth as that of forgiveness? Would he think it wise to meet men who had disobeyed his orders and outraged his laws with the spirit of mercy, and a willingness to receive them back into the old relationship? The world has come to take these things for granted after the fashion of Heine's famous comment—'Of course God will forgive, it's His business to.'

But if there be any truth which our Lord taught with the whole emphasis of His mind and spirit it is that there is a fine balance between God's relationship to man and man's relationship to his fellow. In parable and simile and incisive saying He told men that their spiritual receipts would be adjusted to their spiritual expenditure, and that the measure of human giving must set the measure in which God would bestow. Men sometimes forget that there is a Divine practicality as well as a human one, that we are forgiven so that we may forgive, blessed so that we may bless. Man's sonship to God is an empty title unless the vision of God penetrates through the whole of life in that fashion.

How often have we stood before these great principles of living almost paralysed by their difficulty. 'How can we love our enemies?' we have asked. 'How can we give and forgive amid such ingratitude and wrong?' The words which tell us to do so have seemed remote and cold, shining above the snow-line of the spiritual heights. Thinking in that way we have missed the secret of Christ. The heart of man is like metal in this respect, that it must be melted before it can be shaped, and the teaching of Christ is not cold and remote, but heated to the pitch of passion. There is a gospel behind every principle in the Sermon on the Mount. It is because God forgives us that we are asked to forgive; because God loves His enemies that we are told to love ours; because God gives to the unthankful as well as to the grateful that we are bidden to give without reckoning the return. In a word, before Christ asks us to do the impossible He asks us to open our hearts to receive the impossible.

Christian morality apart from Christian religion is a system without a source, and the only thing which will lift men out of their moral impotence is the passion for God, the desire to be His children with His likeness imprinted upon them. In these strange times of ours, do we not find that on the one hand religion has come to such a pass in our day that for vast numbers of men the Christian language about God wakens no deep response in their heart? They do not deny its truth, many of them are not concerned enough with the subject even to deny it; they simply let it pass them by. It is not that the life of our time is specially corrupted; men hold generally to an ideal of decency and fair play, and these qualities are by no means to be despised, but about the deep things of life their hearts are listless and unmoved. The problem is not so much that men neglect the duty of worship as that they feel no need of it. They do not live as though the God and Father of our Lord Jesus Christ reigned above us all. Faith in that living sense is dormant. It will wake to life again some day, but for the present other matters dominate the thoughts of men.

That is one fact of the present situation. The other is that everywhere in the world of to-day the crux of things turns on the issue whether men are prepared courageously to follow the light of Christ's teaching about life. What is the need of the world? To get men to take a sane and responsible share in the duties of life, to think through things, to work hard, to realize that everything, in the last resort, must be interpreted in the light of individual responsibility. That is the first thing, and Christ called it service, consecrating oneself, losing one's life. Then, beyond that on every horizon of the world, there are the numberless questions that gather about class and nation. How are the classes to work together? How are the nations to forget old animosities and trust one another. Hatred is a hardy annual in the garden of life, and bears its fatal blooms with unfailing regularity. We must break that disastrous circle if the world is to be saved; and saved it can be, but only by one thing—the way and spirit of Christ.

There will be a cross in it, of course, the seeming weakness, the shame, the contempt, but it is the only way nevertheless, and the world is beginning to realize it, however far men are from setting out on the path. We cannot, however, begin to practise the Christian ethic as though we could take an old and neglected recipe out of a drawer when everything else had been tried and had failed. The thing on which men are driven back as a last resort is never a thing they practise wisely. They turn to it as though it were magic, and there is no swiftly working magic in this world of ours. The only way to recover the Christian ethic is through the Christian religion, that widely neglected thing.

It is the kindling touch of God we need to move us to that extravagance of mercy and forgiveness and service that the world needs with so deep a hunger of spirit. And it is our task in the Church to lead the way. That is our high calling, our heart-searching business, our privilege and travail, to understand our gospel better, to preach it with new passion and conviction, to live it out with new courage and adventure until the fire spreads and the Word has free course again.[1]

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[1] S. M. Berry, *Revealing Light*, 208.

The Problem of St. Paul's Conversion.

By the Reverend G. J. Inglis, M.A., Bishops' College, Cheshunt.

The conversion of St. Paul is a spiritual crisis of unique significance in the evolution of early Christianity, and it presents a problem because its precise nature has not yet been determined on lines which command general agreement. In view of the importance of the subject of the experience, the problem remains one of perennial interest; and every age, in the light of its own knowledge, furnishes its own tentative solution. We may ask what is the tentative solution which is offered in our own age—an age which has seen so great a development in the sciences of historical criticism and practical psychology. As a preliminary to answering this question, we may attempt to consider the surviving records of Paul's experience in the light of historical criticism and psychological investigation, in order to furnish, not a theological or ontological solution of the problem, but an outline of the historical and psychological data on which such a solution may be based. In other words, we are not concerned to prove or to disprove the proposition that Paul's own account of his experience is to be taken as final; we are merely concerned to discover, on the basis of the existing evidence, what that account is, and to indicate the nature of the historical and psychological facts to which it points.

In this case the first-hand evidence consists of references in Galatians and 1 Corinthians (for Paul has left no full first-hand account of his experience), while the second-hand material is provided in Acts. At the present day there is adequate justification for the view that Galatians and 1 Corinthians are authentic Epistles, and that Acts is the work of Luke, who has good claims to be regarded as a reliable historian. Moreover, the three accounts in Acts may safely be taken as constituting a triple tradition. Ac 9 contains a narrative, from Luke himself or from a source which he approved, designed to give an intelligible account of a decisive event which marked the most important stage in the spread of the gospel from Jerusalem to Rome; while Ac 22 and 26 contain reports of the Apostle's speeches, of which each is adapted to the special circumstances in which it was delivered. The variations in the narratives serve to indicate their independence of each other. Without attempting to deal with the various problems presented by these records, we may indicate a line to be followed in certain relevant points where there is room for doubt. We shall treat Paul's conversion as a process consisting of three stages: (1) a stage of preparation, (2) a stage of crisis, and (3) a stage of interpretation.

I. *The stage of preparation* consists of the development of a complex in the unconscious mind. In order to avoid ambiguity it may be stated that we include in this term 'all the factors of ourselves which are not to be identified with the attentive consciousness.'[1] Such factors, as distinguished by psychologists, include, firstly, the fringe or background of the mind (that section of our consciousness to which we are not attending at a given moment); secondly, the automatic activity of the nervous system; and thirdly, a genuine consciousness not felt by the conscious personality, but connected with the same physical organism. It is chiefly this last 'section' of the unconscious which is regarded as the sphere in which the preparatory stage of Paul's conversion developed. Jung, in his explanation of Paul's conversion,[2] regards it as due to the eruption into consciousness of a Christian complex which had developed autonomously in the unconscious mind. Reference to the records confirms the general accuracy of this view, for these records show, first, that Paul, before his conversion, was quite unconscious of any gradual inward inclination towards Christianity; and secondly, that the reaction of his peculiar personality to the environment in which he was born and brought up, and to the circumstances in which he came into contact with Christianity, is of itself sufficient to account for the development of a complex in the unconscious mind.

The fact that Paul was unconscious of any gradual inward inclination towards Christianity is shown, in the first place, by the absence from his writings of any mention of such an inclination. He was conscious, before his conversion, of profound dissatisfaction with the righteousness to which he had attained under the Law (Ph 3^{6}); but there is no indication that before his conversion he ever contemplated the acceptance of the faith of Christ as a solution of the problem. Had he done so, his conscience would have prevented him from continuing his violent persecution of those of 'the Way' (Ac 9^{2}). But the fact that he persecuted is not inconsistent with an inward dissatisfaction and a realization that he had failed to find favour with God. It was not till after his conversion that he realized that this failure to find favour in God's sight was due to the fact that it *could not* be found under the Law (Gal 2^{16}). Nor can the sources of such an inclination towards Christianity be found in the records of his career before his conversion. It has been argued that the liberal tendencies of his teacher Gamaliel, the Scriptural arguments of the Nazarenes, and the impression made by the death of Stephen, forced upon him a better conviction which he resisted, drowning the voice of conscience by a fanatical orgy of persecution. But the Apostle nowhere states that any such influence led him to embrace the faith of Christ. On the contrary, even his self-accusations (1 Co 15^{9}, Gal 1^{13}) do not include a statement that he resisted the voice of conscience which was calling him to Christianity; and (if 1 Ti 1^{13} be genuine) he asserts that he persecuted 'ignorantly in unbelief.' Moreover, his own references to his conversion indicate that it was at the very time when he was inaccessible to human influences that God chose him for Himself (Gal 1^{11-17}). Without any previous preparation he was apprehended by the Christ who set upon him suddenly like a strong man armed (Ph 3^{12}).

But the records do more than confirm the hypothesis of a period of unconscious preparation. They indicate that in Paul's case the formation of the Christian complex was due to contingent factors; that is, to the reaction of a personality to its environment and circumstances. Paul's references to his own physical weakness (2 Co 11 and 12), coupled with the record of his achievements, seem to show him as a man of delicate constitution who was sustained by the nervous energy which belongs to a highly-strung organization. His tendency towards visions, locutions, and trances confirms this view by indicating that he was psychopathic in temperament. But he was far from being a mere neurotic, for with his nervous energy he united intellectual powers of a high order, strong affections, and an active and energetic nature. These qualities were developed in the environment in which he was placed. Born among Jews of the Diaspora, and brought up as a Pharisee, he became an enthusiastic devotee of the religion of his fathers, even though he failed to find full satisfaction therein. His intellectual powers had been developed by his training in the Law, and even after his conversion he did not abandon the argumentative methods of exegesis which he had learned from the Rabbis. He was not, however, lacking in a wider culture, for his residence at Tarsus must have brought him into some contact with the philosophy and the religions of Greece and the Orient. But his strong affections were bound up with his own race and his own creed, and this loyalty to his religion made him bitterly hostile to the Nazarenes with whom circumstances brought him into contact. He could not restrain his anger against Stephen, the young apostate who spoke blasphemy against the Temple and the Law, but his opposition to the new sect was not based on anger alone. His logical powers enabled him to see that the doctrines of the sect (who set up a crucified criminal as the Messiah) were quite incompatible with the supremacy of the Law, and he held this view both before and after conversion. Further, he must have realized that the existence of a sect which could attract followers of Stephen's calibre and could inspire them with devotion to its tenets even unto death, constituted a very real danger to the traditional religion. Hence he could give a reasoned justification of the policy of persecution to which he was impelled by his loyalty to his church and his own active nature.

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[1] J. B. Pratt, *The Religious Consciousness: A Psychological Study* (New York, 1921), p. 60.

[2] C. G. Jung, art. on 'The Psychological Foundation of Belief in Spirits,' in the *Proceedings of the Society for Psychical Research*, May 1920, p. 82.

At the same time these very qualities of his own nature served to produce the effect which contact with the followers of Christ exercised on his unconscious mind. Banished from his consciousness by the circumstances in which he met with it, the appeal of Christ yet affected him without his knowledge. The Christian apologetic, which he must have heard often, could not fail to impress him with the logical force of its arguments from the premiss that Jesus of Nazareth was the Messiah. To the argument that a criminal could not be the Messiah, the Christians could reply by recalling the destiny of the stone which the builders rejected (Ps 118[22]), and a reference to the curse of the Law upon him who was hanged on a tree (Dt 21[23]) could be countered by the explanation that he was the suffering servant of Is 53, upon whom God laid the people's punishment that they might have peace. They could point out further (as Stephen did) that the fact of their Messiah's rejection was no depreciation of His claims, since even Joseph and Moses had passed through similar experiences. But the appeal was not purely argumentative. The sense of justice, which had been developed by a fairly wide education, would rebel against the unfairness of Stephen's judges and the disorderly cruelty of his murderers; while his sympathy, impossible to the conscious personality, would be called forth in the unconscious by the saintly bearing of Stephen, by his claim to see the Son of Man, the Crucified One, alive and glorified, and by the fortitude shown by the Christians under the persecution inflicted upon them.

II. From the preparatory stage we may pass to *the crisis of conversion,* and in this connexion we may note, first, the Apostle's own view of the event. Though the records do not bear unanimous witness as to the precise nature of the Apostle's experience, there can be no doubt that Paul himself believed that he had seen 'Jesus our Lord' (1 Co 9[1]), and in that context he uses a verb of seeing (ἑώρακα) which applies rather to 'an actual beholding of the human and glorified Redeemer'[1] than to a spiritual apprehension or an ecstatic vision. On this seeing of Jesus he bases his claim to apostleship, and he lays down that the Lord's appearance to him was of the same character as His other appearances after His resurrection (1 Co 15[8]). The accounts of the vision in Acts imply beyond question that Paul saw the risen Lord (though they do not definitely state that he did so), and the implication is confirmed by the reference of Ananias to 'the Lord, even Jesus, who appeared unto thee in the way' (Ac 9[17]). From this risen Lord Paul received, in his own belief, a definite message. All three accounts of the content of this message contain the solemn question, 'Saul, Saul, why persecutest thou me?' the inquiry, 'Who art thou, Lord?' and the answer, 'I am Jesus whom thou persecutest.' Two of them include the direction to go into the city, and in view of the issue of the vision, this may be taken as forming part of the original Divine message. The sentence, 'It is hard for thee to kick against the goad,' which occurs in one account only (26[14]), is a Greek proverb. It is probable that in this speech the Apostle, conscious that there were many Gentiles among his hearers, ascribed to the original message a simple and intelligible description of his own condition at the time, as he came to understand it after subsequent reflection.

Connected with the content of the Divine message is the problem concerning the time at which the Apostle became conscious of his vocation to the Gentile mission. In Ac 9[15] Saul's vocation is revealed to Ananias in his vision, but Ananias does not mention this revelation to Saul. In chap. 22 there is no account of Ananias' vision, but, in his interview with Saul, Ananias declares that 'thou shalt be a witness for him unto all men of what thou hast seen and heard' (22[15]); while, in the verses which follow, the call is represented definitely as coming during a subsequent vision in the Temple at Jerusalem (22[17-21]). The third account (chap. 26) ascribes the call to the words of the risen Lord. But, in the elaborate apologia before Agrippa and Festus, Paul is anxious to prove to an audience of Jews and Gentiles that it

[1] James Denney, 'Com. on 1 Corinthians,' in *The Expositor's Greek Testament* (London, 1900), vol. ii. p. 845.

was the very God of the former who sent him to work among the latter. Hence he makes his call to the Gentile mission part and parcel of his supreme experience. In his eagerness to show that it was in obedience to the heavenly vision that he had spent his life urging both Jew and Gentile to 'repent and turn to God' (Ac 26[20]), he identifies his call with his conversion, and passes straight from his spiritual crisis to the evangelistic work which resulted from it. In view of these inconsistencies and in view of 'the tendency in the light of after events to regard a decision as definitely formed and realized at a period when it was in fact only implicit and tentative,'[1] it is impossible to say with certainty when the Apostle became conscious of his vocation to the Gentiles. But in the narratives in Acts, and in the summary in Gal 1, the call to the Gentile mission is mentioned in very close connexion with the experience of conversion, and therefore the most reasonable hypothesis is that it was in fact so connected. While the full meaning of the call (as also of the conversion itself) only became clear to the Apostle after reflection, it is probable that his period of decisive experience included a Divine direction which left him in little doubt as to his particular vocation.

Finally, it may be noted that the records contain no adequate evidence of the presence of an objective and external influence at work in Paul's conversion. On psychological grounds (as we have seen) the vision and voice which the Apostle himself saw and heard can be explained as due to the activity of forces within the personality itself; while on historical grounds it may be argued that it is unsafe to infer anything definite as to the effect of the vision on the Apostle's escort. The narrative in Ac 9 must be based on the Apostle's own words to Luke or to the writer of the source which Luke incorporates; and the accounts in chaps. 22 and 26 are given as reports of the Apostle's own speeches. It is very unlikely that Luke or the writer of his source had the opportunity of questioning Paul's escort. The narratives indicate that the escort consisted of officers or soldiers provided by the authorities at Jerusalem to effect the arrest of those of 'the Way' (Ac 9[2]), and the Apostle cannot have retained this escort for long after his arrival at Damascus. Nor is there any indication that Paul's companions included any trusted servant or friend who remained with the Apostle after his conversion; and even the mention of such a person would not prove that he supplied information to Paul or to Luke. Hence the Apostle's words provide the only evidence as to the effect of the vision upon the escort; and it may well be doubted whether this evidence is reliable. Paul speaks with unquestioned authority concerning what he himself saw and heard, but his words carry much less weight when he describes the effect of his own spiritual experiences upon other people. It is most improbable that such description is based on the Apostle's own observation. There is no indication that, when the light flashed out suddenly, Paul had either the inclination or the opportunity to note the behaviour of those with him: he was so dazzled that he fell to the ground at once, and when the vision was over he rose up unable to see. Hence the information must have been drawn by Paul from the escort themselves, and such testimony is precarious. The sight of their master suddenly prostrated in the dust would probably be enough to fill them with astonishment and alarm; and it is unlikely that he would be in a fit condition to discuss his experience with them. On these grounds it is contended that the evidence for the behaviour of the escort must be viewed with suspicion; and this view is confirmed by the contradictory or at least inconsistent nature of the three narratives in this respect. Thus, with regard to the light, 22[9] states that the escort saw it; 26[14] implies that they did, by stating that they all fell to the ground; and 9[7], while affirming that they saw no man (μηδένα), does not deny that they saw a light. The references to the voice are also unsatisfactory. In chap. 26 it is not mentioned in connexion with the escort; in 9[7] it is stated that the escort heard the voice, while in 22[9] it is declared that they did not hear it. The attempt to reconcile this contradiction by saying that in this context ἀκούειν with the genitive means simply 'to hear,' while ἀκούειν with the accusative means 'to hear and to understand,' leads to a difficulty in connexion with the ἤκουσα λεγούσης of 22[7], and, in view of the nature of the evidence, may be regarded as ingenious rather than convincing. In like manner the method of reconciling contradictions by means of the argument from silence (as applied to 9[7]) is unsatisfactory; the definite contradictions may go, but the inconsistencies remain. Thus not only do we have reason to question the reliability of the Apostle's testimony in this connexion, but we find that the testimony itself is doubtful and unsatisfactory. We are compelled therefore to admit that, on the basis of the existing records, nothing certain is known as to the effect of the vision upon the escort, and that no definite inference may be drawn from their behaviour at the time of the crisis.

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[1] C. W. Emmet, art. on 'The Apostolic Age and the Life of Paul,' in Peake's *Commentary on the Bible* (London, 1920), p. 768.

III. This crisis is followed by *a period of interpretation and appreciation*, and it results in a fundamental change. It is impossible to speak with certainty of the interpretative stage, because of the doubtful character of the evidence as to the Apostle's movements after the vision. The accounts given in Ac 9 and 22 of the blindness, the entering into Damascus, and the visit of Ananias, may reasonably be accepted in the absence of evidence to the contrary. Paul must have been baptized and received into the Christian community, but no clear account can be given of the period which followed. The general opinion is that fourteen years (Gal 2^{1}) elapsed between the conversion and the second visit to Jerusalem. At the beginning of this period Paul appears as a penitent under the guidance of Ananias, while at its close he is an active officer of the Church (Ac $11^{25f. 30}$). There is at least probability in favour of the view that after his conversion he retired to Arabia (Gal 1^{17}), to learn in loneliness and meditation the full meaning of what he had experienced. The rest of the period, apart from the visits to Damascus and Jerusalem, may well have been spent in evangelistic work in the Apostle's native district of Cilicia (Ac 9^{19-30}, Gal 1^{17-24}), and the fact that his assistance was sought by Barnabas shows that by that time he had come to be regarded as a trusted leader in the Christian community.

The result of this process of conversion was a psychological change, but this change took place without causing a breach in the continuity of personality which united Saul the Pharisee with Paul the Apostle. At first sight it is the element of continuity which stands out. It is true that the relative value of the factors which went to make up Saul's religious philosophy had suffered a complete inversion: the crucified criminal was now his risen Lord and Master, and the despised sect was the true Israel of God, the remnant who had not rejected the Messiah. He had not, however, ceased to believe in the God of the Jews, and to hold that the Law was His ordinance, a tutor to bring men to Christ (cf. Gal 3^{24}). He applies his intellectual powers to the task of reconciling Jew and Gentile in Christ, while the logical insight which urged him to destroy the sect which endangered the Law, impelled him, when the time came, to abandon the claims of the Law which endangered the Christian Church. He gives a reasoned exposition of Christian redemption in terms of Pharisaic theology, and of Christian mysticism in language largely drawn from the mystery religions. In like manner it is improbable that conversion led to a striking change in his personal morality. He could not have been 'blameless' before the Law (cf. Ph 3^{6}), had he been guilty of sins of the flesh; and his self-accusations after the event seem to show that he suffered rather from tendencies to sin than from sinful habits. And he brings to the service of Christ the energy and organizing ability which had been directed against Him; both as a persecutor and as a missionary he laboured more abundantly than his fellows.

But this continuity in certain directions only serves to show the radical nature of the change wrought at conversion. That change was primarily a redirection of the affective elements of the personality. In Paul's case the traditional religion had failed to rouse these elements to the full intensity of a complete response. His emotional and moral sensibility was such that Pharisaic Judaism failed to convince him that he could attain righteousness before God by observing the Law; and his experience of conversion led to the conviction that this righteousness could be attained, not by his own effort, but by the free gift of grace made by God through Jesus Christ. This conviction supplied the sufficiency which Paul had hitherto lacked. His personality was stabilized by the redirection of its affective elements to an object in which they found the fullest satisfaction, and this object called forth all his latent capacities for spiritual development.

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Recent Foreign Theology.

Varia.

Dr. Nelson Glueck of Cincinnati submits the word חֶסֶד, so characteristic of the Old Testament, to a careful examination,[1] and reaches the conclusion that fundamentally, and practically always, it implies a mutual relationship, such as that of friend with friend, father with son, host with guest, king with subject or vassal, Jahweh with his people, etc. 'Mercy' is therefore quite inadequate as a rendering: in many passages the idea is admirably expressed by the phrase 'leal love,' which Sir George Adam Smith taught us long ago to use. In the familiar combination חסד ואמת, the אמת has practically the force of an adjective, emphasizing the idea of fidelity already latent in חסד. Many contexts connect חסד with ברית, though the two are never quite identical. It is true that the חסד which Jahweh shows to his penitent people may be rendered by 'grace,' but the covenant idea is vividly present; and it is this same grace, which is the ultimate thing in him, that leads him to enter into a covenant relationship at all. The prophets expanded the secular idea of חסד by associating it with the relationship of men to God, and the חסד which they call upon men to exercise is the kindly behaviour of brothers who recognize a heavenly Father.

If we have followed Glueck's argument there will be no temptation to smile at the refrain of Ps 136—'he smote great kings and slew famous kings, *for his mercy endureth for ever*'; the meaning simply is that Jahweh does these things to Israel's enemies, because of his fidelity to his covenant with Israel.

Principal Garvie has contributed a volume[2] to a German series whose aim is to present contemporary science in the form of monographs written by some of its most distinguished representatives, and written so as to bring out the aims and ideas which govern the writers in their life-work. It is, so to say, science with an autobiographical tinge. Dr. Garvie is one of the representatives of the science of religion, and he gives a succinct account of his life, which throws much light on the literary, theological, and other activities which have engaged him in his professional career. We hear of the influence of his missionary experience of the slums of Glasgow in moulding his thought, of the stimulus furnished by Edward Caird, Fairbairn, Robertson of Brighton, Stalker's 'Life of Paul,' etc. We hear of Copec and the Stockholm Conference and much else. His dominant interests, he tells us, have been Social Reform, International Understanding, Church Union, and Religious Education; he regards his books as but a by-product of his work as a preacher of the gospel, and he discusses their genesis and their *raison d'être.* Volumes like these are a fascinating revelation of personality as well as of contemporary science; it is of more than usual interest to be let into the secret of a worker's outlook or activity by the worker himself.

The Gospels, like the early historical books of the Old Testament, have recently been subjected to what is known as form-criticism, which is an attempt to get behind the connected story to the separate paragraphs and to classify them as legends, folk-tales, logia, allegories, church-rules, apocalyptic utterances, sayings in the first person, etc. After an examination[3] of these recent investigations, Ludwig Koehler of Zürich argues that the method is inadequate, and, taken by itself, may lead to results that depreciate the historical truth of the Gospels. He argues that, while the tendency to enhance the miraculous is demonstrable, and while the Gospels are in part dominated by the practical interest of furthering Christian life in the early Church community, the words and deeds of Jesus to which appeal is made may well, in the main, be genuine, and that this practical interest is supplemented by a real biographical interest in Jesus. The Gospels represent but a fragment of the activity of Jesus, and the surviving excerpts from what must have been a much more comprehensive tradition are therefore in the main reliable. The synoptic tradition rests on a real historical basis. Correct 'theolo*l*ischen' (*g*, p. 8), 'Para*l*el*l*en' (p. 29), 'syno*th*ischen' (*pt*, p. 30).

Following partly in the track of Mowinckel, Professor Nicolaj Nicolsky of Minsk has carefully examined the Psalms[1] for traces of magical formulæ, and has found them in abundance in Pss 91, 58, 141, 59, 109, 69, 35[1-10], and 7, which he has discussed very fully, incidentally throwing much light on desperately difficult and practically unintelligible texts, like 58[8f.] (E.V. [7f.]). This had already been done with great ability by Oesterley for Ps 91 in his 'Psalms in the Jewish Church,' but Nicolsky develops and extends the argument and increases its interest by adducing parallels from mediæval and Russian religion. One important conclusion is that the quest for an 'historical' origin of such Psalms, whether in Maccabean or earlier times is futile: the 'enemy' are magicians or demonic spirits, and the weapon with which they are attacked and put to flight is some potent magical word, for example, 'Jahweh my refuge' (cf. 91[9], expanded in v.[2]). Another conclusion is that the nucleus of some of these psalms is very old—that of 91 going back to the nomadic period—though they were later adapted to the needs of the Temple-cult in Jerusalem. This approach to the Psalter must lead to the radical revision of much commonly accepted interpretation.

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[1] *Das Wort ḥesed im alttestamentlichen Sprachgebrauche als menschliche und göttliche gemeinschaftsgemässe Verhaltungsweise* (Töpelmann, Giessen; Mk.4).

[2] *Die Religionswissenschaft der Gegenwart in Selbstdarstellungen* (Verlag von Felix Meiner, Leipzig).

[3] *Das Formgeschichtliche Problem des Neuen Testaments* (Mohr, Tübingen; Mk.1.50).

It is possible to contend that, at any rate for popular presentation, the Book of Job would gain by compression. In this faith Professor Hans Schmidt has issued an abbreviated translation[2] in simple and graceful pentameter verse, to which he has appended a brief sketch of the book and its interpretation of the meaning of suffering. Schmidt believes that the glorious speeches of the Almighty in chs. 38 f. are really an expansion of a much briefer speech, originally perhaps of only two lines (42[2]), to which Job replies with equal brevity (42[4]). Nothing could be better adapted than this artistically printed little book to restore this magnificent old-world discussion of the eternal problem to the possession of the common people.

Professor Georg Beer[3] discusses in a fresh and interesting way the oldest religion of Israel, by which he means the religion of pre-Mosaic Israel. We hear of sacred wells, trees, stones, mountains, star-worship, etc.; of polytheism, polydæmonism, dynamism, etc.; indeed, the imagination of ancient Israel peopled earth, heaven, and the underworld with Divine beings innumerable, among whom were goddesses. But Jahweh held the supremacy. Primarily the god of the coalition of the Chabiru-tribes, he became the 'soul and the destiny' of Israel, and it was only faith in him that kept her religion from being dissolved in Canaanitism. Beer argues that the word Jahweh—assuming it to be of Semitic origin—means the breather, the being who is breath or spirit, an interpretation which is very far from certain. But already in early times there are traits in Jahweh which elicited from his worshippers that blend of fear and trust which is so characteristic of Old Testament religion. A thoroughly useful sketch.

No unanimity has as yet been achieved among scholars with regard to the date and origin of the Decalogue. There are excellent scholars who champion its Mosaic origin; but Mowinckel, who has recently[4] attacked the problem with great ability and from every conceivable angle, comes to the conclusion that it had its origin in the circle of Isaiah's disciples sometime between Isaiah and Deuteronomy, that the Dtc. version of it was incorporated in Deuteronomy about 600 B.C. by a Dtc. redactor, while the Exodus version was incorporated in E by a post-exilic and priestly redactor between 500 and 450. This conclusion is reached along the lines both of historical and literary criticism. The structure of Deuteronomy, the book of the covenant, the basis of the covenant in J and E, the question of image-worship, the relation of the Sabbath to the moon-festival and to the week—these and all other cognate questions are discussed with great acumen, results being frequently reached which challenge current opinion; for example, Mowinckel does not accept the view that the worship at Shiloh and Jerusalem was imageless. 'Considered as the work of the Mosaic epoch,' he says, 'the Decalogue would be quite inexplicable, and, were one to admit such a hypothesis, the entire subsequent history would become incomprehensible.' Though Mowinckel admits that the Decalogue was influenced by the preaching of the prophets, he does not regard it as indifferent or hostile to the cult. The place of decalogues in the liturgy and the regulations governing participation in the worship (cf. Ps 15 and 24) are discussed with the imaginative penetration we are accustomed to expect from the author of 'Psalmenstudien.' The whole argument bristles with points of interest, and no scholar who maintains the Mosaic origin of the Decalogue can afford to ignore this very able defence of a much later date.

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[1] *Spuren Magischer Formeln in den Psalmen* (Töpelmann, Giessen; Mk.5.50).

[2] *Hiob, Das Buch vom Sinn des Leidens, gekürzt und verdeutscht von Hans Schmidt* (Mohr, Tübingen; Mk.3).

[3] *Welches war die älteste Religion Israels?* (Töpelmann, Giessen; Mk.1.50).

[4] *Le Décalogue*, par D. Sigmund Mowinckel (Librairie Felix Alcan, Paris; 15 fr.).

In the last number of the *Zeitschrift für die alttestamentliche Wissenschaft*,[1] G. R. Driver discusses the original form of the name 'Yahweh,' which he thinks was Yā, whether written Yā(w) or Yā(h), Sellin defends his thesis of the martyrdom of Moses, and Weiser discusses Am 4^{6-13}, arguing that it is an independent piece, unconnected with $4^{4f.}$ and $5^{4f.}$ and suggesting for the enigmatic אעשה in v.^{12a} אֶרְעַשׁ, 'therefore *I am indignant* with thee.'

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The second volume of the collected essays of the late Karl Holl has to do with the Eastern Church.[2] There are twenty-four separate studies, on subjects ranging from the New Testament down to Tolstoi. Of these, five are already accessible in many libraries, but nineteen are reprinted from publications that are rarely seen in Britain. Those who only know Holl through his distinguished work on Luther, and who have been tempted, in consequence, to regard him as simply a specialist in that field, will be amazed at the catholicity of his interests and the range of his scholarship. He discloses his mastery in questions alike of theology, philology, and liturgy, and seems equally at home in the primitive Church, the age of the great Councils, the Byzantine period, and modern Russian literature.

The essays belong to two classes. There are minute and detailed investigations of particular points like 'The Original Meaning of the Word Martyr' (No. 5), 'The Survival of the Vernaculars in Christian Asia Minor' (No. 12), and 'The Chronology of the First Origenist Controversy' (No. 17, with an appendix by Professor Jülicher). There are also surveys of big subjects like 'Eastern Monasticism' (No. 14), 'The Ecclesiastical Significance of Constantinople in the Middle Ages' (No. 22), and 'The Religious Foundations of Russian Civilisation' (No. 23). And there is not a single study of either class that the historian can afford to neglect.

Two of the essays may be selected for special mention. One is the first in the double volume. It deals with the religious environment of primitive Christianity, and discusses the reasons why Christianity emerged victorious from the welter of religions. After disposing of some of the modern easy generalities about the mystery religions and their essential similarity to Christianity, he fixes on Jesus' revelation of God as a God who seeks and saves the sinner, as so radically different from anything in Judaism, Hellenism, or Orientalism as not only to authenticate the historicity of Jesus but also to explain His triumph. An attempted summary would spoil this masterpiece of historical apologetic. It ought to be translated and published.

The other essay is No. 9. It is on 'The Origin of the Four Fasts in the Greek Church.' It begins with an exhaustive delineation of the varying practice of the Church in different areas. After a survey of East and West, he turns to Britain, and finding that the available material indicates an agreement in seasons and durations with the Church of the East, he asks the question, 'Is there not here a definite influence of the East on the West, must not the British custom have been derived immediately from the East?' He admits that to-day most Celtic scholars deny any such direct contact, though he claims that Kuno Meyer was of another mind. And he finds his conclusion reinforced along certain lines — the tradition of the Church insisted on by Colman at Whitby—the non-avoidance of the 14th Nisan for Easter—the nature of Celtic Monasticism—the penitentiaries—and the general nature of the liturgy. Some of the arguments in these important pages (192–197) have already been faced by Celtic scholars, but this argument from the Fasts, their number, duration, and names, is one that has to be reckoned with, and one of which we can confidently predict that more will be heard in the days to come.

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Johannine Studies.

FROM the publishing house of C. Bertelsmann, in Gütersloh, four works have recently been issued dealing with different aspects of the Johannine problem.

1. Dr. Johannes Haussleiter, of Greifswald, has for many years been a contributor to *Die Allgemeine Ev.-Luth. Kirchenzeitung* and other journals. Seven of his essays are republished in a revised and enlarged form in 'Johannine Studies.'[3] They are entitled respectively: 'The Characteristics of the

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[1] Töpelmann, Giessen; Mk.4.50.

[2] Karl Holl, *Gesammelte Aufsätze zur Kirchengeschichte*, Band II. Der Osten: 1. halbband 1927, 2. halbband 1928 (Tübingen, J. C. B. Mohr; M.15).

[3] *Johanneische Studien:* Beiträge zur Würdigung des vierten Evangeliums (M.5; geb. M.6.50).

Two Apostle-Evangelists (Mt. and Jn.),' 'The Historicity of the Johannine Gospel,' 'The Glory of our Lord Jesus Christ in the Johannine Gospel,' 'Tribulation and Joy in the Light of the Johannine Gospel,' 'Two Apostolic Witnesses (Andrew and Philip) for the Johannine Gospel,' 'Presbyter John of Asia Minor,' and 'The Apocalyptic Horsemen (Rev 6^{1-8}).'

Especial importance is attached to the elaborate dissertation (54 pp.) entitled 'Two Apostolic Witnesses,' etc. Dr. Haussleiter thinks that Andrew and Philip were the 'two other' of Christ's disciples (Jn 21^{2}), and that they are the authors of that supplementary chapter, preserving their anonymity as did John in chs. 1–20. In each study there is critical exegesis, valuable in itself, which in this veteran scholar's mature judgment favours his conclusion that John, the son of Zebedee, was the author of the Fourth Gospel.

2. Professor Friedrich Büchsel, of Rostock, raises what he regards as the most important issue involved in the Johannine problem, though Dr. Haussleiter intentionally avoids it, holding that there is no proof that in the Fourth Gospel traces are found of the influence of 'Mandæan texts and other synthetic works of gnostic origin.' In 'John and Hellenistic Syncretism,'[1] Dr. Büchsel examines first the various titles of Christ in the Fourth Gospel, then such prominent words as life, light, truth, etc. A fairly representative example of his conclusions is that the λόγος idea is not immediately derived from Hellenism, but comes from the Wisdom philosophy which was a possession of Palestinian Judaism, *i.e.* Judaism strongly influenced by foreign ideas. Büchsel is of opinion that the resemblances between the Johannine writings on the one hand, and the Manichean and Mandæan on the other hand, cited by Bultmann (*Parallelensammlungen*), are most simply explained if the Mandæan and Manichean doctrines 'depend upon a form of Gnosis resembling that which, in the history of Christianity, was developed from the Fourth Gospel.' This work, written in an attractive style, and embodying results based on first-hand study of the texts, well deserves its place in the publisher's 'Series of Scientific Monographs.'

3. To the series just mentioned belongs 'The Johannine Gospel': a missionary tract for Israelites,[2] by Professor Bornhäuser, of Marburg. The author says that formerly he regarded the Gospel as addressed to Jewish Christians, but that he has rejected this view as being inconsistent with such statements of the purpose of the Gospel as 'that ye may believe' (19^{35}). The pivot of his argument is the interpretation offered of the Prologue: the Torah is supposed to be contrasted with Jesus Christ. 'From the first verse of the Prologue the antithesis is between the true Logos and Logos-Torah.' The argument built upon this hypothesis is that Greek Christians in Asia Minor, at the close of the first century A.D., could not have discovered this meaning in the passage. 'For a non-Israelite, who knew nothing of the Torah, the Prologue would be obscure.' But the Prologue has been understood by many who are not of Israel, and this fact suggests that it was not addressed to men of Israel alone, and that its meaning has not been so difficult to unravel as this new theory assumes, though the ability with which it is supported calls for recognition.

4. A posthumous work by the late Dr. Eduard Riggenbach of Basle is a valuable critical examination of the origin of the interpolation in 1 Jn 5^{7} of the passage concerning the 'Three Heavenly Witnesses.'[3] On internal grounds the authenticity of the passage is described as 'at the least very doubtful.' A detailed survey of the external evidence results in the judgment that 'the negative evidence of the Greek MSS is confirmed by that of the Greek Fathers of the Church.' In the official editions of the Vulgate—the Sixtine and the Clementine—the passage is found, and the Roman Catholic Church has decreed its authenticity. But the critical question of its Johannine authorship remains open. The final pronouncement, cautiously expressed, is that 'at the moment it is impossible to say more than that the passage appears first in Spain at the close of the fourth century, and that it may have had its origin there about A.D. 300.'

Dr. Riggenbach was engaged for some years before his death (4th October 1927), in studies preparatory to his writing a commentary on the Johannine Epistles in the series edited by Dr. Theodore Zahn. This scholarly study gives proof that had its author lived to complete the larger work, it would have ranked with his commentary on the Epistle to the Hebrews.

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[1] *Johannes und der hellenistische Synkretismus* (M.4; geb. M.5.50).

[2] *Johannesevangelium:* eine Missionsschrift für Israel (M.6.50; geb.8.50).

[3] *Das Comma Johanneum:* ein nachgelassener Werk (M.1.50).

Contributions and Comments.

Ἐπὶ τῆς θαλάσσης.

One hesitates to suggest even the faintest criticism of Dr. Abbott-Smith's invaluable *Manual Greek Lexicon of the New Testament.* Its great worth to the beginner, as well as to the more advanced student of New Testament Greek, cannot be overestimated. But why *did* Dr. Abbott-Smith choose, for one of his illustrations of ἐπί with the Genitive, a passage the difficulty of which is not lessened by this use in the Lexicon? Unfortunately, it is apt to create the impression, either that Dr. Abbott-Smith has momentarily lapsed from his usual extreme carefulness, or that he has allowed his private interpretation of an incident to influence his choice. The passage in question is Jn 6¹⁹, θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης. On page 166 of the Lexicon, line 13 from the foot of the page, under ἐπί, we find '(*b*) of vicinity, *at, by,* τ. θαλάσσης, Jn 6⁹' (Jn 6⁹ is obviously a misprint for Jn 6¹⁹), the implication being that we are to translate not 'they behold Jesus walking *on* the sea,' but 'they behold Jesus walking *by* the sea.' Grimm-Thayer has the alternative suggestions, 'on (the surface of) the sea,' or '*at the sea,* upon the shore, or *above the sea,* for the shore overhung the sea,' for the translation of the same phrase. Dr. Abbott-Smith does not give any alternative. Of course, the point is not whether ἐπί with the Genitive *cannot* mean 'at' or 'by' (we know it can, and sometimes does); nor whether Jesus did, or did not, actually walk on the surface of the water (that, after all, is not of absolute importance); but what the writer of the Fourth Gospel means, and also what the original eye-witness meant, from whom, either directly or indirectly, John obtained the story.

It can scarcely be doubted, from a study of the context, that John intends to give the impression that Jesus really did walk on the sea. It is quite in harmony with his well-known emphasis on the marvellous. Even if ἐπὶ τῆς θαλάσσης does sometimes mean 'by the sea,' it is improbable that John, who reveals a marked tendency to introduce the supernatural whenever possible, would have missed the opportunity which this incident afforded, and have meant by the preposition other than, according to Dr. Abbott-Smith, its 'primary sense of superposition.'

Nor is confirmation lacking in the Synoptic Gospels. In Mk 6$^{48, 49}$, and also in Mt 14$^{25, 26}$, the same phrase is used. (The Accusative, instead of the Genitive, in some MSS. of Mt. does not seriously affect the argument here.) Had these two writers intended to convey the idea that Jesus was walking *by* the sea, and not *on* it, would they have used a preposition which, to say the least, is rather ambiguous, if used to convey that idea, when all ambiguity could have been avoided by the use of the phrase which they both use in the story of the call of the Galilean fishermen—παρὰ τὴν θάλασσαν? If Mk. and Mt. had had παρὰ τὴν θάλασσαν, we should not have been surprised to find ἐπὶ τῆς θαλάσσης in Jn., knowing what we do of his methods. In that case there would have been no uncertainty about the meaning of ἐπί. But when both of them have the same as he has, it does seem most unlikely that, if they mean 'by the sea,' he should not have followed his frequent practice of quietly correcting them, and have made it quite clear that he means 'on the sea.' The story of Peter's walking ἐπὶ τὰ ὕδατα, recorded by Matthew, confirms the impression which John gives, and is an indication of the only meaning which Matthew must have had in his mind.

The disciples may have been mistaken; Jesus may not have walked on the sea. It is probable that many of us believe that He walked beside the sea, on the shore. It might not be difficult to find, even in the Fourth Gospel, indications, of which the writer was quite unconscious, that this was so. But are we justified in supporting this theory, however much we may believe it, by rejecting what seems to be the simple and most obvious translation of ἐπὶ τῆς θαλάσσης, having the context, and also the parallel accounts of Mk and Mt, in mind, for a translation which, although it may be an accurate statement of what really happened, inaccurately represents what the author of the 'spiritual Gospel' believed, and what he intended his readers to believe?

George Gifford.

Castle Cary.

Isaiah xiv. 19.

The emendation of this verse proposed in the November issue of The Expository Times (p. 93), although ingenious, has its weak point in the fact that a branch, be it abominable or broken, does not well fit into the following 'clothed with the slain' (R.V.). I, therefore, should rather suggest to read נֶשֶׁר instead of נַעַר. The eagle, as Lv 11[13], Dt 14[12] show, ranges among the fowls to be had in abomination, and is at the same time an excellent simile of the king of Babylon who said in his heart: 'I will ascend into heaven' (v.[13]). This change is such a slight one that one wonders why nobody has thought of it before. As far as I know from Professor Kittel, to whom I communicated this emendation some months ago, it will be noticed in the forthcoming edition of his Bible.

LUDWIG KÖHLER.

Zürich, Switzerland.

Psalm cxviii. 10.

INSTEAD of regarding אמילם as a grim euphemism(?), 'I will destroy them,' let us remember that the verb takes also the accusative of that which is cut off round—that which is regarded as defiling the purity of, and frustrating the power of, the holy seed: *so* the Psalmist regards his enemies and expresses his purpose, 'I will cut them off all around (me).' (There is probably a hint also at the ordinary secondary meaning, inasmuch as these enemies were uncircumcised and only through accepting circumcision could they have their lives spared to become bond-servants to His people.)

F. J. BRIGGS.

Barbados.

אריאל.

IN that entertaining tale *The Travels of a Mohar* (of the type Münchhausen) occurs among other Canaanitish (Hebrew) words and terms, the word *ariel*, which from the context would seem to mean 'hero,' 'warrior,' one skilled Ulysses-like in battle and in counsel, 'a champion grim' and 'leader sage.' The same word is found twice on the 'Moabite Stone.' There it is recorded that Mesha', in the course of his campaigns, took Nebo, wherein was an Israelitish 'high place,' and captured 'the *arels* of Jahveh,' dragging (or tearing) them before Chemosh, the national god of Moab. From this it would appear that *arel* or *ariel* was a title given by the Gadites to a *cid* or 'warrior-champion' in the cause and battles of Jahveh, with which might be compared the cognomen 'Jerubbaal' (contender for Baal [Jehovah]) given to Gideon. In this connexion it is interesting to recall the challenge of the Philistine champion, Goliath, to single combat with any warrior of Saul's army, and his insulting defiance of the God of Israel.

In Gn 46[16] (Nu 26[17]) we first meet with the word אראלי in an enumeration of the Gadites. In 2 S 23[20] it is recorded that Benaiah, one of David's *gibborim* (heroes), slew, doubtless after challenge given and accepted, 'two ariels of Moab,' (שְׁנֵי אֲרִיאֵל מוֹאָב). Again, in 1 Ch 12[8] we read that eleven Gadites, 'mighty men of valour' (*gibborim*), with faces 'like the face of a lion' (אַרְיֵה) joined David's little outlawed band; where the description of 'lion-like appearance' seems to point to a rendering by the Chronicler of this word אריאל, the true meaning and origin of which had been in his time forgotten, taking it as a compound word (like אֲבִיאֵל), 'lion-hero,' 'lion of God.'

Now it is surely more than mere coincidence that the word *ariel* or *arel* is first found in the O.T. in connexion with the Gadites, whose territory impinged upon that of Moab, and who for long possessed the district and village of 'Ataroth in Moab, where they had a 'high place' which Mesha', on the 'Moabite Stone,' records he took along with 'the *arel* of Dodah' (?). Does not this seem rather to indicate that the title is distinctively Gadite and Moabite (a language differing but little from the Hebrew), given to their 'mighty men of valour,' like that of *gibborim* to David's foremost warriors?

Carried across the Jordan—intercourse between the district of Moab and Judah, as the Book of Ruth indicates, was quite common—the word found its way into Judah; for Isaiah (39[1]) addresses Jerusalem as 'ariel,' the unconquered 'hero-city,' 'the virgin daughter of Zion.' Later we find it applied figuratively to Jerusalem by the prophet Ezekiel (Ezk 43[15. 16]), where the LXX for הַרְאֵל of the Hebrew text read ἀριὴλ.

אֶרְאֶלָּם (Is 33[7]), if the text is here sound (the LXX had evidently a different text before them), is a solitary instance of the term being applied to the 'mighty ones' of the Assyrian army besieging Jerusalem, whom the prophet visions as soon to be suppliants for peace. This interpretation—taken in conjunction with the rendering of the LXX—accords, I venture to think, better with the preceding verses than the commonly received one. 'Their heroes,' the prophet foretells, '(suppliant for peace) shall weep without the gates as they approach, their ambassadors of peace shall weep bitterly. Their ways will assuredly be made desolate. Yea, the fear of peoples because of them has even already ceased; the treaty they had imposed upon you (Israelites) is already abolished; ye shall surely no longer regard them as men to be reckoned with. The whole land has long mourned and languished because of them, Lebanon has been put to shame. . . . But now I will arise, saith Jehovah . . .'

W. D. MORRIS.

Hownam, Kelso.

Entre Nous.

A Wanderer's Way.

Canon Raven is wrong. 'This book ought not to have been published: that is what the reviewers will say.' We do not say it. For this is not a book about books. It is his own experience. *A Wanderer's Way* (Martin Hopkinson; 7s. 6d. net) explains how 'a young man of the twentieth century came to certain experiences and certain convictions.' It is Canon Raven's account of the religion of his infancy, schooldays, and Cambridge life, and of the crucial event which happened just after he left there. It was a difficult book to write. 'No one likes to give himself away.' It is utterly sincere, and almost painstakingly accurate in its statements and memories. It was difficult to write, and yet in another way it was easy. For it is spontaneous. 'You feel about Jesus just as you do about your birds,' a friend said to him.

The first chapter deals with his infancy and schooldays. The son of a barrister, Charles Raven went to a day school at ten. At thirteen he left home in London, and was plunged into a public school. His account of it is one of the most suggestive parts of the book. There are data in abundance here for those who concern themselves with the religious training of the young. 'The schools stood for manliness and good form: they had to deal with boys in the mass, and could only turn them out to a pattern. So they adopted an easy routine. Health was important: give the boys cricket and football, and plenty of it. Discipline must be maintained: see that everyone does the same thing at the same time, and fill up the timetable. Emotion is dangerous and un-English: discourage all friendships, especially between boys of different ages. Religion is an adjunct to morality: keep sentiment out of it: don't be dogmatic—we have Jews and Nonconformists to consider: character is what matters, and character depends upon a sense of duty: love—well, that may come later, when you get married and have boys of your own; at present, and like marriage, three-quarters of it is just beastliness. This was actually said by a housemaster to one of his boys in my time at school: and the master was a parson and father of a family.' The system was definitely sub-Christian. 'Religion never came my way,' he says. 'As a treble I sang in the choir, enjoyed the chapel services, and listened to the sermons, but without understanding. We learned our scripture lessons: "names of Jewish kings" were more familiar to me then than now. And in the Sixth there was an hour a week with St. Paul, and "Sunday Questions" of fearsome difficulty to be searched out in the library. The result was a rather intimate knowledge of the Greek of the Epistles; a close acquaintance with the use of prophecy in the early Church and with the identity of Silas and Luke; and a general conviction that the New Testament was a strange enigma, rather ungrammatical, crude in style, archaic in ideas, totally irrelevant to the twentieth century. My headmaster was writing a book on the Christian Prophets, and took us into bypaths of scholarship: he never read the Gospels with us, or if he did the memory of it has departed: I think they were studied in English lower down in the school, and we were supposed to have done them. Only one member of the staff ever mentioned religion to me unofficially or gave me the least impression that it mattered to him: and my chance of appreciating him was spoiled by a colleague who remarked in my hearing: "P. is always digging up his boys' souls to see how they smell"!'

Canon Raven has something constructive to suggest. He not only knows the defects of his own training, he knows houses in public schools 'where the master has ventured not to repress but to sublimate; and in them the standard of scholarship, of athletics, and of morals has risen rapidly and beyond belief. The thing can be done.'

What does he suggest? First, since at thirteen or thereabouts a boy wants a hero, let him find the human Jesus. 'Drop metaphysics: the time for them is not yet. Don't identify Jesus with God; for as yet God means the mystery, and if Jesus is God He too becomes mysterious and unearthly and remote and mythical. Give him Jesus as you give him Moses or David, Pericles or Scipio or Napoleon, but as the greatest character in history, the supreme figure in the life of mankind. And show him by your whole attitude that Jesus is real, that you are enthusiastic in your admiration and proud of your loyalty, and that the study of Him not only supplies a perfect example for us to imitate and a perfect friend for us to know, but helps us to make sense of the world.'

And then when the heroism of Jesus has made itself felt, let the hero be revealed as the poet. 'Nearly all boys keep a sense of the sacredness of beauty, of the fascination of nature, of the presence hidden in sea and sky. They are thrilled by the poetry of the Sermon on the Mount, even if they cannot understand its paradoxes. They appreciate the parables of seed-corn, and springing grain, and the finding of a heavenly meaning in simple things: for to them also come at times glimpses of an inward and spiritual grace and the conviction that the universe itself is bursting with a secret of good news.'

After this there comes the initiation into the meaning of the Kingdom of God. For Canon Raven does not underrate the herd instinct. 'The herd instinct has its way with us for a few years.' But he sees a danger in making use of this instinct by putting the church first and basing Christianity upon membership of a guild or attendance at a children's eucharist. For in the crisis of adolescence the desire to run with the crowd passes. The boy must find his hero first. 'If a boy has not found his hero, and suddenly outgrows his habit of attachment to a group, he will ask himself what all these kids are playing at. In the crisis of adolescence he, and his hero, must be alone.' The herd instinct will come into its own in the conception of the Kingdom of God. But, he says, let the Kingdom be presented in terms rather of the world's need than of the claims of the church. 'Make the demand large: most boys reject the church because its claims on them seem small and cheap. State the situation clearly, proving that the call to service is obvious and world-wide. Give the youngsters their right to dream, and show them the romance that is even now being enacted in the slums of England or the riversides of West Africa. And let Jesus have His honour as the great pioneer, the great crusader, the great missionary.

'Jesus and the world-wide kingdom, hero-worship and the passion for adventure, it is sad to have gone through six years at school and never to have had a glimpse of them; six years, and never to have studied St. Mark or to have heard of Mackay and Hannington. Christian missionaries, doctors and teachers were working miracles in Nigeria and Ashanti, in Zanzibar and Uganda while I was at school: we were told all about the generals and the skirmishes in the Boer War; of that other campaign never a word.'

At Cambridge after taking a first in one Tripos, Canon Raven proceeded to a second Tripos. The essay that he wrote for it was on 'The Bearing of the Logos Doctrine upon Modern Theories of the Person of Christ,' and for this he got a star. It is well in reading this book, especially in reading his account of the decisive event of his life, not to lose sight of the type of mind we are dealing with. Cambridge was behind him, and for a short time he had been acting as assistant secretary for secondary education under the Liverpool Town Council, and in his spare time doing boys' club work. 'My friend at Stoke was ill: there was a bank holiday and I could visit him. That day was decisive. He was not alone. Since I had seen him, he had found Jesus, and the effect of the discovery was manifest. His whole direction and outlook were altered under the new influence; there was joy and quiet confidence in his face, purpose in his life, sympathy and strength in all his actions. Jesus was alive and present to my friend as He had been to the eleven in the upper room. He was alive and present to me. I had studied the evidence for the resurrection with an unbeliever's critical scrutiny, and had been persuaded of its validity but not of its consequents. Now I knew. It was not a dream for Saul of Tarsus, nor for a multitude of disciples through the ages. It was no longer a dream for me: for here was the reality of it.' Christ is recognized personally and objectively present. 'To have known God vaguely but very really in nature and humanity, and then to discover Him translated into a human comrade, is to find awe quickened into devotion, and reverence into love.' For the examination of his experience in detail the reader must get the book.

Arise and build.

'And yet you must not mind me saying that the Temple that your generation is raising does look somehow small and mean and even poky. No doubt Carlyle declared that "It is better to build a dog hutch than to dream of building a palace." Not surely, if what you are building is for God. And your designs seem less than adequate by far. It does look as if there were something lop-sided, something missing, something wrong. What is it that you have left out? The Court of the Gentiles? Ah! you have made that a spacious place; and it was never busier, with all this bustle of social amelioration and reform, this buzzing and this clamour. The Court of the Women? You are taking down the barrier, I see, that used to keep them shut up by themselves, are giving them full access to God's service in the world. The Court of the Men? Yes, here it is. Yet there is something missing. Why, where is the Veil? And where the Holiest of All? And where a place in your religion for hush and quiet and God's presence—for devotion and stillness and prayer? Have you made no provisions for these in your plans? Is your design that of a fussy little chapel, a rather grimy brick affair plastered with notices of endless breathless agencies, a homely, busy little place, with swing-doors always swinging, with the click of billiard-balls in its back settlements, and a smell of stale tea meeting everywhere? Or is it a cathedral, with its stillness and its space, its quiet and its sense of the infinities? There is something lacking at this end! Where is the Holy Place?'[1]

Fireflies.

My words that are slight
may lightly dance upon time's waves
when my works heavy with import have gone down.

These, Rabindranath Tagore's own words, may well introduce the collection of his sayings which has just been published by Messrs. Macmillan in most attractive form. The volume, with black boards and white decorations, contains about two hundred and seventy sayings, each with a page to itself, and each page decorated with black-and-white conventional designs. The title is *Fireflies* (6s. net). These words of wisdom in their delightful setting would make a charming gift. We have culled a few of the sayings:

'Let me light my lamp,'
says the star,
'And never debate
if it will help to remove the darkness.'

* * *

The world knows that the few
are more than the many.

* * *

Bigotry tries to keep truth safe in its hand with
a grip that kills it.
Wishing to hearten a timid lamp great night lights
all her stars.

* * *

My flower, seek not thy paradise in a fool's button-
hole.

* * *

The spirit of death is one,
the spirit of life is many.
When God is dead religion becomes one.

* * *

Love's gift cannot be given,
it waits to be accepted.

'If I save my life, I lose it.'

'On the wall of the university main building [of Assiut, seat of the Governor of Upper Egypt] is a photograph of a typical Egyptian youth. "Why that unathletic-looking figure?" I asked. "That boy was son of our Mayor and a Mohammedan. He came to the college as a student a few years ago," said the President. "One day while walking on the dam he saw a beggar woman carrying a baby girl. After they passed him, he heard a cry of distress. It seems that the exhausted mother had put the baby in its basket on the parapet while she rested. The baby had rolled over and fallen thirty feet into the boiling cataract below. The young Egyptian instantly ran back, tore off his coat and fez, leapt on to the parapet, and dived to his death in his attempt to save the girl baby of the despised beggar class. He would have succeeded, as they saw him grab the child, but they were both entangled in some large fishing hooks and lines set in the river below." They showed me his note-book, and in it he had written, "Jesus said we must lay down our lives for others." We hope to see a statue of Sir Galahad grace the quadrangle in honour of that courageous young man with the same words under it that are engraved on a similar memorial in Ottawa: "If I save my life, I lose it"—for to us his deed evidenced the real Christianity.'[2]

The Courage of Christ.

'As we passed out through Solomon's Porch, thousands of fanatical religionists were pouring in to prayer. Some still looked askance and bitterly at the infidel walking in their sacred place. The sight of that crowd made one realize the marvellous courage of a lonely Galilean Carpenter, who dared single-handed to upset the tables of the money-changers of the great men of the city and equally fanatical religionists of His day, and calmly to take the consequences. That courage, at least, no man has ever improved upon.'[3]

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[1] A. J. Gossip, *The Hero in thy Soul*, 62 (T. & T. Clark; 7s. net). For review, see next month's issue.

[2] W. T. Grenfell, *Labrador looks at the Orient*, 32.

[3] *Ibid.* 76.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

We are glad that Principal John OMAN, D.D., has revised and re-issued *Vision and Authority* (Hodder & Stoughton; 8s. 6d. net). For, although it originated in thoughts and feelings that were stirred by the Robertson Smith controversy, and was first published in 1902, it is a book that might have been written to-day. Neither in form nor in substance does it reflect that controversy. But the author hints that, if the book had been written to-day, it would have been less 'intuitional' and more 'rational' in tone.

The main subject of the book is 'the true religious authority and the kind of person who exercises it,' and it is well suggested in the sub-title, 'The Throne of St. Peter.' Not that the Principal of Westminster College appears here in the rôle of a defender of the Papal authority. On the contrary, he seeks to emphasize the note of freedom that was struck, but not deeply enough, at the Protestant Reformation. The true successor of St. Peter, and the heir of his authority, is neither an infallible Church nor an infallible Book.

It is, in fact, the burden of Dr. OMAN's work that the real authority of religion is to be found, not in the potentate who sits on the throne of the Cæsars, nor in the prelate enthroned at Canterbury, nor in the stern presbyter who rules his Highland glen, but in him who, be he potentate or prelate or presbyter, owes his apostolic succession to his vision of the kingdom of love. 'And the authority of this vision is what alone it will be of profit to restore.'

It might be noted that the book falls into four parts, namely, The Internal Authority, The External Authority, The Church's Creed, and The Church's Organization. It might also be said that it is written in a style which is compact, suggestive, and pointed, often vivid and eloquent, and which may be readily understood by ordinary people. The absence of technicalities is in this case a sign of independence of thought.

If we select one of the most theological portions of the book, it will serve to show the popular way in which the author can express his religious thinking. But this portion—the 'Four Veils'—should also be of interest and help to the expositor, showing as it does how the revelation of the Divine love removes the ignorance, sin, weakness, and evanescence that shut men out from the mystery of God.

First, there is the veil of ignorance, which is removed by the Incarnation. If God manifests Himself in our human form, even the ignorance of the unlearned need not be a hindrance to knowledge of God. But Dr. OMAN does not encourage us to speculate on the mode of the Incarnation. If to do so could yield us practical fruit in the knowledge of God, 'would it ever have been necessary at all to teach us, like children at God's footstool, the mystery of godliness by the condescending manifestation of God in the flesh? For beings who could sit inside the heavenly council and differentiate the Divine essence and map out the Divine scheme an Incarnation were a superfluity.'

The second veil is that of sin, which is removed by the Atonement. If God Himself reconciles us to Himself, our practical denial of His purpose of love may not ultimately hinder us from knowing it and loving it. Why is it, Dr. OMAN asks in this connexion, that, while all abstract presentations of the Atonement are unsatisfying, the presentation of the Apostles remains attractive and persuasive? 'Is not the very simple answer that the theologian always deals with the doctrine from without, and the Apostle always looks at it from within?' 'Love cannot be interpreted from the outside.'

The third veil is weakness, which is removed by Grace. If God Himself is our strength, no weakness need make us despair of the highest victory. Here, again, we would fain know by seeing, by sight, how the enshrouding veil is taken away. 'The working of Grace, however, cannot be known before we have experience of it. We cannot, without rising to the height of its embrace, determine how it enfolds us. But then we find it singularly free from perplexity. Without any sense of incompatibility we are enabled to place the largest value that may be assigned to anything finite upon man's free choice, and at the same time to assign an absolute value to the Will that embraces all things.'

The fourth veil is evanescence, which is removed by Immortality. If in God we live eternally the shortness of our earthly life does not deny us our share in the final glory. Were we to know what lies beyond, the glory might dazzle, or the length of the journey dismay; in any case our present life would cease to be our immediate sphere of discipline and duty. Our true hope rests in the discovery that now we have eternal life. 'Utterly different the Future may be from all we have experienced. It may be in still greater contrast to all we have anticipated. Immeasurably it may be beyond our most daring imagination. Yet the Christian hope has this assurance that it admits of no strong dividing line between this life and another.'

From all this it may be gathered that Dr. OMAN recognizes the limitations of theology, and that, if he had written his book to-day, it might have been more 'rational' in tone, but would not have been 'rationalistic': experience, he would say, is richer than thought, religion than theology.

A thoughtful writer in the 'Times Literary Supplement' hazarded the remark recently, 'Who can tell if the coming revival of religion so confidently predicted in certain quarters may not be waiting for the time when we are able to respond more vigorously to the presentation of the Gospel most intimately associated with St. Paul?' It may be so, for in the great historic revivals Paul's gospel has been much to the front. It is, therefore, with great expectation and hope that we welcome the appearance in English of Karl BARTH's *The Word of God and the Word of Man* (Pilgrim Press; \$2.25). Rarely have we heard the Pauline note sounded with such tremendous earnestness and power. It is in many ways a difficult book. The style is often rugged and abrupt; it surges along brimful of passion with the force of a swollen mountain torrent. It is full of antitheses, contradictions, paradoxes, many of them thrown in, doubtless, in the desperate hope of awaking dead souls and dead churches to face the eternal reality. It is certain that many will repudiate with vehemence and indignation the viewpoint of this book, for it implies an utter condemnation of 'this present world' as a lost and fallen world. It may be that many who have not been brought up in the traditions of the Reformed Church will find something amazing and even repellent in its overwhelming insistence on the sovereignty of God and the utter dependence and insufficiency of man. But no one who reads this book can fail to hear in it the authentic voice of a prophet.

For here is a man who trembles at the word of God. Religion for him is Revelation and Redemption. It is not man's search for God, but God's gracious approach to sinful man. This movement is essentially and from first to last miraculous. It is the bringing into this world of a miraculous new order. 'The many miracles of the Bible are only illustrations of this, *the* miracle. . . . The Bible without the *absolute* miracle is simply *not* the Bible. Some day people will smile at the pictures of Jesus which we have made acceptable to the cultured by purging them of miracle, even more than our eighteenth and nineteenth centuries have smiled at the miracle stories.' The Bible is the Word of God. Its content is not human thoughts about God, but Divine thoughts about men. 'The Bible tells us not how we should talk with God, but what He says to us; not how we find the way to Him, but how He has sought and found the way to us. . . . The Bible lifts us out of the old atmosphere of man to the portals of a new world, the world of God.'

But what of the human element in the Bible? What of the Higher Criticism? Karl BARTH is no fundamentalist in the controversial sense, but he is undoubtedly impatient with the pre-eminence which has been given so long to literary and historical questions. Taking these for granted, he says, let us *get on*. 'For it is too clear that intelligent and fruitful discussion of the Bible begins when the judgment as to its human, its historical and psychological character has been made and *put behind* us. Would that the teachers of our high and lower schools, and with them the progressive element among the clergy of our established churches, would forthwith resolve to have done with a battle that once had its time but has now *had* it.'

We want to come at the kernel, the special content of this human document, the Biblical object. At a glance we can see that the men of the Bible had a quite extraordinary mental attitude and interest. 'Always there is the same seeing of the invisible, the same hearing of the inaudible, the same incomprehensible but no less undeniable epidemic of standing still and looking up.' What can it mean? Surely this, that God has come with overpowering reality into their life. 'It can in truth be no less than a *mysterium tremendum* that draws the men of the Bible before our eyes out and on to the edge of all experience, thought, and action, to the edge of time and history, and impels them to attempt to leap off into the air, where obviously no man can stand.'

One of the most heart-shaking chapters of this great book is on the need and promise of Christian preaching. The minister must be past all feeling who can read it unmoved, so profoundly does it reveal, not the difficulty, but the impossibility of his task. That task is to relate the Word of God to the problem of human life. 'Often enough these two magnitudes, life and the Bible, have risen before me (and still rise!) like Scylla and Charybdis. If *these* are the whence and whither of Christian preaching, who shall, who can, be a minister and preach?' On Sunday morning when the bells ring, what a strange and momentous situation faces the preacher. The presence of the congregation expresses the expectancy of the people. The deepest question of the human heart will no longer down, but breaks out in flame—*is it true*, all this talk of God and life eternal? 'Blood and tears, deepest despair and highest hope, a passionate longing to lay hold of that which, or rather of *Him* who, overcomes the world because He is its Creator and Redeemer, its beginning and ending and Lord, a passionate longing to have the *Word* spoken, *the* word which promises grace in judgment, life in death, and the beyond in the here and now, *God's* word—this it is which animates our church-goers, however lazy, bourgeois, or commonplace may be the manner in which they express their want in so-called real life. There is no wisdom in stopping at the next-to-the-last and the next-to-the-next-to-the-last want of the people; and they will not thank us for doing so.' And over against that there is the greater expectancy of God, symbolized in the opening of the Bible. 'If the congregation brings to church the great question of human life and seeks an answer for it, the Bible contrariwise brings an answer, and seeks the question corresponding to this answer. It seeks questioning people who are eager to find and able to understand that its seeking of them is the very answer to their question. . .

It is expectant of people who in its question will recognize their own question as well as God's answer—a final answer, which redeems, recreates, enlivens, and makes happy; an answer which casts the light of eternity upon time and all things in time, an answer which generates hope and obedience.'

The event towards which this momentous expectancy is directed from both sides is Christian preaching. 'It is simply a truism that there is nothing more important, more urgent, more helpful, more redemptive, and more salutary; there is nothing, from the viewpoint of heaven or earth, more relevant to the real situation, than the speaking and hearing of the Word of God.' But what peril inheres in this situation for the preacher! 'What are you doing, you man, with the Word of *God* upon *your* lips? Upon what ground do you assume the rôle of mediator between heaven and earth? Who has authorised you to take your place there and to generate religious feeling? And, to crown all, to do so with results, with success? Did one ever hear such overweening presumption, such Titanism, or—to speak less classically but more clearly—such brazenness! . . . Can a minister be saved? I would answer that with men this is impossible; but with God all things are possible. *God* may pluck us as a brand out of the fire. But so far as *we* know, there is no one who deserves the wrath of God more abundantly than the ministers. We may as well acknowledge that *we* are under judgment—and I mean judgment not in any spiritual, religious, or otherwise innocuous sense, but in the utmost realism.' There is no judgment that the world can pass upon us, however bitter and severe, which can equal our own sense of condemnation as soon as we realize what we have been attempting to do and in what manner we have been doing it. 'Ought we, taking our stand against the world, against unchristian views of life, and against the unreligious masses, to have been flinging out accusations which we have not first applied in their full weight to our own selves—and applied so forcibly as to have squeezed out of us what breath we had for condemning others? . . . We are worthy of being believed only as we are aware of our own unworthiness. There is no such thing as convincing utterance about God except as Christian preaching feels its *need*, takes up its *cross*, and asks the *question* which God demands in order to be able to answer it. From this need we may not hope to flee.'

Among the bright stars in that constellation, the Church Congress of 1928, one of the brightest was Dean INGE, and his paper on 'Evolution and the Idea of God,' printed in the *Report* of the Congress, is so full of suggestions for preachers that we gladly summarize its points. The Dean begins by warning us not to deify the principle of evolution. The more complex is not necessarily the higher or better. There are blind alleys in Nature. There is such a thing as progress in the direction of evil. The German war-machine was as much a product of evolution as the Church Congress. And if we think that the mere process of time must bring about the Golden Age, the Devil will remind us, 'You forget that I am evolving too.'

The idea of progress is a kind of fetish at which the Dean tilts here as he did in his famous volume of essays. He quotes Rodin, the great sculptor, as saying that 'Progress exists in the world, but not in art. Pheidias will remain for ever without a rival.' The Dean adds that 'Jesus of Nazareth will remain for ever without a rival.' And his argument might be reinforced by Lord Haldane's assertion in his Gifford Lectures that in philosophy we have not gone a step beyond Plato and Aristotle. We must not deify evolution. It is only of finite things within a whole. We cannot infer from the fact of human progress within the historical period that the whole creation is engaged in a similar process. That is contradicted by what we know of astronomy.

That is Dean INGE's first point. His second may be said to be a warning not to let the scientific view of the world dominate us to the exclusion of other points of view derived from religion, morality, and art, which are equally legitimate. The scientific view is an abstract, and therefore an imperfect, view. This liberation from a scientific obsession is becoming easier, since it has been seen how many of the old presuppositions of science have been challenged. Instead of a dogmatic scientific creed, such as the Victorian Age wished to impose on us, we are confronted with a series of notes of interrogation.

'We thought that lines were straight, and Euclid
true;
God said, "Let Einstein be," and all's askew!'

Then follows a list of the 'uncertainties' of science. What, for example, is evolution? Bergson speaks of 'creative evolution,' Lloyd Morgan of 'emergent evolution,' and Driesch thinks he has established a new vitalism. Pringle Pattison thinks he hasn't, and Needham says that the younger biologists will hear nothing of vitalism in any shape or form. So there is no uniform scientific creed.

This does not mean that all modern science is in the melting-pot, and that we can go back to any traditional story of creation that takes our fancy. No. The chief revelation which God has granted to this generation has been through the natural sciences. And when we muse over the wonderful picture of the universe which they have set before us, three impressions will predominate. First, *Sublimity*. 'What is man that thou art mindful of him?'. And yet what is the mind of man that can travel over such immensities! We are abashed and exalted at once. Second, *Order*. 'Thou hast given them a law which cannot be broken.' It is a coherent system. Third, *Purpose*. Surely there is something in what Professor J. A. Thomson says: 'A self-stoking, self-repairing, self-preservative, self-adjusting, self-increasing, self-reproducing machine is only by an abuse of language called a machine at all.'

Does the picture of the Universe which modern science gives us point to materialism, or pantheism, or theism? The Dean can only give us the heads of an argument which is his answer. But here they are. (1) Evolution is only a process within Nature, a mere variety of change, and there is nothing in its working which can explain how change is possible. Evolution cannot explain itself. (2) Change cannot exist, cannot be thought of, except in relation to the unchanging. This is argued by Kant, and his proof has never been shaken. The idea of evolution implies an unchanging background which is not itself evolving. (3) That which not itself evolving must be a real Being not subject to space or time. And (4) we ourselves would not be conscious of time and change unless we were, in our inmost nature, in contact with the supertemporal and superspatial. Evolution cannot have created our awareness of itself.

If this argument is valid, God can in no sense be a product of evolution, nor can His Being be involved in it. This conclusion brings us into conflict with the school of Hegel, for which the world is as necessary to God as God is to the world. The deity of these philosophers is immanent in the Creation, and has no existence, at any rate for us, outside that relation. But this purely immanent God is not the God of Christianity. Nor can we see how such a Being could survive such a dissolution of His world as science predicts. The hypothesis of a limited God which has appealed to minds as different as John Stuart Mill, Hastings Rashdall, and H. G. Wells may seem to absolve the Deity from complicity in the sin and suffering of the world, but only at the price of introducing an intractable dualism. 'I wish,' says the Dean, 'to emphasize this necessity of setting the object of our worship above the flux of phenomena, just because it runs counter to so much current thought.' The essence of religion is the belief that there is an absolute reality and truth, not within the changing world but above it. 'The Lord sitteth above the water-flood; the Lord remaineth a King for ever.'

There is no real conflict between the assertions of science and those of faith. The belief in Evolution is consistent with the belief in Creation. If science will have nothing to say to unending temporal progress, that does not trouble the Dean, for such a doctrine is not part of Christianity. The proofs of Divine immanence in no way contradict belief in transcendence. The plain evidence of man's lowly origin is not disturbing, since we all know that every human individual began with microscopic germs much lower in the scale than any mammal. And, finally, if no coherent system can be based on time and space, does this not show that they are not ultimate realities? Even if the very materials of the world dissolve, we know that we have a house not made with hands, eternal in the heavens. Not only is God above the evolutionary process; we also have a footing in that eternal world, of which we are citizens.

'My conclusion is that Evolution is only the method by which the eternal God carries out most of His purposes in the world. Belief in gradual change is taking the place of the older belief in catastrophic Divine intervention. It is a question about God's method of working. I do not think that the existence or attributes of God are involved in it at all.'

The Resurrection of the Body.

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One article of our Christian Creed is this: 'I believe in the resurrection of the body.' This is one of the distinctive affirmations of the Christian doctrine of immortality. As against the views at once of Greek philosophy and of Oriental pantheistic thought, Christianity asserts the immortality of the complete personality, not of the spirit only, but of spirit and body.

I.

Here, however, it is necessary to guard very carefully against certain common misrepresentations and misconceptions of the properly Christian New Testament view. The New Testament view with regard to the resurrection of the body is not that the present material body of earth is after death somehow to be revivified and resuscitated so as to be united again with the soul or spirit. This was the popular Jewish pre-Christian view, which we find dominant in Jewish Apocalyptic literature and which was held by the Pharisees in our Lord's own day—a view connected originally in Jewish thought with that of the Messianic kingdom as a kingdom to be set up on earth, with the consequent demand that the righteous dead be brought back to life in the body in order to have a share in this Kingdom. It is in this crassly material form, unfortunately, that, chiefly under pressure of the Gnostic controversy, the doctrine of a bodily resurrection first found entrance into the creeds of the Christian Church and has for too long influenced the Church's thinking on the subject. The earliest Christian Creed, for example, that known as the Old Roman Creed, which is the basis of the later fuller Apostles' Creed, and which Harnack carries back to the early part of the second century, spoke definitely of a 'resurrection of the flesh.' 'I believe in the resurrection of the flesh (*carnis resurrectionem*).' One of these early creeds, the creed of the Church of Aquileia, actually spoke of a 'resurrection of this flesh (*hujus carnis resurrectionem*).' The form 'the resurrection of the flesh' still survives in the Church of England Prayer Book in the Order for the visitation of the sick, and in the Offices for infant and adult baptism, though altered to 'the resurrection of the body' in the Daily Services. This materialistic type of view became dominant in the Western Church chiefly through the influence of Augustine, and in process of time found probably its typical or best known expression in the seventeenth-century Westminster credal or confessional formulations. In the Westminster *Shorter Catechism*, for example, in answer to the question, 'What benefits do believers receive from Christ at death?' it is said, 'The souls of believers are at their death made perfect in holiness and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection' (Ans. 37). Here, manifestly, the implication or suggestion is that the body that has gone down into the grave and undergone corruption, will after an indefinite interval somehow be raised again and reunited with the soul or spirit. As it is put, indeed, explicitly in the Westminster *Confession of Faith*, ‘ The bodies of men after death return to dust and see corruption; but their souls, having an immortal subsistence, immediately return to God who gave them . . . waiting for the full redemption of their bodies . . . at the last day (when) the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever ’ (chap. xxxii. §§ 1, 2). Between death and resurrection there is, on this view, an intermediate state in which the soul or spirit of the believer exists in a disembodied condition, waiting for reunion with the body which has been laid in the grave, and which is somehow to be resuscitated and then transformed, in order that, soul and body, the Christian may stand complete before the judgment of God in Christ.

II.

Now such a doctrine to us to-day has become scientifically impossible and untenable, and is the ground undoubtedly of much of the opposition of intelligent thinking persons to what they suppose is the Christian Church’s view of the resurrection of the body. It is a doctrine, however, which so far from being the properly Christian view, is directly opposed to the New Testament teaching on the subject. It is opposed, in particular, to the teaching of Paul, in whose writings we have the most explicit working out in the New Testament of the Christian view of the resurrection of the body. In his great chapter on the resurrection in 1 Corinthians—chapter 15—he explicitly repudiates and rejects the view in question, characterizing it, indeed, as a ‘ foolish ’ view (v.[36]), as we would say to-day a scientifically impossible and inadmissible conception. It was the kind of view apparently which was at the root of the objection of ‘ certain individuals ’ (τινές, v.[12]) in the Greek Corinthian Church, to what they supposed was the Christian teaching as to a bodily resurrection, leading them to take up the position that there can be no such thing as a resurrection of dead persons. What Paul does in this chapter is to endeavour to remove their objection to the Christian doctrine of a bodily resurrection by removing the misconception on which it was based. ‘ Foolish person ’ (ἄφρων, v.[36]), that is how he describes the man who holds the view of a literal or carnal bodily resurrection, a resurrection of the same material fleshly body that has been laid in the grave and suffered corruption. A body of flesh and blood such as the body of earth is, he says expressly, ‘ cannot inherit the Kingdom of God, nor can the corruptible inherit the incorruptible ’ (v.[50]). The future life of the Christian will be indeed an embodied life, he says. The denial or rejection of the crassly material view of popular Jewish thought did not involve for Paul, as it seemed to do for his Corinthian critics, the alternative of the acceptance of the Greek belief in a disembodied or purely spiritual immortality. No, the spirit will have a ‘ body ’ or organ of expression and activity in the future life as in this. But, he says, the future resurrection body will be a very different kind of body from the body of earth. For, he points out, there are different kinds of bodies, bodies ‘ terrestrial ’ or ‘ earthly ’ (σώματα ἐπίγεια) and bodies ‘ celestial ’ or ‘ heavenly ’ (σώματα ἐπουράνια), bodies fitted for life on earth and bodies fitted for life in heaven (vv.[39ff.]). And by way of illustrating and emphasizing the difference or contrast between the body of the present and the body of the future, Paul takes the analogy of the seed sown in the ground which through dying springs up later to a fuller, larger form of life. What you sow in the spring-time, he says to the Corinthians, is not the body that comes up later; it is ‘ a mere naked, undeveloped grain ’ (γυμνὸς κόκκος, v.[36])—so naked and undeveloped that you could not tell beforehand, or apart from experience, what kind of body would spring from it. ‘ But God ’ (ὁ δὲ Θεός, in contrast to σὺ ὃ σπείρεις in v.[36]) in the working of His laws in Nature ‘ gives it a body as He wills ’ (or ‘ as He willed ’ καθὼς ἠθέλησεν, ‘ the aorist denotes the final act of God’s will determining the constitution of Nature ’), a body richer and fuller than that which was sown, ‘ to each kind of seed a body of its own ’ (ἴδιον σῶμα), a body peculiar to itself, and best fitted to give effective expression in the new conditions to the life or vital principle which possesses it (vv.[38ff.]). ‘ So,’ says Paul, applying the analogy to the connexion between the body of earth and the body of the resurrection ‘ with the resurrection of the dead ’ (v.[42]). As in the resourcefulness of God in Nature (for the secret of all for the Apostle, with his characteristic Hebrew disregard of secondary causes, is the sovereign power of God), the seed sown in the ground springs up in a strikingly different, fuller, and larger form of life, so we may well expect that by the working of His Spirit or the Spirit of the risen Christ in the believer, the redeemed life will become equipped with a body or organism very different from that of earth, a body fitted to the more spiritual conditions of the future life as the body of earth is to the material conditions of the present. As it has been put in more modern terms: 'If the life-principle in Nature can work such wonders, why hesitate to believe that the life-principle of Spirit, and that too the Divine Spirit, can emerge from the earth into a new and fuller life with a more glorious body' (R. G. Macintyre, *The Other Side of Death*, p. 201).

> Who from unsightly bulb or slender root
> Could guess aright
> The story of the flower, the fern, the fruit
> In summer's height?
> Through tremulous shadows voices call to me,
> It doth not yet appear what we shall be.[1]

The contrast between the body of the present and the body of the future Paul develops in this chapter in four particulars. First, the body of earth is a body of 'corruption' or 'decay' (φθορά), a body of mortality; the resurrection body is a body of 'incorruption' or 'immortality' (ἀφθαρσία). Second, the body of earth is a body of 'dishonour' or 'inglory' (ἀτιμία); the body of the resurrection is a body of 'glory' (δόξα). Third, the body of earth is a body of 'weakness' (ἀσθενεία); the resurrection-body is a body of 'power' (δύναμις). And fourth, and most inclusively, the body of earth is a 'natural' or 'animate' body (σῶμα ψυχικόν); the body of resurrection is a 'spiritual' body (σῶμα πνευματικόν). It is in the last of these four contrasts, that between a 'natural' body and a 'spiritual' body, that the root or ground cause of the other contrasts is found. 'Corruption,' 'dishonour,' 'weakness,' these are the characteristics of the natural body, the body of flesh and blood. 'Incorruption,' 'glory,' 'power,' these are the characteristics of the spiritual body, the body adapted to the life of the Spirit under the conditions of the future. The natural or animate body we have in relation to Adam, the natural head of the human race, who through the Divine creative inbreathing became a living soul or animate being (ψυχή ζῶσα)—as we would say to-day, by natural generation; the spiritual body we have in relation to Christ, the last Adam, who through the Resurrection has become a life-creating or life-giving spirit (πνεῦμα ζωοποιοῦν), the Founder and Head of a new humanity (v.^{45}). Not the body of flesh and blood, therefore, is the body which is to be the organ or means of expression of the spirit in the future life—that is subject to corruption and decay, and 'corruption cannot inherit incorruption' (v.^{50}). Rather, the body of earth will give place to a body 'like unto' or 'resembling' (σύμμορφον, Ph 3^{21}), the body of Christ's glory, the spiritual body of the risen, exalted Lord, a fitting organ of life under more spiritual conditions.

In one important respect, indeed, a difference is recognized in the New Testament between the resurrection-body of Christ and the resurrection-body of Christians or believers in Him. In their addresses recorded in the Acts both Peter and Paul call attention to the uniqueness of Christ's experience in this respect, namely, that He, the Holy One or the Beloved One, was not suffered to see corruption (Ac 2^{31} 13$^{34f.}$). Christ's body of earth, the body which was crucified and buried, saw no corruption; but was quickened, transfigured, and transformed into a spiritual incorruptible body, the mortal element 'absorbed by life,' to use Paul's phrase in 2 Co 5^{4}—without any fleshly or sensuous element having to be left behind in the tomb to undergo corruption. This was so in Christ's case, it would seem, not only for evidential purposes, that is to say, for the sake of convincing the disciples of the reality of His resurrection and of the completeness of His triumph over death and the grave; but further, it would seem according to the Apostolic view, in the very nature of things, it being altogether natural and reasonable that a body unstained by sin, such as that of Jesus was, should not be abandoned to corruption in death. ‘Declared to be (or ‘marked out to be’) the Son of God with power,’ says Paul, ‘by or according to (*κατὰ*) the spirit of holiness, when he was raised from the dead’ (Ro 1^{4}). The resurrection of Jesus was according to the law of the spirit of holiness—as we would say to-day, the physical miracle of the resurrection of Jesus was the natural correlative of the moral uniqueness of His life. In the case of believers, however, what Paul calls ‘the redemption of the body’ (Ro 8^{23}) involves the laying aside of the tainted body of earth, leaving it in the grave to the process of dissolution and decay, in order to their being clothed with a body which shall be a fit habitation for and expression of the Spirit, a body whose identity with the body of earth is an identity not of material elements, but of vital, organizing, constructive principle. While thus one great difference is recognized by the apostles between the resurrection-body of Christ and that of believers in Him, yet the ground cause or operative principle of the transformation or transmutation of the natural earthly body into a spiritual resurrection-body is the same in both, namely, the power of the indwelling Spirit or *πνεῦμα*, the quickening life-giving power of God operating in Christ and then through Him in us—a power which, when its operation is complete, shall transform our bodies into the likeness of the body of Christ's own glory, creating a fitting organ for life under more spiritual conditions.

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[1] It should be noted that the Apostle does not say that the process of the replacement of the body of earth by the resurrection-body is the same as, or exactly parallel to, the replacement of a grain of wheat or some other grain by a fuller and larger form of life. What he does say is that the two things are so analogous, that if the one takes place so may the other. The process is not the same in the two cases. While in the case of the grain sown the life-principle is buried with it in the earth—the living seed is cast into the earth to die—in the case of the believer the earthly body dies first and then is laid in the earth, not as a seed, but as a corpse. Manifestly, in this case the sowing referred to by Paul must mean, not as is often supposed, the burial of the dead body in the grave, as if the body laid in the grave was the seed out of which the new body is to spring. Rather it must mean the unfolding of the earthly life which precedes death and issues in it. This present life, this life in corruptible flesh and blood, is for Paul the sowing time (cf. Gal 6$^{7f.}$); life in the mortal body is the germinal state concluding with death out of which a strikingly different organism will spring. The sowing thus precedes burial, and in death what is corruptible proceeds to dissolution and decay, while what is immortal springs into new life with a body 'peculiar to itself.' It would be better, therefore, to speak not of 'the resurrection of the body' (this suggests too much the old materialistic view that the new body springs from, or out of, the body laid in the grave), but of 'the resurrection-body,' or, as the Nicene formula has it, of 'the resurrection from the dead.'

III.

Now, if this is the Pauline New Testament view of the nature of the resurrection-body, let us notice what seems to be one important implication of it for our conception as to *when* the resurrection of the believer takes place. From the view presented it seems to follow that it is not necessary to hold that after death there is for the Christian any interval during which the soul or spirit is doomed to wait in an intermediate disembodied condition until a distant resurrection-day, when the bodies of all will be raised up and reunited with their souls or spirits. This is the idea of traditional orthodox Protestantism as expressed, for example, in the seventeenth-century Westminster formulations; in particular in the *Shorter Catechism* statement already referred to, namely, that ‘the souls of believers are at their death made perfect in holiness and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.’ Such a view, however, is Jewish rather than Christian. It was, indeed, inherited by Christian theology from pre-Christian Jewish Apocalyptic thought which pictured the soul at death as passing into an intermediate bodiless existence, to be followed at an indefinite interval by a resuscitation and subsequent transfiguration of the body.

The natural implication, however, of Paul's view of the resurrection-body as set forth above is surely that the resurrection, that is to say, the assumption by the spirit of its spiritual resurrection-body, takes place for each believer at death. So that there is no interval between death and entrance on a glorified embodied existence; that indeed, as one writer has put it, ‘the [believing] man complete in all that personality requires, stands up alive beyond the great change that we call death, having in the same hour died and risen again’ (W. N. Clarke, *Outline of Christian Theology*, p. 458). On such a view the interval or intermediate state of disembodied nakedness between death and full glory vanishes; to be absent from the body of earth is in his full complete personality to be present with the Lord.

On this matter, indeed, there seems to have been a development in Paul's thought, which can be traced in his letters. In his earliest extant letter, namely, 1 Thessalonians, written about A.D. 51, where he seems still to be under the influence of the pre-Christian Jewish eschatological conceptions in which, as a Pharisee, he had been brought up, Paul looks forward to a simultaneous general resurrection of the dead in Christ, and speaks of those in the graves being raised up at the Parousia. The Christian dead are spoken of as those who ‘sleep in Christ’ (*οἱ κοιμώμενοι* or *οἱ κοιμηθέντες*, 1 Th $4^{13f.}$). Nothing definite, indeed, is said of their condition, but it is implied that they do not get the resurrection-body till Jesus comes again at the Parousia and raises them from the dead. But in his later writings, when he has let the specifically Christian revelation more and more determine his thought, we find he has largely moved away from this point of view. Even in 1 Co 15, indeed, where Paul definitely rejects the Jewish Pharisaic idea of a physical resurrection, he still represents (if v.^{23} be taken as genuine), the dead in Christ as being raised up at His Parousia or Second Coming. But in 2 Co 5^{1-10} we find him suggesting that at death the believer or Christian becomes ‘clothed upon’ with the spiritual and immortal body which God gives, or, as he puts it sometimes, 'which is the gift of the Spirit,' so that there is no interval for the believer between death and the entrance upon a full embodied immortality. Indeed, the most developed Pauline view seems to be that the spiritual body is already being gradually formed here and now, under the influence of the working of the life-creating spirit of Christ, being 'put on over' (ἐπενδύσασθαι) the body of earth, as he puts it in 2 Co 5[4]—the mortal body being 'absorbed' by life—and that this spiritual body in the degree of maturity or development to which it has attained at death will then be set free from the entanglements and weaknesses of the body of flesh and blood to serve the Spirit as its fitting organ in a more spiritual form of existence. Through the indwelling of the Spirit in the life of the believer, Paul suggests, there is already going on here in this life a gradual transfiguration or transformation of the whole personality, 'a being transformed into the same likeness as Christ Himself,' passing from one glory to another, as he puts it in 2 Co 3[18] —a transformation which, when complete, 'shall transform the body of our humiliation into conformity with the body of Christ's glory' (Ph 3[21]).

It is a view this which, I believe, is in line with and supported by our Lord's own teaching on this subject, as we have indications of it in the Gospels, especially in the Fourth Gospel, where we have the deepest and most spiritual interpretation of Jesus' teaching. In this Gospel, the purpose of Christ is represented most inclusively as 'giving life,' sometimes spoken of as 'eternal life,' life in fellowship with God, a life which already is a present possession, and a life of such a quality that death cannot destroy or end it. This life of the believer in faith-union with Christ is represented as the earnest and guarantee of resurrection, as indeed the very basis and ground of it, so that for those united to Christ by faith, the resurrection-life is already a present experience, which the future will only perfect and complete. When, for example, Martha says of her brother Lazarus, 'I know that he will rise at the resurrection on the last day' (repeating the ordinary Jewish belief at the time), Jesus gently corrects her with the great words which we repeat at Christian burials, but whose significance we have as yet only half appropriated, namely, 'I am myself resurrection and life,' I am life and therefore resurrection, 'No one who lives and believes in me will ever die' (Jn 11[25], Moffatt's trans.). As Dr. Marcus Dods has said in his commentary on these words, 'Resurrection and life are not blessings laid up for us in a remote future, they are present' (*Expositors' Bible*, St. John's Gospel, vol. i. p. 364). It would be cold comfort to Martha, it has been pointed out, that her brother would rise again at the resurrection on the last day, and Jesus tried to withdraw her thoughts from a last-day resurrection and fix them upon the present. Resurrection and life are the portion of the believer now by virtue of his faith-relation or faith-union to Christ; and neither the dissolution of the body of earth nor anything else can stay the full fruition of this possession. This is the characteristically Christian view, the advance made beyond Jewish ideas in the light of the revelation made in Christ and His resurrection, and the pity is that the Christian Church in the formulation of its doctrine on this subject has so largely followed the Jewish pre-Christian position, rather than the distinctively Christian faith of Paul and John.

Such a view of the resurrection-body and its relation to the body of earth, it may be pointed out in closing, presents us at once with a new comfort and a new inspiration.

First, with a new comfort. For such a view, it is evident, if true, removes a certain gloom which still attaches in our traditional Protestant thinking even to the death of the Christian, and which, as expressed in our Protestant Burial Service forms, comes, I believe, with a soul-chilling effect on the mind that is steeped in the New Testament. Our dead in Christ are not living an intermediate, disembodied, shadowlike existence, waiting for the general resurrection. They are already entered on fulness of life in Christ. 'He who possesses the Son possesses life' (1 Jn 5[12]). And this life is not interrupted by death. Death is only a change of embodiment of life; it is the putting off by the spirit of the coarser, more material body of earth in order to the being clothed upon with a more spiritual body, a body which shall be the fitter manifestation and expression of the spirit in the more spiritual conditions of the after life.

And *second,* with a new inspiration. For such a view, it is evident, if true, adds a new moral seriousness and sanction to our living here in the present. To believe that here and now we are creating for ourselves, if we live in the Spirit, the kind of body or organism which will be the instrument of the spirit in the after life—such a thought is calculated, surely, to induce a new respect for life in the body, calling us to present our bodies unto God a living sacrifice that they may become fitter instruments of the Spirit's purposes. 'Know ye not,' says Paul, writing to those Corinthian Christians who were brought up to think of the body as merely matter, and thus as worthless or evil, 'that you are God's temple, and that God's Spirit dwells within you' (1 Co 3^{16}). 'Do you not know,' he says again, 'that your body is the temple of the holy Spirit within you . . . then glorify God with your body' ($6^{19f.}$). The body is meant to be a sacrament of the spiritual. 'Let not sin, therefore, reign over your mortal bodies' (Ro 6^{12}). 'He who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap eternal life from the Spirit' (Gal 6^8). No wonder Paul closes his great argument on the resurrection-body in 1 Co 15 with this practical appeal: 'Well then, my beloved brothers, hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away' (v.^{58}, Moffatt's trans.).

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Literature.

THE DECLINE OF THE WEST.

Many will welcome the appearance of the second volume of the authorized English translation of Oswald Spengler's remarkable work, *The Decline of the West* (Allen & Unwin; 21s. net). Mr. Charles Francis Atkinson maintains the excellent quality of his translation and provides, as in the first volume, many useful annotations. The complete work, which was first published in 1918, has had an enormous sale in Germany, and around it a whole literature has already gathered.

As explained in our review of the first volume of the translation, the work is a philosophy of history, and its fundamental positions may be thus stated: The great Cultures which have appeared upon the earth fulfil their various epochs and cycles by a certain inward necessity. It is when their history ceases that they become Civilizations. Moreover, they all reveal one universal symbolism, and show among themselves analogous if independent lines of development. As Spengler says in this volume: 'We have to emancipate ourselves from the surfaces of history—and, especially, to thrust aside the artificial fences in which the methodology of Western sciences has paddocked it—before we can see that Pythagoras, Muhammad, and Cromwell embody one and the same movement in three Cultures.' Now *we* have been placed by a Destiny in the Western or 'Faustian' Culture, which arose in West Europe about A.D. 1000. Like the Cultures which have preceded it, it is bound to decline as the life of a tree or a plant declines. Indeed, it bears upon itself already—when compared with the Classical or Græco-Roman Culture in particular—the significant marks of decline; and a proper use of the principle of comparison and analogy should enable us to foresee when the end of our Western Culture shall come. At the present moment of its development democracy or money-economics is celebrating its last victories, and the Cæsarism that is to succeed approaches with quiet, firm step; but it will be many generations before our Western Culture shall vanish altogether.

It is by no means easy at times to grasp Spengler's meaning, especially when his language is unnecessarily turgid ('the pulse of the cosmic flowings that are occluded in the sequent generations of individual existences'), or his thought couched in his own peculiar terminology ('as the Logos of the John Gospel is a Magian fundamental in Classical shape, so the Basilica is a Magian room whose inner walls correspond to the outer surfaces of the old Classical temple, the cult-building introverted'). But his work has a fascination all its own, and one cannot but be attracted by the concrete and illustrative quality of its style, its amazing erudition, and the boldness and insistency of its generalizations. It should be observed, however, that Spengler is regarded in many quarters as not infallible as to his facts—to say nothing of his judgments; nor is this surprising, so numerous, and so intimate often, are his references to the various domains of history, and politics, religion and philosophy, science, art, and literature.

There is much in this second volume of special interest to the student of Christian origins and Christian history. Its initial discussions are of cities and peoples, and its concluding discussions of the State, but the central portion of the volume deals with Problems of the Arabian or 'Magian' Culture, within which Christianity originated and attained a certain development. Here are some extracts illustrative of Spengler's views on Christianity which are nothing if not up to date. 'The incomparable thing which lifted the infant

Christianity out above all religions in this rich Springtime is the figure of Jesus. Tame and empty all the legends and holy adventures of Mithras, Attis, and Osiris must have seemed to any man reading or listening to the still recent story of Jesus' sufferings. Christianity is the one religion in all the history of the world in which the fate of a man of the immediate present has become the emblem and the central point of the whole creation.' '*One* historical figure of Mandæanism stands forth with startling distinctness, as tragic in his purpose and his downfall as Jesus Himself—John the Baptist. To him came Jesus and was his disciple. Thenceforth the apocalyptic, and in particular the Mandæan, thought-world filled his whole being.' 'Paul was a rabbi in intellect and an apocalyptic in feeling. And thus there came to be two Magian religions with the same Scriptures (namely, the Old Testament), but a double Halakha, the one setting toward the Talmud, and the other in the direction of the Gospel.' 'It is not the words of Jesus, but the doctrine of Jesus in the Pauline form, that constitutes the substance of Mark.'

With Luther, Spengler deals faithfully: 'What Luther lacked—and it is an eternal fatality for Germany—was the eye for facts and the power of practical organization. He did not bring his doctrines to a clear system, nor did he lead the great movement and choose its aim. The one and the other were the work of his great successor, Calvin. While the Lutheran movement advanced leaderless in Central Europe, he viewed his rule at Geneva as the starting-point of a systematic subjection of the world under a Protestantism unfalteringly thought out to its logical conclusion. Therefore he, and he alone, became a world-power.'

THE MINOR PROPHETS.

Sir George Adam Smith has speedily followed his revision of Isaiah by a new and revised edition of *The Book of the Twelve Prophets* (Hodder & Stoughton; 2 vols., 10s. 6d. net each). The task was a formidable and even a stupendous one. In the thirty-two years that have elapsed since the publication of the first volume of the original edition, criticism has made great strides and raised new problems of text, metre, and—in books like Hosea, Habakkuk, and Haggai, to mention no others—of interpretation. The range and amount of the critical work that has appeared in the intervening period may be roughly measured by the elaborate bibliographies which the Principal has appended, and to which he could easily have added, had it been his aim to be exhaustive; and the enormous amount of matter to be assimilated may be roughly measured by the simple circumstance that one single item—that of Bulmerincq on Malachi—represents a book of five hundred and twelve closely printed pages in German, which are probably not yet familiar even to the majority of English-speaking scholars.

A careful comparison of the two editions reveals the thorough and conscientious quality of the revision: at numerous points there are subtle changes and modifications, and whole paragraphs are rewritten or expanded in the light of recent discussion. The section, for example, dealing with Hosea's relation to Gomer reckons with the views of Professor J. M. P. Smith of Chicago, L. Waterman, and H. Schmidt, expressed within the last few years in magazine articles. Textual emendations receive even more consideration than one is entitled to expect in a book whose primary aim is expository, and the Principal makes his own contribution to the criticism of the text: Marti, for example, approves his suggestion, based on the LXX, of נודרו in Mal 1^{14}. But, thorough as this work is, Sir George's deepest interest is in the interpretation and exposition of the prophetic messages themselves. Highly characteristic are the words with which he closes his introductory discussion of Hosea: 'We have now our material before us and may proceed to the more welcome task of tracing our prophet's life, and expounding his teaching.' This expository task he proceeds to execute, even where the material is not very promising, in his own inimitable way.

In the expository, as distinguished from the critical, part of these volumes the revised edition differs but little from the original. This is as it should be. The earlier exposition was already as perfect as that rare and perhaps unexampled combination of insight, imagination, eloquence, and scholarship could well make it. To most preachers the Minor Prophets were an unknown land till Principal Smith explored and described it for them, and the revision will, we are sure, continue to instruct and inspire the preachers of the next thirty years as the original edition has kindled the minds and hearts of the preachers of the last thirty.

BUDDHISM.

Of books on Buddhism there is no end. But here is one that ought not to be crowded out, *The Pilgrimage of Buddhism*, by Professor James Bissett Pratt, Ph.D. (Macmillan; 15s. net). It is a big work of seven hundred and fifty pages; and a full one, packed with information, knowledge, apt quotation; and with a very wide sweep indeed. Does it not start with Gotama, and pass from land to land, and age to age, and sect to sect, following the bewildering history of that protean faith? But, above all, the book is marked, not only by first-hand knowledge, but by what does not always accompany that, both sympathy and sanity—those indispensable requirements if one is to understand, and, so understanding, not to be swept off one's feet, not to lose balance and sense of proportion and perspective.

It is a wonderful story, and it is well told. Is there anything more striking in human thought than the fact that this faith which seemed to have small room for God has in some of its sects become a loving bhakti of a Trinity; that this flinging of the whole burden on one's own efforts has had to find a place for grace unsought and eagerly offered; that the august ideal of the soul, as we would say, bent on its own emancipation, losing all for that, and working for it with a passionate moral earnestness, has given place in these sects to one more moving still, whereby the soul, as we would say, refuses to accept its own reward, asks only to be sent back—life on life—into this needy earth, to give and toil and die for others until there is no creature left unsaved! Read Dr. Pratt, and he will lead you through the deeps of philosophy, and sometimes through aridities that seem waterless enough, though even there he holds one's interest. But the end of the Pilgrimage—with some sects—is something that that great missionary Dr. Timothy Richard called 'Just Pre-Nestorian Christianity,' due, he believed, to Christian influence, or at least to a cry of the heart quite strikingly familiar for what we know and have in Jesus Christ.

THE BIRTH OF JUDAISM.

In *The Birth of Judaism* (Luzac; 5s. net), Dr. John A. Maynard has many interesting and some startling suggestions to offer. The book is a useful *Study of Hebrew Religion during the Exile*, as the sub-title suggests, and it deals briefly but freshly with the political, ethical, and religious interests involved. The topics treated are the Names, Majesty, Spirit, Omnipresence and Omniscience of God, Communion with God, The Problem of Suffering, Organized Holiness, Worship and Expiation, Sacred Festivals and Fasts, Food Restrictions, Evil Spirits, Magic—these and many others. The complexity of the religious problem created by the Exile is forced upon us, and we are made to feel it all the more that Dr. Maynard rests his discussion in part on a critical basis which would not be accepted by the majority of Old Testament scholars. P, for example, is pre-exilic, and comes before D, which is exilic: Deutero-Isaiah does not write in Babylon, he is a Palestinian Jew. Sometimes he is needlessly provocative, as when he tells us that 'it is evident that Amos was not a theologian,' or that 'if the Lord had told Isaiah that a child would be born who would crush the Assyrian between his tiny hands, as one greater than Hercules, he would have believed it.' It is also rather astonishing to find him quote Ps 49^7 as 'no man can redeem *a brother* from death,' when the emended text, '*surely* no man can redeem *himself*' (which the context demands), is almost universally accepted. It is also disconcerting to find Browning's famous lines quoted thus, 'Never doubted *that the* clouds would break. . . . Held we fall to rise, *and* baffled to fight better.' Indeed, these are but samples of slips which do not altogether strengthen one's confidence in the discussion, and are illustrated by a bewildering series of irritating misprints, like the following: p. 7, po*v*er (for *w*); p. 9, Nehemi*s*h; p. 13, unknow (for unknow*n*); p. 23, King of *the* Samaria; p. 24, independ*a*nce; Sulz*g*erger (for *b*); p. 25, *s*ith (for *w*); p. 38, wi*h*ch; p. 39, wi*r*th (for with); p. 49, *in* Jewish history (*in* omitted); p. 55, *b*eans (for *m*); p. 59, *e*zra (for *E*); p. 60, one *of* the aspects (*of* omitted); p. 64, Te (for The); p. 68, S*a*lomon; p. 75, for*t* (for for); p. 78, '*almah* (for '*almah*); p. 92, transcendalism; p. 112, I*n* hate (for I hate); p. 118, eth*e*ical; p. 120, has (for has*t*); p. 123, T*h*orah. The punctuation is sometimes equally provoking: for example, 'The court prophets, were loyalists' (p. 23); or take this amazing sentence, 'As a child, or as a lad, Judaism, had a wonderful ideal' (p. 141). Really an Oriental scholar might reasonably be expected to write better English than that. And where in the Book of Isaiah are we to look for 'Is 41, 27029'? This leaves even Ps 119 immeasurably behind, It is a pity that so many avoidable and unpardonable errors should disfigure a book which really has something to say and drops not a few fruitful suggestions by the way, as that 'it has often been said but never proved that Mazdeism influenced the growth of angelology in Israel.'

RELIGIOUS PSYCHOLOGY.

An exceedingly interesting and useful book on this subject, or one branch of it, has recently been written by the Rev. A. R. Uren, Ph.D., *Recent Religious Psychology: A Study in the Psychology of Religion* (T. & T. Clark; 10s. 6d. net). Strictly speaking, it is a critical exposition of the methods and results of representative investigators of the psychological phenomena of religion. But there is a valuable chapter at the close in which the writer gives us his own conclusions. The writers chosen for exposition are Starbuck, Coe, William James, Pratt, Ames, Stratton, and Leuba. We are given a full account of the views expressed by each of these authorities in his most important work, and in each case the exposition is followed by a critical estimate. These chapters are well done. And those who are not able to read the originals will gain here an intelligent apprehension of the contribution which these distinguished men have made to the subject.

The most interesting and important part of the book, however, is Part III., in which Dr. Uren sums up. He has not a very favourable view of the result of all the psychologizing that has been done. The most that can be claimed is that the field has been surveyed and some loose generalizations made that are more or less suspect. Outside the field of exceptional and bizarre religious phenomena the harvest has been meagre. Further, the author gives additional emphasis to the familiar criticism that psychologists frequently trespass on a province which does not belong to them. They suggest that because psychology cannot prove the truth of religion, belief in the supernatural is a delusion. Having explained religious phenomena in terms of law the psychologist often assumes that he has explained it away. This 'colossal *petitio principii*' is subjected to severe and annihilating criticism by Dr. Uren. He points out that many psychologists know nothing of religion from the inside, and that their judgment on it is as valid as that of a man who passes an opinion on a cathedral window from the outside of the building.

This is a satisfactory type of book. It combines clear exposition with a criticism which is well founded and enlightening. It will afford to the uninitiated and the inquiring a very good introduction to its subject.

THE INTERNATIONAL MISSIONARY COUNCIL.

Last year a really notable gathering assembled in Jerusalem. If ever a conference could effect something this was surely it. The subject was so vital—*The Christian Life and Message in Relation to Non-Christian Systems of Hope and Thought* (Milford; 5s. net). The personnel was so impressive. For this was the International Missionary Council, and it was drawn together from a wide and catholic field. Not the least valuable contributions, for example, came from the representatives of the new Eastern Churches—surely the happiest of omens. The preliminary work was admirable. Witness, as a case in point, the remarkable synopsis of opinions on Confucianism (here printed) as impressive as it is informing. The papers were read by picked men—Dr. Macnicol on Hinduism, Dr. Leighton Stuart and Dr. Willard Lyon on Confucianism, Professor Saunders and Professor Reischauer on Buddhism, the late Canon Gairdner on Islam, Professor Rufus Jones on Secularism, regarded as the real rival of the faith to-day—and in every case they were worthy, while some of them—like Dr. Macnicol's on Christianity and Hinduism—were statesmanlike and masterly. The one cited appears to have been criticised by some for dwelling in the main on the higher aspects of the Indian faith—overmuch these critics felt. The discussion was in the hands of experts, and, as reported here, was full and varied. There were additional papers called for in light of the trend of opinion that disclosed itself, and there is a summing up—'the statement of the Council'—all of which is here given. And yet, while it was intended that each of the sectional meetings should present findings to the full Council, only two of them, those dealing with Buddhism and with Islam, did so. The findings, achieved through so much labour, seem obvious to any one who has given thought to such matters at all. In spite of the fineness of its spirit and the beauty of its thought and language, the same applies to the Council's statement. It is a noble document. But it simply restates the axioms that cry aloud of themselves in every intelligent Christian's mind. Yet the Conference was not in vain. Those who participated at Jerusalem no doubt went each his several way with a thrilled sense of the bigness of Christ's Church, and of the wonder of the Master. And something of that they make shift to share with others. This is the first of eight volumes, and in it are published the addresses, the discussions, and the like. They make a full and fascinating book worth studying.

THE MONKS OF ḲÛBLÂI KHÂN.

Readers interested in the history of the Nestorian Church in Asia will find delight in *The Monks of*

Ḳûblâi Khân, Emperor of China (R.T.S.; 12s. 6d. net), by Sir E. A. Wallis Budge, M.A., Litt.D., who is so well known for his works on Egyptian and Babylonian research. In a volume of over three hundred pages, beautifully illustrated both in the text and with numerous plates, Sir Wallis gives the fascinating history of the life and travels of Rabban Sawma, an envoy and plenipotentiary of the Mongol Khans to the kings of Europe, together with the story of Marcos, who became patriarch of the Nestorian Church in Asia. The two Chinese monks set out to go to Jerusalem to pray at the tomb of Jesus, where they hoped to gain the remission of their sins and to obtain peace in their souls. They never reached Jerusalem, and the history relates what became of them. Sir Wallis has carefully translated the whole from a Syriac document. There is a mass of information not only about Nestorianism, but about the Il-Khans of Persia and their dealings with the Mongol Christians, which is found nowhere else. In a scholarly introduction (118 pages) he discusses the heresy of Nestorius, the conversion of Turkestan, the downfall of the Nestorian Church in China, the travels of the Chinese monks, the relation of the Mongols to Christianity, and other interesting chapters in Oriental history. The book contains an excellent bibliography of over sixty works on the subject, a complete index, and a list of the Scripture passages quoted. All interested in Church history, and especially in the doctrine of the Person of Christ, will welcome the translation of this remarkable Syriac text, and the collection of so many essential facts, both historical and archæological, in the introduction.

A GALLANT RELIGION.

Every reader of The Expository Times knows how well Professor Gossip can speak to children: his recent volume *The Hero in thy Soul* (T. & T. Clark; 7s. net), like the two in the same series which preceded it, reveals the same mastery in the art of commending Christian truth to mature men and women. The particular truth insisted on throughout most of the volume is the duty of a heroic attitude to life. It is indeed a gallant book on Christian gallantry by a gallant soul. No words occur in it so often as 'gallant' and 'whimper': on 'whimpering' Professor Gossip has no mercy, while 'gallantry of action' is to him one of the most precious fruits of the truly Christian temper. Christ Himself was 'the gallantest of hearts,' 'the gallantest figure in human history.'

All authentic religious literature, he tells us, is autobiographical. This book, with its simple spontaneity which never aims at literary effect, is assuredly authentic religious literature, and just as assuredly is it autobiographical, as is obvious not only in its warm and frequent references to children and in its many telling allusions to the writer's experience at the Front, but on every page it is evident that he is speaking out of the depths of a rich experience of life and of Christ, and of the power of Christ to keep men calm and high-hearted amid life's conflicts and sorrows. His deft, yet always unobtrusive, allusions to literature reveal the catholicity of his sympathy and the breadth of his culture: Anatole France and Samuel Rutherford, Bernard Shaw and Richard Baxter, Confucius and Tagore, Goethe and Bourget, Chaucer and Epictetus, and a score of others—what a motley crowd they are! But Professor Gossip knows how to bend them all to his service, and he possesses in abundant measure the gift of imagination, without which preaching can never touch the highest levels. Nor is he afraid of unconventional words: sometimes he gets home to the heart by the use of the Doric, as in 'daft' and 'trachled,' and sometimes by words of his own coinage, like 'unfidgety,' 'hominess,' 'hot-housey.'

The sermons, while not in the strict sense expository, have a way of piercing to the heart of the text, and of the experience it expresses; and we should not wonder if the vivid words on the conduct of Edom on pp. 172 f. will send many a preacher back to the much neglected book of Obadiah. In this volume the preacher will find stimulus everywhere, not only in Professor Gossip's exposition of his texts—that is inimitable—but in numberless incidental touches, of which here is one—a quotation from Croce—from a striking sermon dealing with the passing and the permanent. 'It is not only with souls that are dear to us, but with institutions that we love, that we must be prepared to say, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."' One of the sermons was preached on Easter Day. It appears—in shortened form—in 'The Christian Year.'

THE SUMERIANS.

The time was when all the arts were traced to Greece. Later it was found that they drew their genius from older nations, such as the Egyptians, Phœnicians, Cretans, and others. Now research is showing that the roots go still farther back and that behind all these lies Sumer or ancient Babylonia. In *The Sumerians* (Clarendon Press; 6s. net), Mr. C. Leonard Woolley, whose discoveries at Ur during recent years have aroused such widespread interest, has written a graphic account of the Sumerian civilization for the non-specialist reader, and gives many reasons for this ancient civilization being regarded as the forerunner of all those in the Old World, not excepting that of Egypt. The interest of the volume to the Biblical scholar lies in the fact that the Sumerians contributed a large stock of ideas to the Hebrew people. The Sumerian stories of the Creation and the Flood were adopted ready-made by the latter; the laws of Moses were largely based on Sumerian codes which Hammurabi had utilized in the making of his own; and during the period of the Kings and the Captivity the Jewish religion owed much to the Babylonian worship which had been taken over from Sumer. It is evident, therefore, as Mr. Woolley endeavours to show, that one of the first causes lighting up the Hebrew world lies in this advanced civilization of six thousand years ago. The chapter on Sumerian society is particularly interesting. The laws affecting mistresses and slaves are illustrated in the domestic position of Sarah and Hagar, for in every detail Abraham seems to have been putting in practice the old Sumerian law in which he had been brought up. Mr. Woolley points out, too, that it was the custom that, even though silver and gold could be handled in recognizable form such as ingots and rings, the value of these had to be verified by scales; and hence it was that, when Abraham bought the cave at Macpelah, he '*weighed* . . . four hundred shekels of silver, current money with the merchant' (Gn 23^{16}). A few generations ago the existence of the Sumerians was unknown. It is largely due to Mr. Woolley and other excavators that their history can now be written and illustrated so fully, to the great advantage of the Bible. It deserves to be said that the book is beautifully printed, and has a map and twenty-nine illustrations.

BRINGING UP THE CHILD.

Parents, nurses, and those who have to do with the training of children certainly need wise guidance, and this is offered from many quarters, by theorists and practical persons, and not seldom to-day by psychological experts. A bulky volume, *Difficulties in Child Development*, by Mary Chadwick, S.R.N., F.B.C.N. (Allen & Unwin; 15s. net), is the latest effort of this kind. The fact that the author is a member of the College of Nursing, of the British Psychological Society, and an associate member of the International Psycho-Analytical Society, will inspire confidence in many breasts as securing both theory and practice in the adviser. But it will give also a gentle hint to discerning persons as to where the author stands. And this hint is soon confirmed—in the preface, where we are prepared to find Freud the inspiring guide, and later by the contents of the book itself. Miss (or Mrs.?) Chadwick is an ardent disciple of Freud, and we find traces of his influence everywhere. Indeed, the book is an example of the kind of thing that is going to happen when Freud invades our homes and welfare centres.

There are many statements in the book which would be challenged by common sense. A very simple instance is the following: 'Our next step is to inquire why childhood should be an unhappy time, if we agree that this may be inferred from the fact that it is so generally forgotten.' Most of us would say that the fact that it is forgotten is a proof that it was happy, for it is the unpleasant things in our childhood, and these almost alone, that we remember. This is an innocent example of the kind of theorizing that often goes astray. The Freudian determinism leads the writer in many cases to exaggerated interpretations of phenomena of childhood, as, for example, that a too early weaning of a baby makes him a pessimist in later years!

At the same time there is a great deal of sound investigation behind these pages, and in many places a good deal of sense. There are chapters on the Development of the Senses, the Dangers of Suggestion, the Dawn of Personality and its Growth, Children's Games, and other aspects of child life. The author has read much, and seen much, but her thoughtful book is deprived of a good deal of its possible value by the obsession that penetrates it.

Since the publication of 'The Life and Letters of Octavia Hill,' the notable social worker and reformer, her younger sister, Mrs. Emily Southwood Maurice, has come into possession of a large number of her letters written to Mary Harris, a member of the Society of Friends. They include unpublished letters of John Ruskin, under whose training Octavia Hill worked for ten years, together with letters of her own describing her experiences and conversations with that great master. These are now published under the title *Octavia Hill: Early Ideals* (Allen & Unwin; 7s. 6d. net). The remarkable letters of the girl of sixteen are a revelation of the enthusiastic but intensely practical and sagacious social reformer of mature years. One finds this sentence in one of the earliest: 'Oh, what a power for good any one has, who does go among people, as if he was one of them, entering into all their thoughts.' It is impossible to turn a page of this volume without coming across something suggestive of an extraordinary personality and of a mind filled with the ideal, that the purpose and reward of life are in doing good. One of her young pupils says: 'I am sure she thought nothing was too unimportant to be done well, if done at all. Her teaching was inspiring.' One of her heroes was the Rev. F. D. Maurice, who writes to her: 'On the whole the greatest comfort I can find, though I have learnt the art most imperfectly, is in St. Paul's words, that we may put off the old man every day and put on the new. That is to say, not a new man that we have worked out for ourselves from the material of our own selfishness, but the true Man, the Son of Man, in whom is no selfishness, who is Head of us all, who leads us to His Father and our Father. The simple trust in Him one comes back to as the deepest and most practical wisdom, and the sure, distinct words which express it as more comprehensive, as well as more appropriate to our personal difficulties than all others.'

It is impossible to withhold admiration of the extraordinary amount of careful and laborious research which must have preceded the writing of *The Struggle for the Freedom of the Press*, 1819–1832, by Mr. William H. Wickwar, M.A. (Allen & Unwin; 16s. net), and the preparation of the elaborate footnotes of the authorities consulted with which it is accompanied. This intense and extraordinary struggle was waged not so much for the freedom of the newspaper press, a very limited organization in the first quarter of last century, but on behalf of books and pamphlets, handbill and poster. What a contemptible part, as it seems to-day, was played in this prolonged and relentless warfare by leading statesmen and especially by leading lawyers who were law-officers of the Crown, and by eminent judges! In our own day, just a century after the conflict for freedom had been won, the intervention of Parliament has been necessary to restrict the liberty of the newspaper press in the publication of the details of cases in the Divorce Courts because of its abuse.

An apologetic of an unusual, but always welcome, kind may be found in *The Quest Eternal*, by E. A. Wanderer (the Rev. W. A. Elliott), published by Messrs. Allenson (5s. net). The sub-title is 'How I wandered in the Wilderness of Life and How I found Religion.' In other words, it is a spiritual autobiography. The author was challenged by a friend who was without any belief to say how he came to be a believer, and the result was this story of his soul's progress from darkness to light. The book was well worth writing, for it blazes a clear path to a positive faith, by way of experience, through the jungles of doubt. Most of the difficulties that beset youth are frankly faced, and the religion that is set before us as the final achievement is a broad-minded and defensible creed with Christ as its centre. If any one is looking for a book that will help a youth in difficulties about his religious faith, here is what he wants.

Mr. C. G. Challenger, M.A., has published the Hulsean Prize Essay for 1927. The title is *The Excellence of Revealed Religion* (Cambridge University Press; 5s. net). The book is well summarized as an attempt to trace the growth and decay of the religious outlook which regards Christianity as a revealed religion, the truth and excellence of which are capable of being demonstrated by proofs such as prophecies and miracles, to criticise this view, and to contrast with it the modern conception of revelation. While we approve of the essayist's standpoint, and congratulate him on the lucidity of his exposition (except in his references to mysticism) and the carefulness of his statements (except, perhaps, in the case of the doctrine of John Smith, the Cambridge Platonist), we found ourselves wondering as we read his pages what the Rev. John Hulse (a contemporary of William Paley) would have thought of them!

Mr. Challenger has consulted widely among recent books on his subject, and quotes freely in the critical and positive part of his Essay from such writers as von Hügel, Professor J. S. Huxley, Dean Inge, and Rudolf Otto. Chiefly under the guidance of the last-named, as it would appear, he presses towards his conclusion that revelation is the apprehension by specially endowed men of the Divine Reality behind appearances. Not altogether worthy of the rest of the Essay is the apologetic addendum, in which it is virtually affirmed that to have insisted on the objectivity of religious experience is to have 'established' the truth of revealed religion.

We had thought that the 'Christ-Myth' hypothesis was exploded a score of years ago, but here it is again in Mr. R. H. Crompton's *The Synoptic Problem and a New Solution* (T. & T. Clark; 8s. net). The author appears to combine radical scepticism as to the historical existence of Jesus, and, by consequence, as to the trustworthiness of the Gospels, with a sincere loyalty to the 'Christ-Idea'; which cannot be said of all who have hitherto stood for the thoroughgoing mythical interpretation of the Gospels.

His theory of a 'Pre-Synoptic Gospel' embedded in Luke, and originating in Alexandria in the dawn of Christianity, is his solution of the Synoptic Problem. Despite the pains he has taken in the exposition of the theory, he has not succeeded in making it leap to the eye of the reader; and it would be difficult to present it here in brief compass. We must be content to say that his 'Proto-Luke' was originally, as the Pre-Synoptic Gospel, a mystery consisting of a sevenfold parallelism of symbols and ideas, and that it was turned into a history of the Early Church by the Alexandrian section, being adapted by them to their own ends in their controversy with the Palestinian section. For example, the younger son in the Parable is an Alexandrian, the citizen of the far country a Jew, and the elder son a Judaizer. And we had thought that this kind of parabolic interpretation had been abandoned twoscore years ago!

Mr. Crompton makes a point against Canon Streeter's 'The Four Gospels' when he says that with each added source for the Gospels the probability of the theory is diminished in an almost geometrical progression. He will not take it amiss if we make a similar point against his theory and ask to be allowed to judge it by its results.

One of the most interesting and valuable volumes in 'The Living Church' Series, edited by Professor J. E. McFadyen, is *The Church and the Hymn Writers*, by the Rev. G. Currie Martin, M.A., B.D. (James Clarke; 6s. net). Mr. Martin's aim is to deal with the various periods of hymn production as illustrating the doctrinal development of the Christian Church. Happily he does not always keep to his text, and as a result we have a fascinating study of hymnology throughout the centuries. And in the course of this survey many interesting facts are disclosed and some interesting problems are discussed. Should hymns be altered, for example? A well-known instance is Dr. John Hunter's alteration of 'Rock of Ages.' Is that justifiable? Dr. Martineau points out that all adapters of the psalms in a Christian direction have put into David's mouth sentiments he could not have uttered. And he defends the practice of altering hymns on the ground that this is simply to translate the religious dialect of one age into that of another. Readers will find both sides of the question stated in Mr. Martin's pages.

There are four purposes which hymns serve—for public worship, for solos, for private devotion, and to illustrate the growth of Christian doctrine. The author discusses these, and he has many practical suggestions for the use of hymns both in public and private. But his book is chiefly of value for the light it throws on the development of belief. And as the reader follows his guide through the centuries he will find himself more and more absorbed in the interest of the tale.

A Faith for the World, by Mr. William Paton (Edinburgh House Press; 2s. 6d. net), is a book which owes its birth to the Jerusalem Meeting of the International Missionary Council. Its purpose is 'to set out the main elements of the case for the Christian world mission, and to show some of the principal tasks which are bound up with that mission.' It is a thoroughly well-informed and impressive survey of the world situation from the viewpoint of religion, and it presses home with weight and urgency the duty of the Christian Church to meet the situation by a more enlightened and vigorous evangelism. Preachers will find here a considerable amount of excellent material for missionary sermons.

The Rev. U. Z. Rule offers in *Baptism, Confirmation, and the Holy Eucharist* (Wells Gardner; 3s. 6d. net) a useful little manual designed for the use of Anglicans, but which might well appeal to evangelical Protestants without the fold of Anglicanism. Ministers would find it particularly useful in the preparation of catechumens. Yet it should be explained that the author's primary aim is not pædagogical but irenical. It is his hope that by his exposition of the Christian sacraments he may help to remove differences and to further the cause of Christian unity. On the other hand, he will have no traffic with Transubstantiation and the literalist interpretation of the words of the institution of the Eucharist. A feature of the book is the patristic learning it shows and its many instructive quotations from the Fathers.

The Rev. R. Pyke, President of the United Methodist Church for the year 1927–28, has published a selection of the sermons and addresses delivered by him during his year of office, under the title *Sundry Times* (Henry Hooks; 2s. 6d. net). Mr. Pyke has no need to be apologetic in thus challenging criticism. These sermons and addresses are the best proofs that he is sure of himself and of the potency of his message. The text of the first sermon in the little volume is from the words of Job, ‘I know that my redeemer liveth.’ He is a preacher and pastor of long experience, a pronounced evangelical, evidently a man of wide reading, with an intimate knowledge of human nature, more particularly, of course, of Methodist human nature, a touch of irony in his sense of humour, but with all a perfervid faith in the gospel he preaches with steadfast courage.

Christianity and the Religious Drama, by Mr. R. H. U. Bloor, B.A. (Lindsey Press; 1s. 6d. net), is the Essex Hall Lecture for 1928. It gives a brief but interesting sketch of the development of the mediæval mystery play and indicates its influence on Elizabethan drama. The writer laments the breach in the tradition made by Puritanism, and desiderates a return to the modern theatre of a drama that is religious.

The Tercentenary of Bunyan's birth has called forth a considerable number of readable accounts of the life of the great dreamer. The latest addition to the number, *John Bunyan in Relation to his Times*, by the Rev. E. A. Knox, D.D. (Longmans; 3s. 6d. net), fills a niche all its own. The writer has succeeded in giving a very clear and succinct account of religious parties and controversies in the England of the seventeenth century. He thus enables us to see Bunyan in the framework of his times and in the company of his contemporaries. He is brought on the stage along with Baxter and Fox, Milton and Cromwell, and needless to say he can stand comparison with the best of them.

Dr. Reinhold Niebuhr has a poor opinion of many things, but, above all, religion, as he sees it, is in a shockingly bad way. For it is in the awkward fix that it is called upon to fight on two separate fronts at the same time against attacks being pressed home with vigour both on its metaphysics and its ethics. So situated, it has chosen to fling its main energy into beating back the former danger—a natural choice, thinks Dr. Niebuhr, but an unwise one. For ‘more men in our modern era are irreligious because religion has failed to make civilization ethical, than because it has failed to maintain its intellectual respectability.’ In that view he has a striking mass of support these days. It is impressive to note how many feel the danger-point lies there. Is there not some talk in the air of swinging round the theological curriculum to face, no longer intellectual doubt so much, as the assault on Christian ethics. This book—*Does Civilization Need Religion?* (Macmillan; 8s. 6d. net)—is an attempt to rouse the Church to recapture and hold this Hougomont that is the key to the whole battle. It is a vigorous bit of work, in which the author lays about him with a sturdy truculent assurance, in many telling phrases all delivered very rapidly, in a loud, carrying, somewhat metallic voice that grows a little tiring. We walk a long way with immense energy, and see many interesting things. But the fact is, Dr. Niebuhr talks about religion with a curious aloofness. Those who read him had better follow on by glancing again at Harnack's ‘Social Gospel,’ or even Eucken's ‘Present Day Ethics,’ and so get back to the centre of things.

‘The missionary among Moslems (to whom the Cross of Christ is a stumbling-block and the atonement foolishness) is driven daily to deeper meditation on this mystery of redemption and to a stronger conviction that here is the very heart of our message and our mission.’ Mr. S. M. Zwemer, a missionary in Cairo, has given us in *The Glory of the Cross* (Marshall Brothers; 3s. 6d. net) a series of meditations on the Passion and Death of our Lord. They are at once scholarly and devout, and abound in apt illustrations drawn from Christian art and literature. The Passion scenes are conceived with vividness and the cumulative effect is deeply moving.

Christian scholars are sometimes accused, not unjustly, of their ignorance of Rabbinic Literature. Considering the range, complexity, and difficulty of that literature, this is perhaps a venial offence. So far, however, as the first century is concerned, President A. Büchler, Ph.D., has come to their rescue with an enlightening book which comprises five very elaborate *Studies in Sin and Atonement* (Milford; 12s. 6d. net). They deal successively with (1) Obedience to the Torah, its Source and Sanction; (2) The Service of God for the Love or the Fear of Him and the Right Attitude to Suffering; (3) The Defiling Source of Sin in the Bible; (4) The Defiling Source of Sin in Post-Biblical and Rabbinical Literature; and (5) Atonement of Sin by Sacrifice.

Probably the discussion which will most appeal to Christian readers is the second, on the right attitude to suffering. R. Akiba, it appears, distinguished four attitudes to suffering, the highest being that of David who prayed for more chastisements as purifying him from sins, the second that of Abraham's silent submission to the Divine command to sacrifice his son, the third that of Hezekiah who prayed for the removal of his sickness and referred to his merits, while the lowest is that of Job who 'kicked against his afflictions.' Typically curious and interesting is the Rabbinic debate on whether Job acted from the love or from the fear of God. In the light of modern criticism much of the Rabbinic chronology seems very futile and grotesque, as when, for example, Job is regarded as living before the Pharaoh of the Exodus, or as one of his servants, or when Elihu is identified with Isaac or Balaam. At other points, however—and they are many—we come upon more solid and fruitful things: for example, 'The love of God as the motive of serving Him is evinced in man's readiness to obey God in all circumstances, even to death, in his practice of His commandments without expecting a reward, and in his refraining without the fear of punishment from transgressing a prohibition, in his practical love of his fellow-man and in his right attitude to God in suffering.' An index would have enhanced the value of this learned book.

The ingenuous confessions interspersed throughout Mr. W. A. Wordsworth's *Sawn Asunder* (Moring; 3s. 6d. net) scarcely enhance our confidence in his argument. The book is written in defence of the unity of the Book of Isaiah; the writer even believes that the prophecies were arranged by Isaiah himself in exact chronological order; and the 'one really creative idea' which he claims for his book is the identification of Immanuel with the Servant. That is a hard saying, and it is not made any the more credible by the author's modest but reiterated assurances that he knows little Hebrew and nothing of Hebrew metre, though this does not deter him from offering both textual and metrical suggestions. He believes that the difference in style between the two great sections of Isaiah is adequately accounted for by the change of subject. Immanuel, he suggests, was one of those carried away captive by Sennacherib.

The book, however, is by no means negligible. It puts the case for the unity of Isaiah perhaps as strongly as it can be put, and some of Mr. Wordsworth's suggestions are certainly worth considering. In particular it is not a little interesting to find him independently reaching the conclusion recently reached by a scholar of very different calibre, Professor Torrey in his 'Second Isaiah,' namely, that the references to Cyrus are later interpolations whose removal is demanded alike by context and metre. A conclusion reached along two such different roads deserves, and will doubtless receive, the earnest consideration of scholars.

The Report of the Church Congress held at Cheltenham in 1928 has been published under the title *The Anglican Communion, Past, Present and Future*, edited by the Rev. Canon H. A. Wilson (Murray; 7s. 6d. net). It makes extraordinarily interesting reading. What else could it be with essays in it by Canon Streeter on Modernism, Canon Quick on Anglican Belief, Dean Inge on Evolution and the Idea of God, Dr. N. P. Williams on the Atonement, Canon Rawlinson on the Bible, and Professor W. R. Matthews on Modern Philosophy? The Anglican Church is happy in possessing at present so many of the leading thinkers of our time. All those named above are men to whom multitudes look for guidance, and they are only a few of the distinguished company housed in this volume.

The Congress of 1928 was notable for two things. It was determined to face the facts, and therefore men of different schools were invited to state their views frankly. Both Dr. H. D. A. Major and Dr. N. P. Williams were therefore included, and these represent very different schools. The comforting result was that a large area of common belief was found to exist. And another result is that a great deal was said by these eminent men of differing camps to sustain and reinforce the big Christian affirmations.

The other feature of the Congress was the way in which the question of reunion was dealt with. The Congress took the bold step of inviting representatives of other Churches to state their position. And so we have here papers by a Greek Metropolitan, a German Lutheran (Dr. Deissmann), a Scottish Presbyterian (Lord Sands), a Congregationalist (Dr. Garvie), and a Wesleyan (Dr. Lofthouse). This was a most enlightened policy, and will do more to prepare the way for reunion than the ordinary conferences of men who all hold the same views.

The volume before us is of exceptional value. It makes excellent reading and offers from various angles a satisfying apologetic.

The Adult School Lesson Handbook for 1929 bears the title *The Wide Horizon* (National Adult School Union; 1s. 6d. net). It is planned on the usual broad lines. There is a little science, a little biography, some Biblical studies, and both art and poetry are included. It is all meant to widen the horizon of the pupil, and it will succeed admirably in this aim. The lessons are carefully and intelligently prepared. They are lavishly illustrated from literature and biography, and they are based on suitable Scripture passages. These Adult School Handbooks can be cordially commended for use in classes and even for private study. Whoever 'W. A. V.' is, he knows how to teach, and he is not afraid to take his coat off to the work.

A quaint and not uninforming book on the 'future of the pulpit' bears the title *Eutychus*, and is written by Winifred Holtby (Kegan Paul; 2s. 6d. net). It belongs to a series of volumes each bearing a suggestive name as its title—'Daedalus; or, Science and the Future,' 'Hypatia; or, Woman and Knowledge,' 'Timotheus; or, The Future of the Theatre,' and so on through pages of titles. *Eutychus* takes the form of a dialogue (or is it trialogue?) in which Archbishop Fenelon, representing ecclesiastical tradition, Anthony, a young man of free 'modern' views, and Eutychus, standing for the plain man, toss the ball to one another. They discuss the Pulpit and the Churches, the Pulpit and the Platform, and the Pulpit and the Congregation. There is a good deal of humour and a good deal of sense and an occasional pinch of malice in the argument. The play is carried on with zest and with many a shrewd thrust, but on the whole with good humour and fairness. And we are left a little wiser in the end.

True Religion (Murray; 3s. 6d. net) is a collection of thirteen sermons by the late Dean of Salisbury. It will be given immediate welcome by that public which Dr. Page-Roberts gained by his earlier volume, *Law and God*—now in its fifth edition. Dr. Page-Roberts was always slow to publish his sermons, and it was only a short time before his death that he consented to the publication of this—his last volume. Dr. Page-Roberts was severe with himself. He did not rest satisfied until he had made his thought as clear as possible, and he was fearless in following it out to its conclusion. No one can read the sermons without feeling the aroma of the Dean's own spirituality. We have given the first sermon—abbreviated—in 'The Christian Year.'

The World Conference on Life and Work at Stockholm in 1925 set up a Continuation Committee to carry on its work. The Committee in turn appointed a Youth Commission which was deputed to estimate the present situation in the world of the relation of youth to the Church. The Commission has now drawn up its report, which is edited by Basil Mathews, M.A., Lucy Gardner, and Dr. Erich Stange. It deals with all the aspects of the youth question as bearing on the world-situation to-day. 'Currents in the Life of Youth,' 'The Work of the Church for Youth,' 'The Church and Industrial Youth,' 'The Church and Educated Youth,' 'Education for International Peace,' and 'The Presentation of Christianity to the New Generation' are the chief subjects dealt with by a variety of writers, British, American, and Continental. It is to be hoped that this book will circulate widely and that its message will reach those for whom it is intended. The writers are all experts in their own field, and a competent survey is made of the whole situation. The title of the book is *Youth and the Church* (Pilgrim Press; 2s. 6d. net).

The Religious Tract Society has done good service in publishing the life-story of *John Pearce* (7s. 6d. net), a man described by Sir J. E. Kynaston Studd, the Lord Mayor of the City of London, as having always had his 'great esteem and respect for his integrity, courage, and perseverance,' and to whom temperance owes a great deal as a pioneer in the provision of cheap and wholesome catering for working people. It has been so graphically written by Miss Marguerite Williams that it can be said with confidence that few readers will lay it down until they have read it from cover to cover. Here is a man of fourscore years 'not out' who, though born in one of the poorest homes in one of the worst quarters of East London and subject to unspeakable hardships in his earliest struggles to earn a living honestly, nevertheless by his unfailing courage, ingenuity, and industry won his way to fortune and distinction. His affection for his widowed mother enabled him to face every hardship, and in his later life his religion taught him that honesty was the only policy. He began life with a coster-barrow, a coffee urn and six cups and saucers, as a caterer at a London street corner of a cup of coffee with a thick slice of bread and butter or marmalade for a penny. In his old age he has built a temperance hotel, controls many restaurants, and in the social and religious life of London has played a notable part. Two of the most adverse influences to-day, he says, are the dole and bad housing. 'If there had been a dole sixty years ago I should never have got on.'

A helpful little book of talks to girls and young women is issued by the Religious Tract Society under the title *To the Dwelling of Light*, by Miss Lily Watson (3s. 6d. net). The subjects are such as these: 'What Shall We Make of Life?' 'The Written Word' (an excellent piece of guidance for Bible-reading), 'Happiness and the Quest,' 'Home Environment,' and so on. There is a mingling of sense and idealism which should make an appeal to girls of the adolescent age and even to those who are older.

The Philosophy of the Plan of Salvation, by Mr. J. B. Walker (R.T.S.; 2s. 6d. net), is an earnest and in many respects able argument aiming to establish the conclusion 'that the religion of the Bible is from God, and divinely adapted to produce the greatest present and eternal spiritual good of the human family.' The reasoning will not appeal to every one, and perhaps the writer has too great a confidence in the power of logic to convince the unbelieving. But the book is fitted to confirm faith in the reality of a Divine revelation and the saving power of the gospel.

In *The Mysteries of Britain*, by Mr. Lewis Spence (Rider; 10s. 6d. net), an author already known for his writings on occultism and his detailed study of the problem of Atlantis, an effort is made to prove that Britain in ancient times was regarded by Continental nations as an *insula sacra* or special centre of mystical faith and psychic tradition. This British cult, it is contended, had no connexion with the East but reached our shores from north-west Africa. It is futile, the writer states, to appeal to Oriental occult sources when we have an ancient and prior tradition 'of our very own,' which can still be regained and utilized by British mystics. Not many readers will agree with the author's views of such matters, or his hope that the British people will yet embrace this native 'soul-philosophy' in preference to their present faith. His call for patriotic mystics to restore the secret rites and traditions of ancient Britain will fall, we imagine, on deaf ears, in these days of enlightenment. But as the book contains numerous data on Druidism (which he holds to be a cult of the dead), Celtic customs, Welsh Literature, and allied subjects, it may be useful to readers interested in British folklore and archæology.

It is not often that an author has the pleasure of issuing a new and revised edition after thirty years. This has been the experience of Mr. W. Fiddian Moulton with *The Old World and the New Faith* (Sharp; 4s. net). The book gives a concise and handy account of the historical framework of early Christianity, and especially of St. Paul's work. Originally published in 1896, 'before the name of Hastings had begun to mean anything to Bible students,' it has been brought up to date and may be thoroughly relied on for that careful and accurate scholarship with which the name of Moulton is synonymous.

Christian Thought, by the Rev. F. W. Butler (S.P.C.K.; 6s. net), is defined in its sub-title as 'A Grammar of Reinterpretation.' The writer, whose competence in the fields of philosophy and theology is widely known and acknowledged, sets forth an outline of how Christianity may be reinterpreted in terms of the thought of to-day. He has no sympathy with those who would separate religion and metaphysics. We must believe that the things we seek are to be found not only in our hearts but in the heart of the universe itself. 'The truth of religion consists in its being an answer to the ultimate problems.' It is impossible in a brief notice to indicate the course of his closely knit argument, but the following may give some idea both of the conclusion of the argument and of the writer's style. 'The finality which we affirm for Christianity is essentially finality in religion, and it attains a comprehensive and unified system of metaphysics on that religious base. Occupying this central position for the actual life and meaning of the soul it may well sow itself upon every wind of thought. In past ages it found means of self-expression through the thought of Greece and Rome investing temporary terminology with its own distinctive content. By the same warrant and carrying forward its heritage in the riches of the Gentiles it may find its way prepared before it in the rich fields of spiritual aspiration and thought of that East where now, as in a former day of mystery and vision, rises a star.'

Messrs. Arthur H. Stockwell Ltd. are steadily adding to their 'People's Pulpit' Series of half-crown volumes of sermons by distinguished preachers, Anglicans and Nonconformists. Among the volumes just issued the most notable is *The Gospel for the Modern Mind*, by the Rev. R. C. Gillie, M.A., D.C.L., a sermon out of which will be found in an abridged form in 'The Christian Year.' There are others quite worthy to take their place with it; for example, *The Simplicities of Religion*, by the Rev. F. L. Riches Lowe, a title that happily describes its contents; *The Angel of the Presence*, by the Rev. W. J. Coates, B.D.; *Does God Care?* by the Rev. F. C. Spurr of Birmingham, that centre of effective preaching for generations; *The Gospel for To-day*, by the Rev. Thomas Hancocks, Ramsgate. The publishers do not appear to have yet tapped the riches to be found in the Scottish pulpits of our time.

The Soul's Quest, by the Rev. J. H. Ward, M.A., Preston (3s. 6d.), from the same publishers, is a series of suggestive and really helpful lectures to a group of workers in office, factory, or shop. They were intended to make plain to his hearers who had not thought very deeply on the subject some of the vital things in our religion. The minister dealing with his Bible class will find methods of treatment worthy of his study.

We could not imagine a more lucid initiation into the modern approach to the Bible than the truly admirable sketch which the Rev. W. J. Foxell, M.A., Ph.D., has given us in his *Outlines of Biblical Criticism* (Williams & Norgate; 2s. 6d. net). It is succinct, but as clear as a bell, and it touches everything of vital importance in both Testaments —law, prophecy, apocalyptic, the synoptic problem, the principles of textual and literary criticism. The discussion does not lose itself in generalities, but is illuminated at every point by concrete illustrations, which, even in textual and critical matters, are so divested of all complexity as to appeal to the layman innocent of criticism. Problems, as the writer pithily says, are 'not to be shelved, but to be solved,' and he convincingly shows how honest and capable scholars are trying to solve them.

In *The Annual of the American Schools of Oriental Research*, vol. viii. (1926–1927), just issued (Yale University Press), and edited for the trustees by Henry J. Cadbury, we have an excellent article of thirty-three pages by Dr. Ephraim A. Speiser of the Baghdad staff on Southern Kurdistan in the Annals of Ashurnasirpal; some notes by Raymond P. Dougherty of Yale University on 'A Few Miscellaneous Antiquities Secured from Arabs in the Neighbourhood of Warka in Southern Babylonia'; a valuable discussion by Professor Barton of the University of Pennsylvania on the 'So-called Sumero-Indian Seals'; and an interesting chapter by Professor Moulton of Bangor Theological Seminary describing the history of the Old American Palestine Exploration Society. There is not much in the volume, except perhaps the last-named chapter, which is of interest to Biblical scholars. The Society referred to had its beginning in New York in 1870, in a desire to aid the English one, but it ultimately failed, partly through the magnitude of the project it undertook, partly through the employment of military engineers who were without any particular knowledge of Bible learning or interest in such, and partly through a distressing financial situation at home. Fortunately, the first two of these difficulties have long since vanished. The American Schools have now leadership of superlative quality and are able for large undertakings, as the splendid accomplishments of recent years prove. The *Annual* has numerous illustrations and a large folding map to explain the Zamuan wars.

Leaders of Theological Thought.

George Tyrrell.

By Will Spens, C.B.E., M.A., Master of Corpus Christi College, Cambridge.

No Roman Catholic, at least no English Roman Catholic, who has any adequate sense of the problems involved in defending and presenting Roman Catholicism, in face of historical and other criticism, would hesitate to acknowledge his debt to Cardinal Newman. *An Essay on the Development of Christian Doctrine* introduced principles and points of view by means of which it was immensely easier to meet such criticisms and, carrying the war into the enemies' country, to maintain that Catholicism, as interpreted and defended by Newman, did not merely best satisfy certain religious cravings, but afforded the best account and the most satisfactory defence of supernatural religion. Catholic theologians there were who repudiated Newman's interpretation, realizing its implications: and there were many more, propagandists if not theologians, who, while they accepted the doctrine of development as a convenient reply to Protestant critics, continued to teach in practice views with which this was inconsistent. But, so far at least as an outsider can form an opinion, and on this point it is perhaps the outsider who can best form an opinion, however much it may be true that within the Catholic fold teaching is given in many instances which has its only possible background in earlier conceptions of the history of dogma, those principles and points of view which Newman introduced, and the adoption of which his writings widely stimulated, are the necessary basis of any presentation of Roman Catholicism which commands serious attention at the present time. The point which I am concerned to make is that a close parallel exists in the Anglo-Catholic movement in the Anglican Church. In Anglo-Catholic circles there is very commonly, indeed, teaching which depends on conceptions of dogma altogether alien to those inspired originally by George Tyrrell. Conceptions of dogma originally inspired by him are playing, however, an increasing part, afford, as other conceptions do not afford, a justification of a position which is at first sight peculiarly illogical or perverse; and do so not as an argument *ad hoc*, but as a by-product of work which is primarily concerned in providing an adequate defence of supernatural religion, of a Catholic type, in face of modern difficulties. In either case, the debt is due to a man who fought out his intellectual position in endeavouring to defend a different system and in reaction from that system. But there is this difference. Newman was received into the Roman Catholic Church and lived to hold the highest rank in that Church which it was possible for him to hold. Tyrrell was excommunicated, but he never left the Roman obedience, to the end sought to defend Roman Catholicism by conceptions which Rome persistently condemned, and never developed them in any one of those atmospheres to which he inclined to recognize they were more congenial. As a natural consequence, while Roman Catholic theologians may fairly be described as disciples of Newman, it can hardly be said with the same truth that any Anglo-Catholic writers are disciples of Tyrrell. They found it necessary to reject too many of his views and to modify the rest too much for this to be other than a somewhat misleading description. But their debt remains. When the Modernist movement collapsed in the Roman Catholic Church, ideas which it had originated, or at the least given greatly increased currency, were taken up and developed by Anglican, and more particularly by Anglo-Catholic, writers.

Of the many lines of approach to current problems, or attempted solutions of these problems, to which the Modernist movement had given rise or currency, very many were rapidly dropped. Even a more sympathetic consideration served only to confirm the judgment of the Roman Catholic authorities that they were inconsistent with the Christianity which they purported to defend. To a considerable extent this was the case with the work of Tyrrell as well as with the work of others. But it was so in a less degree and with an exception which was so important and with qualifications which are so considerable as to place his work in a special position. The purpose of the present article is to emphasize the importance of that exception.

The exception in question is Tyrrell's philosophy of dogma; his distinction between dogma and theology; his conception of dogma as prophetic, the outcome of religious experience determined by correspondence with experience, and of theology as the attempt to work out an adequate intellectual rationalization; and, as a pendant, his insistence, as against an extreme doctrine of development, that 'the revelations of those who knew Christ personally must naturally differ in kind from later revelations and be venerated as classical and normative.' The whole position which I have thus summarized finds its best expression in *Through Scylla and Charybdis*, and more especially in the eighth chapter, from the introduction to which this quotation is taken. Another is even more important. This brief introduction to the chapter in question includes the following: 'Finally, though Revelation and Dogma do not control Theology as statement controls statement, they control it as a science is controlled by its subject-matter.' I am not concerned in this article to give a detailed account of Tyrrell's position, but rather to emphasize the importance of his work by describing the attitude to dogma to which it has given rise. There is, however, no better basis for such a discussion than the sentence which has just been quoted. Another, also from the same chapter, may be added: 'Traditional belief, so far as it is the product of the collective and continuous experience of the community and has not been sophisticated by theology, has that critical superiority over science which the concrete has over the abstract; it is critically valuable, not as an explanation but as embodying or implying the phenomenon to be explained. Its artless constructions of history and science and philosophy may crumble under the touch of criticism; but this latter will be condemned unless its reconstruction finds room for all that revelation strove to shelter.' The word 'revelation' is here to be understood 'to cover the whole complexus of beliefs reached through religious experience.'

The essence of the resulting position is the assertion that dogma has its fundamental significance in view of proved value as a guide to religious experience, and free use is of course made of the analogy to science which this suggests. Any theology must conserve and account for the value of dogmas as a guide to religious experience, just as any reconstruction of scientific theory must conserve and account for the value of earlier theories as a guide to physical experience. The fundamental problem is, clearly, how far this analogy is valid. It is frequently assumed (as, for example, by Dr. Tennant in his Philosophical Theology) that the very great dependence of religious experience on religious beliefs invalidates any such position, and that all which is necessary in order to dismiss any such position is to establish the existence of such dependence. Since no one disputes at least a very high degree of dependence, the critic's task on that assumption becomes easy. Where the critic is open to criticism is in his assumption. Obvious as that may appear at first sight, it is open to the charge that it involves a considerable simplification of the problem and a simplification which does not cover the facts, and which affords its conclusion precisely because of the absence of adequate analysis. In the first place, it is necessary to insist that the subjective factor is far less complete than the critic's argument usually requires. It is not the case that any belief which logically implies the possibility of something which might be called religious experience will, if strongly held, lead to that experience. The range of possible experience appears to be determined, and that somewhat narrowly. Again, of a variety of beliefs which all imply a particular experience, by no means all lead equally well to that experience. Not all conceptions, for example, of God, or even of a beneficent God, yield equally well either adoration or the fruits of adoration in an abiding effect on character; and it is not easy to account for the facts in question apart from objective determination. Again, analysis of the nature of the dependence of religious experience on belief is possible in a considerable degree, and is highly significant. It is necessary to draw a distinction between the beliefs which are held and the 'mental attitudes' which these imply and to which they lead: and when this distinction is drawn it appears to be clear that it is particular 'mental attitudes' which determine the resulting religious experiences and that the beliefs only do so, mediately, by leading to the mental attitudes.

The implications of this fact, if it be a fact, are so obvious and important that it is desirable to say something in justification of this analysis. It depends on two quite broad ranges of fact, neither of which can well be disputed. In the first place, very different religious beliefs lead not uncommonly to closely similar religious experience. When, however, this is the case, the particular mental attitudes which the beliefs yield will be found also to be closely similar. Very striking examples are afforded in the field of mystical experience in different religions, but examples are by no means confined to that field. In the second place, a crucial test of such an analysis would be afforded if it is possible in certain cases to secure a particular mental attitude, which normally depends on a particular belief or on particular beliefs, apart from any of these beliefs, and if the normal experience still results. Now that is in fact possible and, so far as can be determined, the normal experience does result at the least in a very high degree. The most obvious, and a very good, example is afforded by the agnostic or atheist who is present at a great act of worship and who, through sympathy or through the atmosphere created by the music, etc., combined with some sympathy, is enabled to share the 'mental attitude' of the believers. We are all familiar with such cases, and we are all familiar with the fact that there does result in such cases in a very marked degree the same fruits which result for the believer; for example, a definite gain in joy, peace, and charity, persisting as in the normal case at least for a time.

It, of course, does not follow because some belief affords an explanation of the results of certain mental attitudes to which it leads that this explanation is the true explanation. It does follow that we are dealing with a field of experience such that if particular explanations increasingly fit into a coherent whole and if, as is the case, doctrines which have their origin in some particular type of experience are found to afford at once a guide to experience, and an explanation of experience, in other fields of religious experience, then very strong grounds exist in theology as in science for holding that the resulting system of thought constitutes our truest available outlook.

Before passing from this very brief indication of the lines along which it is possible to defend empiricism in theology to an equally brief indication of the results of such a view, certain points should be noticed. In the first place, any one in any degree familiar with such discussions is only too well aware that it is necessary on every occasion to make clear that the term 'religious experience' is not intended to connote emotional thrills, of which the empiricist is apt to be even more suspicious than his neighbours. Nor has it primarily in view, although it of course includes, unusual experiences; for example, those of the mystics. What is primarily in view is all that range of experience which is *normally* rationalized so as to involve a very direct reference to theism, and which includes *amor dei* (regarded as being *sui generis*), the capacity for worship and its results direct and indirect, the sense of sin and of forgiveness, sanctity (as opposed to mere virtue or piety), the sense of duty and vocation, and a number of other capacities and results which are in general as widespread as religion. In the second place, the theistic assumption need not merely be taken for metaphysics. It is afforded independent ground in the fact that on that basis a coherent system can be constructed which affords *in detail* a chart and an explanation of very diverse experiences, and in the fact that as men's 'sense of fitness' is found to be a sound guide in the field of religion, it is found to affirm theism, as an intuitive judgment, with more than ordinary force. The latter consideration is, as I believe, the more important of the two: but, if it is to be freed from the appearance of a vicious circle, more space is required than is now available.

What is the upshot of this empiricism in theology? In the first place, it may be noted that it accords at once and without effort with the teaching of the Gospels as to the test of doctrine, and in this respect has a great advantage over either rationalism or belief in some infallible oracle. The upholders of rationalism, especially but not only in its extreme forms, are bound to lay an emphasis on intellectual power which for better or worse is strikingly absent in the gospel teaching. The objection to belief in this or that infallible oracle turns not merely on the degree in which isolated texts have to be pressed to support the belief, but on the fact that there is direct and well-marked teaching pointing in another direction, towards empiricism. Further, men do in fact believe because of their own and other people's experience of religion and in light of intuitions which emerge from this experience. Unless empiricism can be justified, we are in grave danger of justifying at most the content of their belief but not their believing.

The use which can be made in the interests of a liberal catholicism of such a conception of dogma as has been indicated is sufficiently obvious to need little development. It is claimed both that theology must take account of the proved value of any doctrine as a guide to experience which can fairly be regarded as religious, and that in so far as any system of thought exists which has been primarily determined by such experience, and which incorporates (and synthesizes into its system) the vital ideas in other religions, that system has a legitimate claim to be regarded as our truest available outlook. And such a claim is made on behalf of Catholic theology. It would be neither possible nor in place to discuss that claim in detail. But certain points should be noted. In the first place, from the point of view in question, the very great influence of devotional experience on Catholic theology, in that this theology has followed, at least as much as it has guided, devotion becomes a welcome phenomenon. The same is true of the syncretist and synthetic tendencies in Catholicism. In this connexion it is to be noted that the case advanced for Catholicism turns not only on the success of Catholicism in producing the 'fruits of the Spirit' in a wide variety of persons, and as a school for saints of very diverse types, but in this synthetic character. It is claimed that it is scarcely too much to say that there is no 'mental attitude' which has proved of value in any religion which does not find a rationalization in the Catholic system. Further, where the phenomena are highly significant even if far from valuable, as in the case of sex and religion, it is claimed that here also the facts fall into place in the Catholic system through its insistence on the importance of concupiscence. As against reactions within Christianity it is claimed that the Catholic dogmatic system itself justifies the vital ideas in these reactions: that what is wrong on the Protestant side lies in negations, which are not really necessary and ignore religious experience of other types; and on the side of traditional Catholicism that there is failure to allow for diversities of temperament and to recognize that corresponding differences of emphasis and variation in religious practice are inevitable and desirable.

As has been said, it is not possible to do more than indicate in general terms the position in question, which largely owed its origin to Tyrrell's influence, and which is, in fact, in greater or less degree the position of a well-marked school of Anglo-Catholic writers. But two or three details deserve to be noted. In the first place, the argument is very often less simple than any brief summary serves to suggest. The case, for example, for a sacramental cultus is not merely that such a cultus does, in fact, appear to lead to fruits of the Spirit in many cases in a marked degree. What may be called the 'subjective conditionment' of experience by belief must be recognized. It is always possible, and frequently happens, that, owing to lack of education, or owing to a particular religious tradition, vital ideas can only be made effective under forms which are crude and in themselves indefensible; that, for example, idolatry may at a certain stage help religion by making it easier in certain cases for men to feel the reality and objectivity of God. In consequence, any defence of a sacramental cultus would involve not only reference to its immediate results in itself but the assertion that it proved consistent with and was, in fact, found to assist other forms of devotion, which forms presupposed and required a capacity for purely mental prayer at least equal to that which is found in cases in which emphasis is exclusively laid upon such prayer.

Again, the necessary element of liberalism is supplied not by editing a dogmatic system, rejecting certain items and retaining others, but by recognizing the fact that throughout, in a greater or less degree and very often to an extent which at any given time cannot be fully determined, an element of symbol enters into the whole and into every part. There is, indeed, no point at which the analogy of scientific thought, with its necessarily symbolic character and even unresolved contradictions, can be more usefully pressed in the interests of apologetics. Lastly, there is a point to which reference has already been made. The traditional criticism of Anglo-Catholicism is that it makes an arbitrary selection between Roman Catholic doctrines, choosing those it likes and rejecting those which it finds inconvenient or inconsistent with its existence. In fact, however, as the late G. C. Rawlinson used to point out, those which it accepts are those which have direct devotional significance; those which it rejects are those which have been excogitated through treating theology as philosophy or in the attempt to supply an authority for the doctrines in question, an authority which should be supplied by their devotional value. From the point of view which has been indicated the selection in question ceases to be arbitrary; becoming natural and indeed inevitable.

Enough has been said to illustrate the extent and the manner in which modern Anglo-Catholicism is indebted to Tyrrell. It is necessary to indicate the most important points in which, even when consciously indebted, it would diverge sharply from his views. No Anglo-Catholic writer of my acquaintance would accept his Christology or his account of the apocalyptic element in our Lord's teaching. In regard to the former, it would be generally said that Tyrrell fails to provide, to the extent which he appears to have supposed, an adequate rationalization of that attitude to our Lord which Christian experience attests. In regard to the latter it would, I think, be maintained that more must be claimed than Tyrrell claims. In particular it would be urged that, however much our Lord was limited in thought as well as expression by available conceptions, those he adopted, modified, and used would only be well chosen and well employed if great significance is given to what took place in the generation succeeding His death. Clearly, no simple equation of the Kingdom to the Church is in any way tolerable; but a high valuation of the significance not only of Pentecost but of the Church, and of its reaching a point at which its further spreading became inevitable, would appear to be a necessary element in any adequate solution.

Tyrrell's greatest work lay not in his theology (where inevitably he was seeking and consciously seeking solutions as best he could towards the end of his life), but in the philosophy of theology and of dogma. The general bearing of this, I have tried to indicate, but I would wish to emphasize, in conclusion, two further considerations which seem to me of very special importance. Tyrrell insisted at length and constantly on the significance of any consensus depending on that consensus being free and not managed. That view has been largely adopted in Anglo-Catholic circles, and its adoption is responsible for a changing attitude in regard to the tolerance of even extreme liberals. Heresy hunts are becoming less popular in Anglo-Catholic circles, especially among the younger men, not because there is more sympathy with the opinions in question, but because it is realized that any adequate authority for their rejection must depend on a free and not a managed consensus. Secondly, later developments of Newman's doctrine of development tended to place the New Testament in the position of supplying merely the first, and fullest, chapters in Christian revelation. Tyrrell's insistence on the normative character of the experiences to which the New Testament gave expression has done much to correct this tendency; and even if his own statement of the relations of New Testament and later conceptions is not entirely adequate, he is the father of a conception of theology which does much to facilitate a solution.

In the Study.

Virginibus Puerisque.

Keep your Flag Flying.

By the Reverend Harold Bickley, B.D., Northampton.

'I will never disown you' (Moffatt).—Mk 14[31].

Have you ever noticed a tall flagstaff on the west tower of the Houses of Parliament in London? Big Ben is in one tower, and the flagstaff is on the tower at the other end of the building. Whenever the Union Jack is flying from that flagstaff, every one knows that Parliament is sitting. Do you know, too, that there is a special staff of men, ex-sailors, living in the tower, and it is their special duty to keep the flag flying? Perhaps you think they have a very easy task. It isn't an easy task, for the Victoria Tower is three hundred feet high, and the flagstaff rises one hundred and twenty feet above that. It needs a very large flag for people in the streets below to see it at that height. The largest flag they use in fine weather is thirty-six feet by twenty-four. When the weather is rough and the wind is strong, it is very difficult to haul that big Union Jack up and down. To do this there are two hauling-jacks fitted to the flagstaff, so that if one gets tangled the other may be used. Once there was only one hauling-jack, and then one day something unfortunate happened, which none of the sailors like to hear mentioned. It was a very rough and windy day, and, when they tried to haul down the flag, they couldn't move it, it was so badly tangled with the tackle. So one of the sailors volunteered to climb up a guy-chain on the flagstaff and straighten it out. It was a very difficult and dangerous thing to do, to climb a pole four hundred feet above the ground in very rough weather. But the brave sailor did it, and after that happening another hauling-jack was fitted.

The sailors take great care of their flag; they watch it carefully when it is flying. Every tear or fray has to be mended immediately it is seen, or the strong wind would tear the flag to shreds. There is a special room in the tower set apart for the repairing, and the sailors do all the sewing.

You would never think that so much skilful work and careful watching were needed to fly a flag. But it is a difficult task to keep *that* flag flying—almost as hard as it is for you and me to keep our flag flying. Every one of us must fly our flag; we must show our colours, let people see to whom we belong and whom we serve. Older people sometimes talk about 'flying the flag of our faith,' that is, showing people that we belong to Jesus Christ, and that we are not ashamed of it. When we are tempted to do wrong, when our companions are not talking straight and clean, when others want us to go with them to do the things we know Jesus wouldn't like, then it is a brave thing to keep our flag flying for Jesus in such rough weather.

One night one of Jesus' closest friends hauled down his flag, because he was afraid to let any one know he was a follower of Jesus. It happened on the very last night that Jesus was on earth, just before He went to die on the Cross. Jesus was unjustly and cruelly taken prisoner and brought to the Judgment Hall. Peter, His friend, followed afar off, and while Jesus was inside the Hall, Peter crept into the courtyard to watch what was going to happen. As he stood by a fire some one came up to him, and said, 'You are a friend of Jesus, aren't you?' Peter was afraid that he might be taken to prison if he said he was a friend of Jesus, so he denied it. 'No, I am not His friend, I don't know Him.' That was a cowardly thing to do. Peter hauled down his flag badly that night. He was afraid to show his colours. Then he looked to see where Jesus was. He wondered whether He had heard his denial, and through the faint light he saw the eyes of Jesus were fixed on him. There was such a sad and pained look in those eyes, it made Peter thoroughly ashamed of himself.

He never forgot that look of his best friend he disowned. Never again was he ashamed of Jesus. He flew the flag of his faith afterwards; he was proud of it even though he had to suffer for it. Every one who saw Peter then said, 'He is flying the flag of Jesus, we know who his Master is. He has been with Jesus, and is not ashamed to own Him.'

What is a Gentleman?

By the Reverend Robert Strong, M.A., B.Litt., Leeds.

'I am in the midst of you as he that serveth.'—Lk 22[27].

There have been from time to time some curious ideas as to what makes a gentleman, some making much of dress, or manners, or position in the world, but the best account I know has been put in this way, 'A gentleman is one who doesn't want to take more out of life than he is willing to put in.' That seems to get deeper than some of the other notions, because if once we have learned this way of looking at life, all the graces of behaviour will come in due course and without any difficulty. There have been some very fine gentlemen who could never afford very fine clothes, and some men have had rank in the world, although nobody could call them gentlemen in any real sense of the word.

If you want to see what the real gentleman is like, and to feel what a splendid fellow he is, it is worth while for a minute to look at this dreary picture of his opposite. Somebody asked the captain of a football team the other day a very interesting question. He said, 'Who is the greatest nuisance in your club?' and this was his reply. 'That's an easy question to answer. There is one in the club who is the terror of my life. He likes whatever glory there is going, and if we are going to play a specially important match, I know what to expect from him. He won't leave me alone, but worries me every day to give him a place in the team. He likes to see his name in the local paper and boast to his friends about being a good player and all the rest of it. If there happens to be a concert or a free tea given as a treat by a generous supporter, he is sure to be there, and he won't mind asking for free tickets for his friends. At the practice matches he isn't so much in the picture. It is really wonderful how many different excuses he can find in the course of a season for not doing his share like the others. If I put him in the team, I am bound to hear a good deal of grumbling from them, and he does give them something to complain about. He thinks he is the only one who matters in the game, and his silly selfishness has lost us so many goals that I put him down as easily the greatest nuisance I have to deal with.' That was pretty plain speaking, and if ever you have to meet anybody like that, you will find yourself saying, 'What a pity he never learned to be a gentleman.'

Have you ever noticed how Jesus shines out as our glorious example in this, as in so many other ways? He did not busy Himself and worry other people by making big and constant demands on life. Wherever He came, people were set at ease, for He was not desiring fuss and ceremony. He simply came into every situation as it arose, giving joy and help and understanding. He was not complaining, but was showing how little He asked of life when He said one day, 'Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.' He was content that life should offer Him one great thing—the chance of service, so that He could say with truth, 'I am in the midst of you as one that serveth.' See how rich and varied and interesting that life of little demand and much service was. The gospel story is full of incidents showing Him at hand in the moments of special need. What we have written down is a very small part of the story of His service, and we can understand what that writer meant when he said, that if the whole story were to be written, the world itself would not be big enough to contain the books that should be written.

Those who have followed the Lord Jesus most closely have learned from Him this way of giving themselves in joyful service, and in every case their lives have become powerful and beautiful. They have never needed to read books telling them how to behave, for something within them has told them this in a very effective way. They have given themselves joyfully, and so they could never be rude and insolent in manner, because they have loved others far too much for that ever to be possible. The worst manners in the world come out of pride, and real followers of the Master have conquered that evil spirit. If a man is selfish and proud, he will think so much of himself, and want so much for himself, that it will be all too easy for him to push others out of the way, forgetting that in a world like this there is a constant demand for courtesy and kindly consideration. That is to say, the world is always needing gentlemen who don't try to take more out of life than they are willing to put in.

The Christian Year.

FOURTH SUNDAY IN LENT.

Pilate.

'Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.'—Mk 15[14].

1. Perhaps it is in this way, and no other, that all the evil in the world has come about. Some one fails to do his part. He knows what he ought to do, what he would even like to do. But he sees that, if he acts as he knows he ought to act, his action will get him into trouble, or will arouse feelings in other people which will make it hard for him to continue in the old relations with them. This again will make it impossible for him to carry out some proposal or plan which he has in view, which if carried out is likely to have good consequences such as will outweigh the wrong done by his momentary moral obliquity. It is wrong on his part, he admits, to pay no heed to the uneasiness of his own soul. It is wrong to do wrong, or to permit wrong to be done. But then—so argues one who is using his mind as his accomplice rather than his guide—'life is a big thing' (which is true), meaning 'life is a careless thing' (which is not true, otherwise there would be no need for him to argue these delicate matters with himself), 'and one must weigh his actions, forecasting before he takes a step whether he will not be doing some greater harm later on.'

The sin of Pontius Pilate was the sin of acquiescence. It was not that he did wrong; it was that he did nothing. The world, as we have it, is simply the immense and unravelled result of the actions and *in*actions of an infinite number of people who have on the whole been, not so much bad people, as simply people who above everything wished to be as free of trouble as possible. Pontius Pilate is the patron saint of those who on a moral issue are prepared to take the line of least resistance. They often call themselves practical men. Now, when more than a certain number of people take the line of least resistance, mankind begins to fall away publicly from God.

2. Christ standing before Pilate: *that* was a situation, a contrast which could not but be perceived as having about it something typical and dramatic and enduring. We have only to see them face to face to feel in the depths of our soul what God meant man to be. Of course, like Pilate himself we may juggle with our own inveterate moral instinct. We may whip up reasons upon reasons for refusing to see life so simply as that. But all the time we know we are putting pressure upon ourselves, like an advocate with a desperate brief. There they stand—a kind of snapshot taken by God Himself—and no man can claim to be a man who, looking at the one and the other, does not see his way. We have the habit of saying, 'Christ before Pilate.' What really we ought to say is, 'Pilate before Christ.' We feel that Christ can stand there for ever: it is Pilate who must get away.

It is the nearness of Christ to him which enables us to see Pilate. It was the nearness of Christ to him that almost succeeded in enabling Pilate to see himself. When in the grey afternoon we begin not to be able to see the letters on the printed page, we draw nearer to the window. Whereupon the letters stand out again in the whiter light. It is a great principle. And so we read that God sent His Son into the world that we might see ourselves, and become unhappy, and humble, and be saved. 'I came not to send peace, but a sword,' said Jesus; and who has not seen a sword of light flashing into a curtained room, and pointing intensely at something, like the very finger of God! And who has not had some such an experience in the inner chamber of his soul!

Was Pilate serious? Was he really impressed by Jesus? When his wife urged him to be careful, and told him of a dream she had had, had that the effect, even for a little while, of making Pilate more uneasy, or even of making him slightly afraid? Or was the whole thing in his view a merely local and troublesome incident in the varied responsibilities of a State official who has been appointed to the difficult business of holding down a conquered people, and preferably by adroitness, by going round rather than by going through?

We should, of course, like to believe that no one ever stood near to Christ without being the better for it. And yet we must not presume upon that. If it should turn out to be so—that no one ever stood near to Christ without becoming different and better—it will be one of the added glories of Heaven. But we must not be sure, or speak as though we knew for certain. We do know that, when he first encountered Jesus, Pilate was simply one of those natural men who are called upon to deal with an enormous number of matters which look small to them, because they do not feel them. We may say, too, that he was one who had settled down to a rather cynical and unenthusiastic view of life.

There is a kind of admiration of Jesus in his behaviour. And yet it is an admiration of the man, accompanied by something like contempt for all that He stood for. 'I am sent to bear witness to the truth,' said Jesus. 'What is truth?' rejoined the other, with the weariness of a cosmopolitan, with a kind of regret that a simple man should be so enamoured of anything as to put his life in jeopardy for the sake of it.

We can answer none of these questions. It is no part of our business to answer them. The point for us is, that Jesus and Pilate represent two voices which accompany us all throughout our life from the cradle to the grave. It may even be that they are always facing each other on the stage of our inmost soul. There is the way of a final laughter at man; and there is the way of faith. There is the way of shrugging our shoulders as though saying, 'What does it matter?' and then washing our hands. And there is the way through life which, led by Christ, they take who hold that for man there is but one great misfortune, and that to receive an idea which exercises no influence upon his active life; to see something, to hear something, something which calls to us—and having seen it or heard it, to trample it under our feet in some strong and contracting deed.

But all Scripture is written for *our* edification; and we are here, not to bemuse our minds over Pilate, but to take precautions for the safety and honour of our own souls.[1]

FIFTH SUNDAY IN LENT.

True Religion.

'Faith which worketh by love.'—Gal 5^6.

These few words indicate the nature of religion, and clearly reveal the nature of the Christian religion. It ought not, in these days, to be necessary—and yet it is necessary—that people should be reminded of what religion really is, and of what the Christian religion really is—of what it is always, everywhere, under all circumstances, modes, or denominations. For there are things which are described as religion which have little or nothing to do with it. 'Every school,' said Emile Burnouf, 'which does not formally recognise a god is unable to form a religion.'

To many this must seem like a barren truism. Of course, they say, there can be no religion without a god. But it is becoming a fashion to describe phases of human life as religion which, as such, are quite independent of a Divine idea. The fiery passions which flamed with such devastating fury at the French Revolution are held by its great historians to be a religion. 'Some people,' said Matthew Arnold, 'are for calling all high thought and feeling by the name of religion, according to that saying of Goethe, "He who has art and science has religion."' 'But,' said Arnold, 'let us use words as mankind generally uses them.'

There are some who charge the ministers of religion with intolerance and bigotry because they may say, of some scientific agnostic, or of some one who 'is an excellent husband and father and very nice indeed, with no vices and most agreeable and indeed decidedly clever,' that he is not religious. Why, he may not have the smallest intention of being religious! For religion is not merely assent to the existence of God or of powers superior to those of man with which man is in contact. Religion is the realization of such a Divine Presence in the life of the intellect, the emotions, and the will. Religion is not merely an intellectual perception. It is a personal dominating spiritual experience. Religion, from its lowest to its highest development, consists in the recognition of a power or entity superior to man; in the feelings which the nature or character of this superior power produces within the man; and in the conduct or cult outside the man which these feelings compel him to perform. Realized religion always involves, whatever the religion, a creed, a corresponding emotion, and an accordant practice. It is all these three in a unity indivisible and not in any one of them alone.

Take, for instance, one of the lowest forms of religion, that of the Izedis, or devil worshippers. The superior being of their faith is hostile to man. This is the creed. Because he is an enemy of man he is feared. This is the emotion. Because he is disposed to hurt and destroy mankind he must be propitiated, and his hostility appeased by sacrifices, human or animal, and served with flattering, slavish adulation, and magical symbols and ritualism. This is the conduct or cult produced. Just the same is it in our own religion, which is the nearest approximation to Divine reality obtainable in this life. It has the same three elements—the all Holy, the all perfect, the One all Good, which is the Supreme Good—even God; honour, reverence, love for this adorable Supreme Good; a life ruled in all things by devotion to this Supreme Good; evermore becoming conformed to it, like it, and one with it.

The three elements which constitute religion are indicated in the text. 'Faith' points to a creed; 'love' to the feeling or emotion; 'working' to the practical outcome of this emotion—'Faith working through love.' The feeling, the emotion, is the element that deserves to be held as the innermost soul of religion, fusing by its vital heat the other two elements into an indivisible unity. For this reason you can have either of the other two alone, but you cannot have the feeling, the emotion alone.

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[1] J. A. Hutton, '*There They Crucified Him*,' 111.

Certainly there may be a creed without religion, and there may be admirable moral conduct without religion. But there cannot be a genuine feeling which is not a feeling towards something, which is not addressed to some object. So that feeling, emotion, necessarily implies an object. Feeling must have a creed. And it must produce a certain conduct. Feeling is the motor of action. Love must live for its object. And so it is truly said, 'If a man love me, he will keep my commandments.' Mill confessed that the soul of religion is feeling. His words are, 'The essence of religion is the strong, earnest direction of the emotions towards an ideal recognised as of the highest excellence.'

But there are very sensible people—very English people—who are at least suspicious of what they call emotional religion. But, because there are sickly and emasculating emotions, it does not follow that all our emotions are sickly and emasculating. Is the love of parents for their children, or of a patriot for his country, ignoble because it is an emotion? Religion as an emotion—implying, as it necessarily does, an object and a practical manifestation—is akin to the love of beauty in its many modes. Notwithstanding the pontifical oracle of Dr. Johnson, 'Intercourse between God and the human soul cannot be poetical'; it is akin to noble poetry, and finds one of its most congenial modes of expression in poetry. The psalm and the hymn are religion's native tongue, which finds its noblest expression in the prayers of Christ and in the Psalms of David. There are in the Bible old fascinating histories and lofty morality; the statesman's forecasts and the theologian's deductions. But Christ praying and David praising are religion indeed, and for evermore. Open the Psalter by chance, and one's heart begins to beat more quickly and light to glow in the eyes. 'I will magnify Thee, O God, my King, and I will praise Thy name for ever and ever. Great is the Lord and worthy to be praised. There is no end to His greatness. O praise God in His holiness; praise Him in the firmament of His Power. For this God is our God for ever and ever, He shall be our guide unto death.' Here is religion, playing upon its harp for joy. And if we would behold religion in an hour of awful suspense, we must take our place at the Last Supper, and watch in the garden of Gethsemane.

But it is said by some, who do not want religion or who try to apologize for the absence of it from their special friends, 'We are quite content with the life of Christ.' To be like Christ would be to have the highest religion attainable by man, religion complete in the three elements of which we have spoken. But the actions of Christ's daily life cannot be separated from the faith on which it rested, and the love which inspired it. Agnostical was He? Impossible! Here are His words on agnosticism: 'Holy Father, the world hath not known thee; but I have known thee.' If men take Christ as their ideal, they must take His religion also. He had no life apart from God. In spiritual exaltation and in mortal agony His soul was fastened upon God. His last cry was, 'Into thy hands I commend my spirit.' There are those who, while they profess to believe all the articles of the Christian creed, are not religious. Their *realized* God is not the living God and Father of our Lord Jesus Christ. Orthodoxy is their god, and orthodoxy as a realized god is a dead god, which strikes with chill the hearts of its worshippers, and offers an intellectual formula for the salvation of the soul. Why are they not religious, these strong pillars of ecclesiastical parties? Because they are without the emotion which is the vital force of religion, 'the faith working through love.' To such it may be said, 'I know you that ye have not the love of God in you.' For the Divine voice which ever sounds, but which we do not always hear or heed, is not, 'Give me thy orthodoxy, thy formal plan of salvation, thy Catholic Church, thy philosophy, or thy system of ethics.' It is, 'My Son, give me thy heart.'[1]

SUNDAY NEXT BEFORE EASTER.

The Example of the Cross.

'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross.'—Mt 16^{24}.

We are accustomed to think of the Cross as the very sign of God. Yet, to begin with, it did not seem to come from any source so high: it was of man's most cruel manufacture. What tyrant was it who first conceived the idea of nailing criminals to a tree as men might nail vermin to a barn door?

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[1] W. Page-Roberts, *True Religion*, 1.

The horrible practice arose in the East. It is known that the Persians had it, the Phœnicians, the Egyptians, the Carthaginians: the Romans are said to have adopted it in an attempt to imitate these last, their enemies, though Rome reserved it for slaves, for the most brutal criminals and for obscure provincials in remote corners of the Empire. But in shadowed ages before the thing entered into history some Eastern potentate, crazed with cruelty, drunk with contempt, invented *the death of the cross*, and flattered himself on having discovered a new way of dealing with refractory and seditious persons. He did not know it—that crazy, cruel man—but he had invented the supreme paradox of history; he had created a symbol in which all opposites might meet. The Divine Purpose wrought upon the matter in its deliberate way, and the heavenly throne had the last word upon the device of earthly tyranny. The Cross now speaks to all the world of human nature at its worst and at its best.

1. It is well to begin with the Example of the Cross, because, according to the Synoptic Gospels, it was there that the Master began in expounding this mystery to His disciples. The Cross as a reconciliation they were not yet fitted to understand, nor could they see the rose-red splendour which was going to spread from Calvary through the cold white light of theology. Here was where He began in opening to them the difficult lesson: 'From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things, and be killed. . . . Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.' The Cross being a visible thing in the world of that day, it is possible that the phrase, 'Take up the cross,' already had proverbial force: a man carrying his cross was known by all who saw him for one who had turned his back on life and was facing death, a man whose destiny was taken finally out of his own hands. Here was a bitter chill for young enthusiasm. In a world of hard roads and rough tempests they may have thought that they had discovered, under His leadership, a path of flowers. A place of execution was the last thing they expected to see. It was as if a teacher, having gathered his pupils round him in a pleasant meadow, had suddenly taken from under his mantle a hangman's rope and made that the symbol of their common enterprise.

2. But the disciples knew, as we know full well, our Lord's love of parables and pictures. This figure of the cross was one of His greatest parables, a whole system of ethics condensed into a word—the ethics of self-denial, the ethics of unworldliness. He may take His symbols from time, but their meanings come from eternity: their commentary is in the nature of things. He Himself took up His cross long before He bowed His shoulder to lift the cross of wood; and His disciples also, in so far as they were true disciples, had to take up their cross, even though they might never be crucified on any hill of shame. Do many people nowadays read *Olrig Grange*? There are some things in it too wise and deep to be forgotten. The dying Thorold is speaking of his doubts and his certainties:

> But all through life I see a Cross,
> Where sons of God yield up their breath:
> There is no gain except by loss,
> There is no life except by death,
> And no full vision but by Faith,
> Nor glory but by bearing shame,
> Nor Justice but by taking blame;
> And that Eternal Passion saith,
> 'Be emptied of glory and right and name.'

3. Once the principle is accepted so, it may lead men to the major sufferings and sacrifices, if that be the will of God for them, as it led Christ to the Tree from which He reigns, or as it led the holy and blessed martyrs to the arena and the stake. In other cases—in the vast majority of cases to-day—it leads only to things which may have no heroic or splendid look in the eyes of the watching world; one man may find waiting for him a struggle with his temper, another with his laziness, a third with the clogging burden of ill-health, a fourth with a set of hostile circumstances and threatening temptations. Yet these things are not small, because they give the individual the opportunity of shouldering and carrying his cross, of merging his own will in the Divine will as the latter is progressively revealed to him, and of thus, while dying to self, finding that self new-made in the service of the Highest.

This needs reinforcement and proclamation to-day. The austere note has gone too much out of religion and life. Some one has remarked that the eighteenth century revolted against kings, the nineteenth revolted against priests, and the twentieth century is revolting against moralists. We must get the austere note back into life, but it will scarcely come unless it comes by way of religion. Men find it hard to love austerity for its own sake; they may come to love it and to live it, for Christ's sake. That was why to Thomas à Kempis the way of the Cross was the royal way; the Royal Feet had gone that way and he could not but follow, surrendered and adoring. And to those who still follow in that high, hard path, He who is Pioneer of the way is the Comrade of it too, so that beneath their burdens they are not unsupported, and in their loneliness they are not alone.

> The royal rood with mist is white,
> Below lies earth and its delight,
> No song of land or sob of sea
> To break the deep tranquillity,
> Whose very stillness brings affright . . .
> My soul is saddened in despite
> Of faith and promises, then bright
> Descends from Heaven's grey canopy
> A Hand once marred on Calvary
> And guides my feet to mount aright
> The royal road.

It is a happy austerity which leads to the joy of such a fellowship and to the assurance of such an ultimate attainment.[1]

EASTER DAY.

The Heart of Christianity.

'If ye then be risen with Christ.'—Col 3[1].

The heart of Christianity, its innermost sanctuary, its most dazzling glory, and the chief source of its power is not even the Cross. It is the open grave.

To me, indeed, the Cross must always be a very central thing. Whenever I wander far from Calvary, I, for one, begin to lose sight of the Master, and have to get back. And yet is there not real point in Michelangelo's indignant protest, when he turned in his stormy way upon his fellow-painters and demanded, 'Why do you keep filling gallery after gallery with endless pictures of the one ever-reiterated theme, of Christ in weakness, Christ upon the Cross, Christ dying, most of all Christ hanging dead? Why do you concentrate upon that passing episode, as if that were the last word and the final scene, as if the curtain dropped upon that horror of disaster and defeat? At worst, all that lasted for only a few hours. But to the end of unending eternity Christ is alive, Christ rules and reigns and triumphs.' And, if we would help people to be valiant in their Christian living, it is that we should be ringing out over the world; that Christ has won, that evil is toppling, that the end is sure, that nothing can for long resist our mighty and victorious Lord.

That surely is the Easter note; yes, and the spirit that makes Christianity. We come to celebrate a triumph, and we are confronted with the symbols of an agony. Our hearts cry out, 'But we are past all that! Good Friday is Good Friday. And, while the darkness lasts, it is well and seemly to gather in it on that little hill; to grope our slow way through it toward that central cross; to stand there dumb and stunned, looking on Him whom we have pierced, till the thing comes home to us, rushes our soul, and storms our spirit, and forces us, whether we will or no, to love this mighty Lover who first so loved us. But Easter is Easter. The darkness, blessed be God's name, is gone. And we, who have been redeemed by precious blood, would join ourselves to those who are fully redeemed, would take our part in that long shout of praise and adoration with which yonder they acclaim the Christ who died once, but who is alive for evermore, who was indeed buried in weakness but who rose in power, who reigns upon God's throne, with the grim principalities that thought to master Him, beaten and down and cringing beneath His triumphing feet!'

It was Easter that made the Church. And it is Easter alone that can bring us through with our heads up and our hearts gallantly defiant. For it comes to us as a call to a higher life, aye, and, thank God, as a proof that we can win to it. Always what interests the men of the New Testament in Christ's rising is that they can reproduce it in their own experience. To them His life is not in any way unique, save in degree. For they who are Christ's are bound to follow Christ on to the very end. They, too, must go about doing good, in their Lord's way: they, too, must take their cross upon their shoulder and throw their life away for others in His fashion: they, too, must rise with Christ into a new and wonderful being, grow altogether different from what they were; must—aye, and can—become new creatures with new possibilities, new ways, new power.

It is a marvellous story that slow evolution of life from its crude beginnings up and up and up till man appears. How? No one knows. There is so huge a gulf yawning between him and the nearest of his kinsmen. Yet there he stands—a man, with a man's intellect and a man's heart and a man's conscience, living his life in a man's royal way. And that amazing thing was fashioned out of what was at the start only a living greed, an animate selfishness, a grasping, ever-open, ravenous mouth, and nothing more. And from that drab, sordid material God's cunning hands have wrought out into being such adorable things—love, and self-sacrifice, and all the glories of humanity, all somehow made from that.

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[1] J. M. E. Ross, *The Tree of Healing*, 71.

And we stare at them bewildered. For what to you is the most extraordinary thing in Scripture? To me it is not even the glorious figure of Christ; but rather this, that that wonderful thing did not dishearten people altogether, did not make them argue that, since this has been made out of a life like theirs, then their own blundering attempts, in view of this tremendous standard of achievement, are far, far worse than they had ever realized, and they had better give it up.

But in the Testament it is not so things acted on men's minds. Rather the fact of Christ stung them to a tremendous, an illimitable, an insane-looking hope. 'If ye then be risen with Christ,' Paul throws out, taking for granted that amazing assumption. To his mind that is the whole point and meaning of the thing. If you are Christ's at all, then of course you have left behind you the old life as a thing dead, and over, and forgotten, and are now living in His new and glorious way—are, or else can—quite surely can.

With incredulous eyes, that can hardly believe what stares at them, Paul sees that the great mass of people are in no way interested in the news he brings to them.

> Bound who should conquer, slaves who should
>   be kings,—
> Hearing their one hope with an empty wonder,
>   Sadly contented in a show of things,

their faces never light, and in a little while they stretch themselves, and yawn, and drift away to other things. As if anything could matter but this that they might have, this he is pressing on them, this that is theirs for the taking! And they don't want it.

Think of a slave who might be done for ever with that misery of his—that shrinking figure, those cowed and furtive eyes, that timorous elbow thrown up all too quickly, ever ready for the expected blow—who might win back self-respect, and be a man again instead of that mere ugly thing he is. And he, given his choice of that, elects to remain this horror! You can be free, man! Free!

It is a desperate thing to meet with Christ. For once we do, we must close with Him or reject Him; must take His offered gifts or else push them impatiently aside; must be the better for Him or the worse. To the depths of our being He, too, tests us, and reveals unerringly what manner of souls we are. And how is it with you and me? You can become like Christ! Given that message, does your heart thrill at the thought of it, and do your hands leap out to clutch it, and does your soul resolve that, whatever else you win or lose, this you are going to gain? Or do you listen blankly, and rise up and go your way, back to the life you left, precisely as you came? Do you not want this thing? Want it? you say. Of course I do! But I can't have it, and I know that now. But I am too old for anything to happen now. My ways are fixed; my character is formed; the channels are long cut in which my life must run on to the end; my feet turn of themselves now into worn and beaten paths.

> I am not what I have, nor what I do,
> But what I was I am, I am even I.

And it is too late to change now.

You can. That is the fact that we have got to grasp. 'I learned,' says Plutarch doggedly, 'that anger is not incurable if one wants to cure it.' It may mean endless pains! And who would grudge them for so wonderful a prize? Do you remember that old Buddhist who turned on his masterful passions, and hurled his truculent defiance in their faces. 'Although you conquer me a million times, I will spring up again a million and one times,' he cried; 'will never, never, never yield!'

And it might happen far more swiftly than we think. 'Thanks be to God,' cries Paul, 'who giveth us the victory through our Lord Jesus Christ.' There evidently is a man who feels that he is winning, who knows it indeed, is sure he has got hold of something which enables him to face anything life or death can bring, and see it through with honour. This is a man fit for his life and able for his task. It is a happy condition. For there is no more miserable object than a man pitchforked into a job too big for him, and conscious of his own incompetence; a hunted soul, always just dodging the ruin never far away, and meantime never keeping step with duty, but always lagging farther and farther in the rear, while a huge mass of work undone keeps heaping itself up into a threatening avalanche which, when it moves, must overwhelm him in an irretrievable disaster.

But isn't that a too vivid picture of the lives of some of us? Oh, give us time, you say. Not yet, of course; but we hope something will come of it all some far-off day. That is the curse of religion, answers Dora Greenwell, that habit of translating into a vague future tense what Christ offers us now.

> Life and death make a joyful Lent,
>   So they lead us to Easter day.

But how are we to reach it and begin this newness of life?

There is no way to Easter but by Calvary. What we require is something that will push us into action, that will make us really choose what we know we should choose, yet do not choose. That is the reason of the Sacrament and the use of the Cross. Before you finally determine what you are going to do with life, be sure that you have all the facts before you. And this is one of them, this Cross. Here is one Claimant! Have you given consideration to His rights? Don't say (how can you upon Calvary?) that it is useless trying. For, look! does not the Cross prove that, in the same world as God, colossal failure is not failure, but a door that opens straight out into triumph for a loyal heart! Keep looking! for it will help you, force you, lay compulsion on you, till your hands leap out to take the cup and all it typifies. The Sacrament! The recruit's oath of allegiance! The vow that the young soldier swore before the battalion he was joining, that all he had, his life itself, was not his any longer, but the Emperor's, and that he would be true to him till death!

Yet stay! Are you quite certain that you understand? That recruit's oath took him into strange places—many a lonely vigil, many a breathless jeopardy; meant weariness and wounds and perhaps a life tossed away with disdain rather than break or yield. 'Dare you drink of the cup that I shall drink of?' asks the Master. Dare you? Look into its depths again! There are grace and forgiveness there, most surely there! Yes, but far more! There are self-sacrifice, you understand, and loyalty, and a determination that you too are going to live in this new way. And dare you? Do you answer, looking straight into Christ's eyes, 'I can, I will, I do; and, please God, I shall stand to it'?

Why, then, the grub is changing to the butterfly; and Christ's power is at work in you, making you like Himself; and the poor shuffling thing you are is putting on His ways. For you Easter has really dawned: in you the new life has indeed begun.[1]

First Sunday after Easter.

How Jesus Christ makes Things Old-fashioned.

'And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.'—Lk 5^36.

1. Readers to whom the two parables are familiar have not noticed that according to St. Luke two comments were added, one concerning each parable. 'When men have drunk the new wine they say, "The old is better."' Jesus revolutionized religion, but the spirit of the revolutionary was not His. He understood how people felt about the old religion and the old forms. There was something mellow and familiar about them, whereas the new seemed crude and strange.

When He said, 'The piece from the new cloth will not agree with the old,' he used the artist's eye. This piece of glowing scarlet, how dingy it made the old red garment look; this vivid purple, how it shamed the stained violet of the old robe. The new makes the old look old. The old has to go. We are reminded of the words in the Epistle to the Hebrews: 'By saying a new covenant He antiquates the first. And whatever is antiquated and aged is on the verge of vanishing.' This is a picturesque statement of a principle. Jesus took a threefold attitude to old things.

Some old things He came to destroy. There was to be an end of them. They were infected, foul, useless. Their fate was destruction. Hatred, unforgiveness, materialism—He came to abolish them.

Other old things had something prophetic in them. They were to be fulfilled. There were seeds in them which He developed into full flower. Such were the Ten Commandments, fasting, the sacrificial instinct. He revitalized, deepened, and expanded them.

But there were other things which men would grow out of and leave behind. They would become obsolete. The time would come when they would look absurd. That, too, would be the result of His life and teaching. Some teachings Jesus neither condemned nor fulfilled, He simply made them appear foolish and unnecessary.

2. Think, for instance, of slavery. It was deeply embedded in the social life of Christ's day. We miss this fact because so often the Greek word for 'slave' is translated 'servant.' It seemed to most people unthinkable to get needful work done without slave-labour. There was a good way and a bad way of treating slaves, but to do without them altogether—that was impracticable. And Jesus did not lead a crusade against slavery, cruel and hideous though its tyranny often was. He simply taught that every man, bond or free, was precious to God; that His followers' duty was to love their neighbours, including slaves, as really as they loved

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[1] A. J. Gossip, *The Hero in Thy Soul*, 185.

themselves. He left that leaven to work. And it did work. It was not very long before Christians came to disuse slavery. The habit of freeing slaves during the life or at the death of the owner grew stronger. It was after all rather difficult to keep one whom you called 'Brother beloved' in the Church a slave in the household.

Then it was discovered that slavery is not an economic necessity. It took centuries before Christians finally made up their minds that it was not only unworthy, but also antiquated. It is fair to say that this new point of view has been finally reached. Not only the Church, but the whole civilized world has come to see that it was a mere survival of a barbarian stage of life.

3. Again, war is on the way to become obsolete. When the last great battleship was proceeding down the Tyne to the North Sea, a group of business men were standing on a jetty watching the great ship go on its first voyage seawards. One of them, a shipowner, said: 'I don't like the look of her.' When pressed to explain his meaning, he said it was because so much money was in one bottom. Another of the spectators, a stockbroker, chimed in, 'Yes, if we could have done without her it would have saved threepence in the pound in income-tax.' A third bystander, an eminent engineer, made the third comment, 'When will modern governments discover that war is old-fashioned?' Such a conversation among hard-headed business men is significant.

Let no one say that it was sentimental talk, however hard-headed the talkers. There are already places where war has become unthinkable. Four hundred years ago there was no more war-ridden ground than the Borders of England and Scotland. But to-day these wide uplands where armies marched and counter-marched and the moss-troopers rode by night and day are the most peaceful spot on God's earth. Flodden Field, where 'the Flowers of the Forest are a' wede away,' is the haunt of peace, and the monument erected in 1910 bears this inscription, 'To the brave of both nations.' If any one say, 'Yes, but England and Scotland are now united under one King and Government, we can't have undefended frontiers where two separate Governments and nations adjoin,' the answer is, 'Can we not? What about the United States of America and Canada?' A thousand miles of river, a thousand miles of lake, a thousand miles of prairie, a thousand miles of mountain, and not a fortress, not a cannon, not an armed sentinel for the whole four thousand miles.

Who taught us first and best that war is destined to become as obsolete as the weapons of far-off centuries of strife? Was it not Jesus Christ? He taught no slogan against either war or slavery or the other tyrannies of His time. But with the calmness of entire conviction He gave a vision of the blessedness of peace and of the inevitable ownership of the earth by the 'meek,' people of a patient and conciliatory disposition. He was indeed like a grown man watching little boys furiously quarrelling over trifles, and setting Himself to help them to grow beyond it.

What He taught is as applicable to private life and intercourse as to national life and intercourse. He taught us to avoid bitterness, to cultivate magnanimity, to cherish courtesy, to acquire the non-antagonistic mind. There are still to be found business men who hint that you must treat every man as a rogue till he is proved to be an honest man, that you must constantly stand up for your rights because no one else will. But the intelligent man of affairs in this land at least knows that these are worn-out maxims.

4. There is one other illustration of this principle which is of great importance. What was Jesus' attitude to Paganism? There were very few who worshipped only one God save the Jews. Throughout the Roman Empire, gods and goddesses were worshipped, Jupiter and Venus, Zeus and Aphrodite, Isis and Osiris. The plague of sexuality was over it all, though the finer minds had attempted to explain it away.

Now Jesus did not attack idolatry. When a handful of Greeks visited Him, there is no record that He attacked their religion. He made few references to Paganism save to point to it as a lower way of life and religion. What, then, did He do? He presented in His teaching the Father, implacably pure and unceasingly kind. He presented Himself as the Lover and Saviour and Comrade of mankind, perfectly human and irrevocably Divine. He was what the heart of man wants and the conscience of man demands. What was the result? The altars of the gods are deserted to-day. The modern man may fail to welcome Jesus, but He cannot resist His influence. There are many who do not receive the message of Christianity, but they know that no religion has any chance in the future unless it embody the worship of a Father-God.

This is most manifest when we consider how antiquated every sacrificial system has become. Jesus did not attack the sacrifices in the Temple in Jerusalem. But wherever the message of His own death on the Cross has gone, in due course sacrifices automatically cease. It was Harnack, the famous German professor, who said that wherever the story of Christ's sacrifice is told, the altars cease to smoke and the blood of the sacrifice to flow. It is so even in Jewry. Under the Zionist movement thousands of Jews have been repatriated on the soil of their fathers. Much money has been spent on their settlement in Palestine. There is no proposal to reinstate the sacrifices of the Temple. How significant! Jesus has made blood-sacrifices finally obsolete.

5. Will we let Christ show us, then, what we have to outgrow? The prejudices and the trivialities, the treasures open to moth and rust, the human splendours which so quickly fade, the joys with bitterness in their hearts, the will-o'-the-wisps of the human quest—what has Christ to say of them and of us clutching at them, hoarding them, spending body and soul to get them? He says very little about them, just notes them and says, 'Come, walk with me, and these things will more and more lose their fascination.' St. Paul understood when he wrote: 'When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.'[1]

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[1] R. C. Gillie, *The Gospel for the Modern Mind*, 18.

The New Anglican Commentary.[2]

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Since the *Speaker's Commentary*, written 'by clergy of the Anglican Church,' was published in last century, Biblical criticism has advanced and altered within the Church of England as elsewhere. The present Commentary is intended to mark the progress of criticism, or rather, as the editors put it, to let Anglican scholars to-day set forth their conclusions—scholars who 'have not found the results of legitimate criticism to conflict with the Catholic faith.' Unlike the *Speaker's Commentary*, however, this is in one volume; it does not print the Biblical text, as readers are assumed to possess the Revised Version; and it contains a number of general articles on history, geography, and theology. One's first duty is to congratulate the editors and the publishers on their achievement. Any competent work is welcome which endeavours to educate the public on the Bible. Misconceptions require to be removed from the mind, fresh discoveries (in archæology, for example) have to be assimilated, and traditional renderings need to be revised or abandoned. It is all to the good when such scattered contributions to the better knowledge of the Bible are gathered together and sifted frankly. This the editors have attempted to do, and we wish them every success. Their work will be appreciated far beyond the borders of their own communion. They have produced a book which is wonderfully cheap, which has a certain unity of outlook, which is religious in its tone without being homiletical, and which externally is pleasant and easy to handle. There are a few misprints: 'Welsh' for 'Welch,' 'pracsise,' and 'Selucid,' are the sort of minor errata which in a large book are inevitable, and such, so far as I have seen, are not numerous. The review copy sent to me does lack pp. 497–527, but that is a mistake of the binders. On the whole the get-up of the volume is excellent. A fuller index, however, would have been appreciated.

Like Dr. Peake's one-volume Commentary, it aims at an audience which is not able to use the original texts, and also at an interpretation which is religious or spiritual. Written for 'the ministers of religion' and for the laity, this work is intended, the editors assure us, to further the spiritual use of the Bible in the Church. Dr. Gore's opening essay claims that the Anglican Church, not the Roman, is the genuine trustee of the ancient liberty of the Church in dealing with the Scriptures, and is therefore bound to teach the faith 'without which the Church cannot live, and which is older even than the New Testament,' which is assumed in the New Testament writings. Great care has been taken to stress the religious setting of the New Testament especially in the life of the contemporary Church. And as the Bible was meant for the Church originally, so its function is still emphasized by most of the contributors. Thus on Job 34[29] we read: 'Peake is undoubtedly right in rendering *If He remain quiet, who can condemn?* The hardest thing to bear is God's inactivity or "quietness" amid the horrors of war or the desolating sorrows of life.' Again, on Mt 21[19], this frank comment occurs: '"The Legacy of Israel" to the world is the legacy of its life and witness before it made the "great refusal," the legacy of the faithful remnant which passed over into the Catholic Church. What has it given to the world since but the ever-present warning of its punishment?' In this connexion the place of mystical interpretation has been occasionally noted. There is a place for this, but it requires a more analytic handling of the data of inspiration in literature than has been recognized; the older 'typical' interpretation of the O.T. has been justly discredited, but it did grope after a truth which ought to be restated in terms of modern psychology and literary criticism. And this has not really been attempted. For example, the comment on the Parable of the Good Samaritan is that 'the great story needs no comment, only constant remembrance and imitation. On the mystical interpretation, which is very edifying, see Trench, *Parables*.' In any case this comment is too curt; the parable does require serious study. But many students feel that the mystical interpretation here is among the weakest and most superfluous examples of the method in question. The words of the Bible, as of any classic, come to have a larger meaning than that originally meant by the writers. But the spiritual or mystical interpretation has often produced a sense of utter unreality, unluckily.

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[2] *A New Commentary on Holy Scripture, including the Apocrypha*, ed. by Charles Gore, Henry Leighton Goudge, Alfred Guillaume (S.P.C.K.; 16s. net).

The Apocrypha has fared happily, in the hands of scholars like Dr. Oesterley, Mr. Thackeray, Mr. Bevan, and Mr. Hunkin. Within their limits they have managed to compress just the sort of information which the general reader requires. The Old Testament has in the main been well served. Professor Burkitt's paper on the prophets makes us wish he had been entrusted with more to do; it has the rare quality of distinction. Also we would have liked more from Dr. W. E. Barnes, and something from Mr. G. R. Driver. But the level is well maintained, and an essay like that on the Old Testament in the light of anthropology and archæology, by Mr. E. O. James, will clear up the minds of many readers; it might have been printed with advantage early in the volume instead of at the end of the Old Testament section. The editors are outspoken in this section. They recognize the legendary elements in the stories of the patriarchs: 'Esther and Daniel are not properly history at all, but edifying stories on a remote basis of tradition,' and so forth. But, they add (and the italics are their own), '*After all the real importance of history lies in perceiving what it is coming to—what is its tendency.*' It is a singular gain to have such candour combined with religious perception, in a work thus intended for popular use. No one after reading contributions, for example, like those by Dr. Guillaume and Canon Battersby Harford—to name only two of the keenest in the team—can fail to possess a surer sense of reality in the Old Testament.

The New Testament, I confess, seems to be treated with rather less thoroughness and critical freedom. Not that the writers of the Commentary are unduly conservative, by any means. On the story of the coin in the mouth of the fish, for example, we are told that 'frequently it is impossible to accept our Lord's teaching and reject the miracles associated with it; the two are bound up together. Here it is not so. Our Lord's beautiful words about sonship do not involve the acceptance of the miracle.' As for the destruction of the Gadarene swine, the comment is that 'it is another illustration of our changed attitude to the infallibility of the Bible record that we should like to think that Mark is in error in connecting their destruction with anything said or willed by the Lord.' Perhaps that is the true solution. Similarly with the Apostle Paul; with regard to angels, for example, 'in view of what we now know of the sources of the later Jewish angelology, we may not accept with confidence all that he accepts.' But one has the feeling that sound, critical principles might have been carried a little further, with profit to the reader. For example, when Luke tells how the risen Jesus ate a piece of broiled fish in presence of the disciples, it is surely not rationalistic to suggest that this is a naïve touch of realism on the part of the writer. Dr. Gore never alludes to this possibility; but if he allows, as he fairly does, a little lower, that Luke was attributing more to the Master than he really said, when he made Jesus declare that His resurrection on the third day had been predicted in the Scripture, does not the principle in the one case cover the difficulty in the other? Dr. Turner's splendid commentary on the Gospel of Mark exhibits the use of true freedom, for example, in dealing with the canonical text of the New Testament; it is a masterpiece of interpretation, from which all may learn; it has judgment and originality of the best kind; it does not hesitate to differ from fashionable novelties of criticism as well as from traditional interpretations. I wish something of the same liberty had been exercised more often in handling the historical problems of the life of Jesus; for, whilst there is a good case for the point of view adopted here, it would have been strengthened if it had been less rigid at several points, particularly in connexion with the question of the miraculous, where the just sense of responsibility may be too much for the spirit of wisdom.

Dr. E. J. Bicknell's notes on Acts are good reading; it must have been hard to construct a commentary on the lines required, but he has succeeded in conveying the spirit of the book and in bringing out its movement. Once, I think, he has been too subtle; in suggesting the possibility that presbyters were not the same as 'episcopoi' in the apostolic age, he argues that when Paul addressed the presbyters at Ephesus (Ac 20[28]) as *episcopoi*, 'a wave of his hand would be enough to make it plain that he was now addressing not all the elders, but only those to whom the further duty of overseership had been granted.' To put it mildly, this sounds far-fetched. Another exegetical oddity is the description of 'the love of God' in Ro 4[5] as our love to God. This has been held, but the evidence against it is generally taken by scholars to be decisive, so decisive that the possibility of the other rendering ought at least to have been mentioned. On Ex 20[17] it is noted that 'Do not defraud' in Mk 10[19] is an echo of the tenth commandment; but on Mark the real exegesis is given, showing that the words are an echo of the eighth commandment, if they are an echo of anything. In passing, I may observe that one feature of the literature is occasionally missed. Justice has been done, in the Old Testament, to the transposition of certain passages in the text, *e.g.* Is 41[6. 7] and Job 28[10. 11]; but further use might have been made of this method to clear up Jer 21[11. 12], for example, Zec 3[4. 5] and Mic 2[12. 13]. Dr. Lock regards disarrangement as possible in some sections of the Fourth Gospel, but the theory is not worked out. Dr. Goudge admits the justification of the principle in the literary criticism of the Apocalypse, particularly in the closing chapters.

In forthcoming editions of the Commentary I hope the editors will pay more strict attention to the bibliographies. In Dr. Peake's Commentary these were a special feature. Here they vary; sometimes there are none at all, sometimes foreign work is ignored, and often important foreign and even English works[1] are passed over. It ought to be borne in mind that the object of bibliography is to aid the student in further study, and, competently done, a note of the best literature is most educative. The bibliographies, however, are frequently defective in this Commentary. Unless I am mistaken, for example, the reader would never know that Lagrange, the great French scholar, had written some of the finest commentaries on the New Testament; one or two are tucked away in the bibliography at the end of the article on 'The Sacred Sites of the Gospel'—I mean, the names of them are. But his commentary on Judges is ignored, and so is his edition of Romans. French work has indeed failed to win proper appreciation; even Dhorme's contribution to the Books of Samuel has been ignored; so has Condamin's on Jeremiah, and Podechard's on Ecclesiastes. The German work has also been fitfully acknowledged; Feldmann's book on the Wisdom of Solomon should have been brought to the notice of English readers; so, I think, should Caspari's on the Books of Samuel, and Sanda's on Kings. But the New Testament has fared worse still, for the reader is never told of standard works like those of P. Ewald on Ephesians, of Riggenbach on Hebrews, and of Zahn or Bousset or Lohmeyer on the Apocalypse. In bibliography of this kind, as in poetry, the safe rule is: either the best or none at all.

It would not be fair to end this notice, however, on a chord of criticism. What has been done has been done on the whole extremely well, tested by a stiff standard. With regard to the general point of view, it may be said that the editors deserve warm thanks for reminding readers that the Bible is not to be isolated from the Church; not all will agree with the details of their argument, nor with their inferences in every respect, but the position was worth stating. The spirit of the Bible is not to be grasped, unless it is read as the literature of a worshipping community, and one merit of this Commentary is that such a focus is never lost sight of. Another merit is the collection of salient data for the interpretation of the religious ideas, and the uniform presentation of the same—uniform, without being stereotyped. It is certain that the publication of this Commentary will lead to animated discussion, for it initiates many people into views which may be at first unwelcome. But it marks a stage in the education of the public mind. It will reach thousands who are not reached by ordinary critical text-books, and the spirit in which it has been executed is all the more likely to be persuasive since it is, in the best sense of the terms, both candid and ironical. To sum up, the book is timely, full of stimulus, and a genuine guide.

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[1] The reader ought to have been sent on to Burton's edition of Galatians, to Kennedy's Philippians, and to Peake on Colossians, for instance. And, in the Old Testament, there is no reference to Dr. W. H. Bennett's fine book on Chronicles in *The Expositor's Bible*, though it does exactly what the Commentary desiderates.

Altars and Sanctuaries in the Old Testament.

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VI.

Part II. *B* (*continued*).

3. Dt 12^{1-28}. Four times over (vv.$^{5-7, 11-12, 13-14, 26-28}$), it is here laid down that all sacrifices, tithes, and vows are to be brought to the place chosen by Jehovah, and (vv.$^{2-3}$) all rival places are to be destroyed or (v.^{13}) passed by. But (vv.$^{20-25, 15-16}$) distance would make it a great hardship if, when the Israelites were spread over the land of their inheritance, they could only eat of flock or herd at the one centre. Permission is therefore given to them to kill and eat non-sacrificially within their own gates. To such a feast the ceremonially unclean could come. Only the blood must be poured out upon the earth as water. So far Wellhausen and Wiener agree. Difference begins when we ask: What was the occasion which led to this ordinance being laid down so emphatically? Wellhausen answers: 'We have here the embodiment of the prophetic views which inspired the reformation of Josiah. Up to this time sacrifice and feasting have taken place at a number of sanctuaries and altars. But now, in view of the heathen character of the worship at the high places, the order goes forth that at one place only is sacrifice to be offered. And, as a corollary to this, feasting is not henceforth to be tied to sacrifice, and Israel may feast at home.' (See Part I. *A*, II. and *B*, II. in Articles I. and II.).

Wiener repudiates this altogether. Moses is the legislator, and Israel is in the plains of Moab. In the first year after their arrival at Sinai the Israelites had been permitted to offer sacrifices at various local altars (Ex 20^{24}), but this permission was abused, and therefore in the second year was superseded by a new rule which forbade sacrifice anywhere except at the door of the Tabernacle (Lv 17). Under this rule they had lived for nearly forty years. But now they are about to enter Canaan, and Dt 12 lays down an amended rule to meet the new conditions. At the three pilgrimage seasons they must still offer sacrifices at a central sanctuary, but at other times Ex 20^{24-26} is to be once more in force, and both non-sacrificial slaughter at home and sacrifices at local 'lay altars' are to be again permitted (*Essays*, p. 193).

Is this view possible? In confirmation of it, Wiener advances five considerations:

(i) This whole legislation is expressly said to be spoken by Moses (4^{44} 5^{1}).
(ii) Dt 12^{5-7}, etc., refer to statutory offerings, and do not touch the customary offerings of Ex 20^{24}.
(iii) Dt 12^{21} and 16^{21} expressly recognize the altars of Ex 20.
(iv) It is unthinkable that public worship should be restricted to the Pilgrimage seasons.
(v) Semitic usage, ancient and modern, exhibits a dual system of sacrifice.

We will consider each of these in turn.

i. Wiener has the initial advantage that in *form* this chapter purports to be spoken by Moses in the Plains of Moab. But (*a*), as we saw in connexion with Lv 17, it is not safe to take everything at its face value. V.^{8}, *e.g.*, bids us pause. If, as Wiener holds, the Tabernacle with all its elaborate ritual and its three Orders of Ministers had been set up by Moses in the wilderness and it had been the centre of camp life for nearly forty years, can we imagine him saying to Israel, 'Ye shall not do after all the things that *we* (emphatic in Heb.) are doing here this day, every man that which is right in his own eyes,' and contrasting the present lack of order with the future happier days of rest and security when it would be possible to set up a central 'place' of Jehovah's choosing to which all could resort? Whatever the date of Deuteronomy, it seems clear that the author had no idea that a centralized system of worship had been set up in the wilderness. His conception of the wilderness life seems to have been much more like that in the days of the Judges (Jg 17[6] 21[25]). Wiener points to the Moabite (according to P, Midianite) apostasy (Nu 25) as exemplifying the religious lawlessness of v.[8], but this verse speaks of something much more universal and irremediable than a temporary outbreak which, according to the story of Nu 25, was speedily stamped out by the religious authorities.

(*b*) Moreover, there are many indications that Dt 12 was not all spoken or written at one time. Its repetitions and its varied phraseology point to its being composed of at least two, probably four, sections, vv.[1-7. 8-12. 13-19. 20-28] (see Welch, *The Code of Deuteronomy*, pp. 47 f., and Carpenter and Harford, *The Hexateuch*, vol. ii. p. 268). If so, it could hardly have been spoken by one man at one time. (On the whole question of the compilation of Deuteronomy, see *Since Wellhausen*, art. 4, pp. 91 f., and *A New Commentary on Holy Scripture*, pp. 147–148.)

ii. Wiener has to meet the difficulty from his point of view that chapter 12 repeatedly says that Israelites are to bring their burnt-offerings and their sacrifices, etc., to the one central 'place,' and to offer them there upon (v.[27]) 'the altar of Jehovah thy God,' whereas Ex 20 bids the Israelites offer their burnt-offerings and their peace-offerings upon local altars of earth or unhewn stone. He tries to meet it by saying (*Essays*, pp. 195, 199–203) that Ex 20 refers to 'customary' offerings which Moses found in regular use and which he was content to retain and regulate before Lv 17 was in force and after it was superseded, whereas Dt 12 refers to 'statutory' offerings, which by Divine command were to be offered only at the central place. In Ex 20, therefore, the phrase meant 'all such burnt-offerings and peace-offerings as thou mayest offer in accordance with the existing custom as to lay sacrifice, but not other burnt-offerings and peace-offerings which do not fall within this custom,' and in Dt 12 the similar phrase meant the statutory offerings of Leviticus which were to be brought to the central altar, and did not refer to the customary sacrifices at all. This is a very forced explanation and without any solid foundation. There is nothing in the wording of Exodus or Deuteronomy making any such discrimination. How was the ordinary Israelite to whom Deuteronomy was in any view addressed (see, *e.g.*, 5[1] 6[1. 2] 11[2-7], etc.) to realize that such distinctions were to be read between the lines? Would he not naturally take the burnt-offerings and sacrifices in Deuteronomy to mean all such offerings, especially when he is told that when he wants to kill of his flock or herd at home, he can do so non-sacrificially? Wiener makes much of the fact that the list of offerings to be brought to the central sanctuary are not exhaustive. Because tithe, animals, new moon, Sabbath, family, and local celebrations are not specifically mentioned, these, he says, must be intended to go on locally as before. But if their non-mention means that they do not come within the scope of the centralizing ordinance of Dt 12, because they are not statutory offerings to be offered centrally, then what are we to make of the fact that some of the most important of the statutory offerings, as laid down in Lv 1–7, viz. meal-, sin-, and guilt-offerings are also not mentioned? Are they not statutory after all, and are they not as important as tithes and vows, which are mentioned? Are they, being unmentioned, to be offered on local altars? The fact is that Wiener is quite right in saying that the sacrifices of Ex 20 were customary, and that those in Lv 1–7 were expressed in statute form. That is no new discovery. Every critic teaches the same—so, *e.g.*, Robertson Smith, *O.T.J.C.*, p. 339: 'A code is of necessity the final result and crystallized form of such a living, divine Torah, just as in all nations consuetudinary and judge-made law precedes codification and statute law.' But what Wiener fails to see is that the two represent, the one the beginning, and the other the end, of a long process, in the course of which the one gradually merged into the other. As the history shows, primitive custom regulated the matter and manner of sacrifice in Old Israel. Deuteronomy did not alter these sacrifices, but laid down that they should no longer be offered under the debased conditions of the high places, but should all be brought to the central sanctuary. At the same time it provided for local feasting (v.[21]) at a distance from the central sanctuary by laying down that local slaughter for food should no longer be sacrificial. It is only when we come to the Exilic and post-Exilic period that the sacrificial rites and regulations which had become the rule in Jerusalem appear in codified form in Leviticus. Wiener's further argument as to the difference between 'substantive law' and 'procedure' is equally fallacious. It is based on the same inability to realize the long history that lies behind the laws of 'procedure' in Leviticus.

iii. Wiener (*The Altars*, p. 18, *Fundamental*

Errors, Monatsschrift, p. 362) claims Dt 12^{21} and 16^{21} as showing that the altars of Ex $20^{24.\,25}$ are expressly recognized by the law-giver in Deuteronomy. It requires considerable audacity to claim 12^{21} as so doing, when there is no mention of an altar either in this verse or in the parallel v.[15], and when these non-sacrificial slaughterings are expressly contrasted with the sacrifices which (vv.[26. 27]) were to be 'offered upon the altar of Jehovah thy God' at the place of Jehovah's choice. Wiener can only give the slightest semblance of reason for such a claim by laying down (*a*) that the altar of Ex 20^{24-26} was used for non-sacrificial as well as sacrificial slaughter, and (*b*) that 'as I have commanded thee' in Dt 12^{21} points back to Ex 20^{24-26}, but as we have seen good reason for turning down the former view (see Art. V. *B*, II. i.-ii.), and as the latter phrase much more naturally refers to v.[15], we must reject his view of 12^{21} as quite untenable.

As to Dt 16^{21} there is fairly general agreement that this passage, prohibiting Ashera and Pillar 'beside the altar of Jehovah thy God,' refers to altars of Jehovah in high places of the older period, and that it is a relic which survived such revision of laws as was carried out, when the law of the one sanctuary was put at the head of the collection of earlier laws. It may well have been felt that, until the new régime was firmly established, it still had its value. Wiener says that it is 'generally recognized as referring to "cairn" altars,' but this is not at all the case. It refers to high place altars, and these were horn altars at least as early as Amos. To say, as Wiener does (*Essays*, p. 195), that no law-giver would recognize as lawful in one chapter what he had just prohibited in another would have some force, if we could accept the view that Moses was the author of both chapters as they stand; but that, as we have seen, we cannot do.

iv. Again, Wiener (*The Altars*, p. 18; *Fundamental Errors*, p. 363), starting from the premiss that 'in the whole pre-Exilic age all public service was sacrificial,' argues that 'to confine all sacrificial worship to one religious centre would have been to abolish all public worship for all Israel except at the Pilgrimages.' 'This,' he says, 'is surely unthinkable.' 'Local public worship would be necessary,' he argues, 'for the celebration of Sabbath and New Moon, family anniversaries, local festivals and probably tithe-animals.' Wiener is quite right in saying that it is unthinkable that for all the period between the crossing of Jordan and the reformation of Josiah all public sacrificial worship would be forbidden except at the one centre. But if, as Wiener maintains, Deuteronomy is Mosaic as it stands, that is just what it does say. The truth is that, at the time when Deuteronomy laid down that the feasts 'within thy gates' were to be non-sacrificial, Israel was not just about to enter Canaan, but had been deprived of most of its territory and 'had practically become the City of Jerusalem with its dependent towns' (Welch, *The Code of Deuteronomy*, p. 147). The one sanctuary sufficed for the sacrificial needs of the people, thus situated, and family and other feastings were provided for non-sacrificially. If we may judge from 1 S 9^{12-24}, at local festivals the feasting was at the best of times the main consideration in Old Israel, the sacrificial part of the function being performed behind the scenes. The ordinary Israelite would hardly notice the change, and he would appreciate the fact that ceremonial uncleanness no longer disqualified him from partaking of the feast. As bearing upon this point of public worship away from the centre, Wiener quotes Wellhausen's remark in regard to Old Israel that 'any strict centralization is for that period inconceivable in the sphere of Divine worship as in every other sphere,' and he comments that this was true 'for every period except that of the desert wanderings, and a strict centralization of sacrificial worship is only possible after Divine worship has been almost divorced from sacrifice' (*Fundamental Errors*, p. 363). In a footnote elsewhere (*The Altars*, p. 21 f.) he says: 'the pilgrimage laws of the Pentateuch presuppose a population with the mobility of Bedouin settled on a small territory' and 'they became continually less capable of execution. They had in view a population all the members of which would habitually be within easy reach of the religious centre.' Do not these statements, when pondered over, suggest that, on Wiener's own showing, the Israel, for whom the pilgrimage laws were laid down, could not have been the nation which was just about to leave the desert behind and to spread over a wide territory, but rather was the nation when its numbers and its territory had been reduced to a remnant of its former population and size? When the priests after the Exile had set up a centralized sacrificial worship, it was easy for them to imagine such worship as having already existed in the wilderness, because that period lends itself to such treatment.

v. In *The Altars of the Old Testament* (pp. 18–20; cf. *Fundamental Errors*, pp. 10–11), Wiener elaborates one more argument. 'Duality of the places of sacrifice,' he says quite justly, 'was a feature of early Semitic worship.' 'If Balaam and Balak raise impromptu altars, Moab nevertheless boasted permanent high places (notice the plural, J. B. H.) and a sacerdotal system (Is 15[2], Jer 48[7-35]). . . . Similarly in the Palestine of to-day we find pilgrimage and local sacrifices side by side. Thus S. I. Curtiss writes as follows: "There are two primitive places of sacrifice—(*a*) at the shrine of some being who has the value of God to the worshipper—these shrines vary from a circular wall of stones around a supposed grave—to a building known as a Kubbeh . . . (*b*) at the dwelling of the one offering it, whether that be cave, tent, or permanent dwelling." This dual system was familiar to every Israelite.' At this point we expect to have evidence from history that the same dual system obtained in Old Israel, but, instead of that, Wiener turns to the Pentateuchal Law. Moses, he says, (*a*) 'regulated the system of local worship,' and (*b*) 'substituted one great religious capital for the numerous centres usual in the heathen religions,' and these two laws ran concurrently. He then attacks Wellhausen for ignoring this duality and constructing a theory, according to which the law of local sacrifices prevailed alone up to 621 B.C., while after that date a new law took its place, which set up one central sanctuary of exclusive legitimacy.

As soon as we turn to the history, this whole argument falls to pieces. As Wellhausen showed conclusively, there did exist in Old Israel, not the dualism which Wiener pictures, but a dualism which exactly answered to that which obtained among neighbouring peoples at the time and still obtains to-day, viz. (*a*) local altars near a man's own home, and (*b*) numerous sanctuaries of more or less repute to which people flocked from far and near at certain times of the year. And when Wiener turns from law to history (*The Altars*, pp. 20–22), he practically reads it in the same way. The law, according to him, was quite definite and clear, but 'a little while after the death of Moses—the Israelites were a scattered minority in a land the strong places of which were mostly in the hands of heathen races that were predominantly hostile. The ideal of one place as a centre to which the whole nation could make three pilgrimages a year in complete safety was unrealizable. Hence some compromises between the extreme demands of the law and the dictates of practical necessities were inevitable.' 'The political situation was long such that for the majority of the Israelites pilgrimages to Shiloh were quite impossible. Accordingly breaches of the strict law were necessary, and *local sanctuaries served by priests* (my italics, J. B. H.) were inevitable. . . . There may have been sanctuaries of varying degrees of legality, and some of them were probably nothing more than old heathen high places of some baal. . . . If Zebulun and Issachar (Dt 33[19]) had a sanctuary that complied with the requirements of the law so far as circumstances permitted, it may well be that their cult was thoroughly consistent with the spirit of the legislation where the fulfilment of the letter was impossible.' Wiener agrees with Wellhausen that the compiler of Kings adopted an unhistorical view, when he condemned some of the best kings for allowing worship in the high places, but he does so for a different reason. Wellhausen is of opinion that the writer regarded the Deuteronomic law of the one sanctuary as having been in force from the first, whereas it was really of much later date. Wiener says that the writer was right in regarding Deuteronomy as Mosaic, but that he misunderstood it and thought that it condemned local sacrifices, whereas, as Wiener himself has discovered, in reality it did nothing of the kind (*Essays*, p. 192). This misreading of history by the writer of Kings henceforth prevailed. The post-Exilic view was that from the beginning there was only one legitimate place of sacrificial worship, and this view 'prevailed till the rise of the modern critical schools' (*The Altars*, p. 23).

We have carefully considered Wiener's fivefold argument, and we have seen that it breaks down in every single case. As a matter of fact the difference between Wellhausen and Wiener is not so much as to the historical happenings, but as to the date at which the law of the one central sanctuary was laid down. Wiener, believing that the only choice is between the Mosaic authorship of the whole Pentateuchal Law and deliberate fraud, clings desperately to the former, although he recognizes that the law of the one central sanctuary was unrealizable from the moment that Israel entered into possession of the land of Canaan. Wellhausen believed that all the evidence went to show that no such impossible law was imposed upon Israel at the beginning of its national history; that in accordance with Ex 20[24-26] sacrifices and offerings were made in Old Israel on the lines of primitive practice; that only when the earlier prophets had taught higher views of God and righteousness were efforts made (Dt and 2 K 23) to remedy abuses and to put down idolatry and immorality; and that the law of the one central sanctuary was then laid down in the name of Moses, which finally issued in the worship of the second Temple. It may safely be left to those who are able to weigh evidence impartially and without *a priori* presuppositions to decide which of the two reads the facts correctly. We may sympathize with Wiener's desire to maintain Mosaic authorship, but when he says that Wellhausen's view means deliberate fraud on the part of the Deuteronomist and post-Exilic writers, our answer must be that such a verdict is the result of looking at the question from a modern and western point of view. We may wish that another mode of presentation had been used, but it is clear that the method adopted was one which *in that age* was regarded as perfectly legitimate. It was probably the only one which at that time could have secured the acceptance of the new legislation, and, if God Himself did not disdain to permit and bless it, who are we that we should condemn ?

Entre Nous.

'One trained soul can teach another.'

That one is dependent, absolutely dependent, in the development of the religious life on teaching by others was a basic belief of Baron von Hügel. As he put it colloquially to his niece, 'I never learnt anything myself by my own old nose.' 'The spiritual world is a great world of facts,' he said to her one time, 'and you must learn about it, as you would learn forestry from the forester. After five or six years among the trees you will know something about them. You are a goose if you cavil at that ! I learnt all that I know from Huvelin. What I teach you is him, not me. I learnt it from him. What a great saint he was ! and what he taught me ! "One torch lights another torch" (Lucretius). One penitent soul awakens to the desire to teach other souls—in sufferings and dryness a more experienced soul can sustain the less. It is best to learn from others ; it gives a touch of creatureliness.'

In a volume which has just been published by Messrs. Dent—*Letters from Baron Friedrich von Hügel to a Niece* (7s. 6d. net)—we have a proof of how faithfully he carried his belief into practice. During the six years before his death, he had regularly talked with his niece, Miss Gwendolen Greene. 'I want to prepare you, to organise you for life, for illness, crisis, and death.' And he wrote her a series of letters. They form the bulk of the present volume. They are prefaced by a valuable forty-five pages in which Miss Greene shows the most salient of her uncle's religious teachings, as they come back to her from the notes which she made of his talks.

Messrs. Dent have sent us a companion volume—Readings from *Friedrich von Hügel* (7s. 6d. net). There is an introductory essay by Algar Thorold. It is an illuminating and penetrating study of von Hügel's teaching, and should be read alongside Miss Greene's introduction. For those who have not Baron von Hügel's three important works—'The Mystical Element of Religion,' 'Essays and Addresses on the Philosophy of Religion' (these two are published by Messrs. Dent), and 'Eternal Life' (published by Messrs. T. & T. Clark)—a volume of selections such as this is a necessity. The greatest religious thinker of the day, some have thought, certainly the greatest Roman Catholic thinker, Baron von Hügel had a picturesque and pungent way of putting things. Miss Greene has remembered and noted many characteristic phrases :

'Religion is like a cuckoo in some people's nest' (p. xxxi).

'God is not an idea. He is a fact' (p. xviii).

'I must wear my own top-hat, and also I must not kick any one else's top-hat' (p. xxx).

'Religion can't be clear if it is worth having' (p. xvii).

'Clever people never think' (p. xiii).

'Be silent about great things' (p. ix).

'I think we have got all our values wrong, and suffering is the crown of life' (p. xv).

Christianity a Heroism.

'People seem sometimes to think it is a dear darling, not-to-be-grumpy, not-to-be-impatient, not-to-be-violent life ; a sort of wishy-washy sentimental affair. Stuff and nonsense ! Christianity is not that. Christianity is an immense warning ; a tremendous heroism. Christ teaches a great austerity. He teaches renunciation : the life of the Cross. He was not comfy. He had not where to lay his head. He was no rigorist, yet he tells us to die to ourselves, to take up the Cross, to follow him. Is that all comfy ? . . .

'Young people seem absorbed nowadays in

getting their own way. Matthew Arnold says you can get so absorbed in heroism that *that* becomes your own way. But you can't have growth, if you do what you like as we ordinarily mean it, until we come again to live for duty and not for rights, to be busy with contrition for sin and not with comforts. God is in duty. The notion of being comfortable! How vulgar it is! God never makes our lives comfortable. Even in heaven I believe there will be an equivalent of suffering—not as it stands here—but the equivalent, suffering beatified. I feel sure of this.'[1]

Dr. George Reith.

No biographer could have been found more fitted to write the biography of Dr. George Reith than Dr. Clow. Dr. Clow had not only known Dr. Reith intimately for many years, but the whole of the background of his life was familiar to him. Indeed, it was his own background. For Dr. Clow is Principal Emeritus of the United Free Church College in Glasgow, and it was in the most influential church in Glasgow—the College Church—that Dr. Reith spent his long ministry of fifty years. But more important still, Dr. Clow was in close mental and spiritual sympathy with Dr. Reith. The biography is published by Messrs. Hodder & Stoughton—the title is *Dr. George Reith: A Scottish Ministry* (7s. 6d. net). It is a dignified biography, slow moving perhaps, but that is because Dr. Clow knows the value of a background. 'George Reith was born in the city of Aberdeen on 9th July 1842, ten months before that Disruption which rent the Church of Scotland in twain. As he was wont to say, he was not free-born, but he was carried in his mother's arms into the Free Church of Scotland.' With Dr. Clow's help one feels the strong evangelical atmosphere of the time. It would be difficult to find a better picture of Scottish character and environment than we have here.

The facts of Dr. Reith's life are simple and are quickly told. Educated at the Grammar School of Aberdeen, he went on to the University, and then, in 1861, graduated with such honours that he was offered a cadetship in the Indian Army. Of this time he himself wrote later: 'My parents had dedicated me to the ministry at the Disruption, and I was never allowed to forget it. When I had finished with the University, and several tempting offers were made to me, I hesitated for a little, much to my father's alarm. One day I found on my table the Life of David Sandeman—laid there on purpose by him. That rebuked, and settled me, and without delay I began to study for the ministry. Thank God for His goodness in permitting me to serve Him in that ministry for so many years.' At the early age of twenty-four he began his ministry in Glasgow. He closed it fifty years later with a sermon on the text, 'Come and see'—'Come and see Jesus Christ in His fullness of grace and truth.' Principal Denney was a worshipper in the College Church, and he bore witness in the General Assembly that Dr. Reith 'was one who made his ministry great, in that he found the task of preaching so absorbing and so sublime, that it left no room for any rival interest than to lead men into the secret of the Lord, that they might be conformed to his likeness.' It is told that a Highland elder, attending the Assembly for the first time, leaned forward at the conclusion of the prayer of intercession and asked of one seated before him, 'Who is that?' 'Dr. George Reith of Glasgow,' was the reply. 'There came the quiet comment, "He is a man of God."'

Entirely without self-seeking and entirely fearless Dr. Reith again and again took an unpopular course. In every one of the historical heresy hunts, says Dr. Clow, Dr. Reith was 'a stalwart apologist of the accused. His personal affection for Dr. Marcus Dods and for Professor A. B. Bruce drew him into the front line of their defence. His championship of Professor Robertson Smith was more expressed and unfaltering than some thought it required to be.' In the closing words of his defence of Professor Robertson Smith he said: 'Yet, meanwhile, I am more concerned for my Church than for Professor Robertson Smith, much as I esteem him and love him. It is not to clear him of this charge, so much as to vindicate for the Church of my Lord the right of being the leader of reverent thought on the Bible and its message. I am jealous for her, that while believing and maintaining the old faith, she may prove not only unafraid of fresh light, but be also the source, through her sons—men of gifts and character—of enriching blessing to the world. I esteem and I honour my friend, but I esteem and I honour my Church much more. I am jealous for her right to be regarded as the representative Church of the land, holding with a firm hand the truth which is her hereditary privilege and her sacred possession—even her divine trust—while she allows her official teachers the liberty which the fearless love of truth demands, and to have it ever freshened so as to be a living guide and not a dead thing of the past.'

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[1] *Letters from Baron Friedrich von Hügel to a Niece,* xix ff.

As revealing as anything in the biography are Dr. Reith's letters to his youngest son. One of these is quoted below.

Christ is there.

'What do I think heaven is like? And how much am I looking forward to it?

'To take the second question first—I am trying to fix my thoughts daily on the end which cannot be very far away at my time of life. This means the effort to imagine myself in the Presence of my Judge, with all the vanity of this world and its make-believe stripped away, and nothing left but reality. We so often and so largely "walk in a vain show" here. But there—at the judgment-seat of Christ we shall be manifested as we are. "If Thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" Under a sense of my sin and unworthiness I hide myself beneath the righteousness of my Saviour. "Nothing in my hands I bring, simply to Thy cross I cling." "Hide me, O my Saviour, hide, Beneath the shadow of Thy wings." This is how I look forward to eternity, and I do so every day and almost every hour I live.

'The second question is, What do I think of heaven? Heaven to me is just the Presence of Jesus Christ. I can hardly ever get beyond that. It is good to think of the white-robed multitudes; of all the dear ones who have gone on their way before us; of all the inexpressible joys and glory that must await the redeemed, and among which the mind gets lost. But I always come back to the main thing—the vision of the Lamb in the midst of the throne—that marvellous union of God and man: and my mind rests there. Heaven is Christ. And then, too, is it not said that we shall be like Him, for we shall see Him as He is? That is heaven to the Redeemed.

'God bless you, and may you and I be counted worthy to enter through the gates into the city. There is but one way—as you know.'[1]

Conversion.

Those who have forgotten that interesting biography of Laurence Oliphant written by Mrs. Oliphant should refresh their memory. A book which has just come in made us get it out of the shelves again. What a strange, brilliant man he was, whose sacrifices seemed to him the simplest necessity. Not only his own renunciation but that of his wife was almost unparalleled. The account of their lives with the Harris community at Brocton, and then later at Haifa in Palestine, made interesting reading again. About a year before his own death his wife Alice died, but her death only seemed to bring them nearer. He goes on with the writing of his 'Sympneumata,' and says in a letter: 'Alice is doing wonders, and developing ideas in me of which I had no conception. It is therefore as interesting to write as a novel, for I never know what is coming next.' In the same year—1888—we find that he is writing to his friends about his projected second marriage: 'She realises Alice most intensely, and brings her closer to me than I ever felt her.'

My Perilous Life in Palestine (Allen & Unwin; 12s. 6d. net) is the autobiography of Laurence Oliphant's second wife. She was Rosamond Dale Owen, a daughter of Robert Dale Owen, and a granddaughter of Robert Owen, the founder of the New Harmony Community. She is a very old woman now—almost eighty in fact. She starts the autobiography with an account of Laurence Oliphant and their marriage, and his death so soon after. And then she gives the story of the first forty-five years of her life before she met her husband.

On page 150 she tells of her conversion—'One Sunday morning my cousin asked me to go to church with her. "My dear Isabel," I said, "you know I don't care to go to church, long ceremonies do not appeal to me." "Well, then, come in order to be polite," she said. . . .

'My cousin had scarcely resumed her seat when my whole being was roused and thrilled by the sight which I saw. On the Altar stood the most glorious Figure I had ever looked on, so glorious that no imagination of mine could have painted it, for its splendour was beyond my range of conception. I had never dreamt that such power and such sweetness could exist; and yet it was a man, with the familiar lineaments I was daily accustomed to seeing. Heaven and earth were joined. For a moment His wonderful eyes looked down at the Communicants, and then He turned and stretched out His arms to me. I ran headlong to the Altar, and knelt with the others, hiding my face because I could not bear His splendour. When I looked up, the Form was gone. . . . Strong He was as an Archangel, and yet gentle as the meekest creature that breathes. It was this union of force and exquisitely yielding sweetness which astounded me; for in all the pictures of Christ which I have seen, the gentleness borders almost on weakness, and there is no trace of the all-searching mentality, the overpowering virility, which I perceived in this perfect God-man.'

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[1] Letter of Dr. George Reith to his youngest son.

From the time of her conversion Rosamond Dale Owen never felt that she was left undirected. She had a Voice which gave her commands about the most minute actions. 'The next morning, Monday, the Voice began my education as a Christian, and my first command was: "Put your bureau drawers in better order, for were God as disorderly as you are, the Cosmos would return to chaos."' It may be that the reader will think that there is a lack of this same order in the autobiography.

Rosamond Dale Owen has published several works—and in addition to these she has worked for many years on what she intends to be a complete statement of her philosophy; a good deal of it has crept into the autobiography.

Engines must Condense.

We have sampled many a time, and with profit, the talks on religion and life of the Rev. Archibald Alexander. Now, in *Sparrows in the Organ* (3s. 6d. net), we find that Dr. Alexander has the gift—how uncommon it is—of speaking to children also. He finds certain desiderata in every children's sermon. 'First of all, be interesting not merely to the parents but to the children.' The talk 'must be very short with, as a rule, not more than one idea in it.' It 'must not be too solemn.' And in this case practice follows theory.

'At King's Cross Station on the Underground, by the side of a tunnel which is used both by steam trains and electric ones, you will see this notice printed in big letters, "Engines must condense."

'What does that mean? It means that engines are not to go into that tunnel puffing steam and smoke hard out of the funnel, because that would make the air choky and unpleasant for the people in the electric trains passing through it all day. So the steam engines that work there are fitted with a condenser which turns their steam into water. They are required to consume their own steam, to bottle it up, and not let it out with a snort. The order on entering that tunnel is, "Engines must condense."

'Imagine an engine coming along at a great pace, bursting with keenness, and saying, "Watch me take these old waggons along!" getting its eye on the notice as it came to the tunnel—and all at once simmering down, swallowing very hard, and saying, "Oh, all right! I'll go quietly. I'll not make a row in the tunnel. Look, all my steam is now going into the condenser, and there's none coming out of my funnel at all!"

'"Engines must condense" is a good motto—for engines that work in a tunnel.

'On a certain nursery wall I once saw a notice not unlike that. It said, "Count Ten." That was all. Just "Count Ten." It was a reminder to the little people in that nursery who were inclined to lose their temper or go off in a pet or be disagreeable to count ten first; and the idea was that, if they did that, the fit of temper, or whatever it was, would pass. . . .

'"Count Ten" is a good motto, but it is not the best.

'The best I know hangs on the wall of a house I used to visit. It said, "Jesus Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation."

'If Jesus is our Friend—and He wants to be—and we desire always to please Him, if we remember that He is with us all day and every day, then, for His sake, and because it is His Will, we'll keep back the angry word, restrain the quick temper and speak gently.

'"Engines must condense" is a fine motto—for engines; and people who are still in nurseries may get help from counting ten; but, for you and me, the surest way to act rightly is to remember Jesus, and to try to follow Him.'

Another talk begins: 'There is a very large and most useful book, in twelve large volumes, which some ministers are lucky enough to possess, whose full name is too long and hard to trouble you with but whose nickname among its friends is the "E.R.E."' It might be too hard a task to guess which article gave Dr. Alexander his inspiration here, so we will reveal the fact that it is the one on Yawning. But how does this illustrate the text, 'Renew a right spirit within me'?

The publisher of Dr. Alexander's volume is Mr. H. R. Allenson. From this firm also comes *Sunday Morning Stories* (5s. net), by the Rev. William J. May. Mr. May has another, but also an effective, way of speaking to children. He has made the telling of stories particularly his own. Here there are two types, Nature parables and stories from the Bible itself 'dressed up in bright colours.' From these volumes parents might find the material for Sunday afternoon talks with the children.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

One of the issues before the religious world to-day is that of fundamentalism versus modernism. The representatives of these supposedly conflicting types look askance at one another: they have even at times been known to denounce one another. To the fundamentalist the modernist is an iconoclast, almost indeed an anarchist within the sphere of religion, seeming, as he does, to challenge and deny many of the fundamental beliefs by which millions of good Christians live; to the modernist, on the other hand, the fundamentalist often seems nothing but an obscurantist, who lives in the past, is impervious to argument, and closes his eyes to undeniable facts.

But is the issue really so grave after all? Is the truth not rather that all reasonable men are both fundamentalists and modernists—fundamentalists in the sense that the foundations of belief are of primary importance, imperiously demanding to be sought with earnestness and held with conviction, and modernists in the sense that our beliefs must be such as we can intelligently hold in the age in which Providence has placed us? It is true that fundamentalism and modernism are popularly supposed to stand respectively for a certain set of doctrines; but there is so little agreement in detail as to what these doctrines are that it is wiser to regard those 'isms' as designations of principles, each of which is legitimate and even necessary and thoroughly reconcilable with the other. We respect the past, but we claim our right to live in the twentieth century.

This issue is handled with admirable tact and moderation by Dr. James H. Snowden in his *Old Faith and New Knowledge* (Harper, New York and London; $2.50). There are great preachers of both types he reminds us—Billy Sunday of the one type, and Dr. S. Parkes Cadman of the other; but it is neither the fundamentalism of the one nor the modernism of the other that makes them the powerful preachers that they are. It is that indefinable quality we call genius, which is not the monopoly of any theological coterie, but which wins its way to the hearts of men from widely different philosophical and theological standpoints. It may not, however, be unseemly to remind the fundamentalist, as Dr. Snowden does, that, as the result of a questionnaire addressed to the ministers of America, of the twenty-five preachers whom they selected as the greatest more than two-thirds were modernists. So 'it does not appear that modernism has weakened the pulpit.'

Nobody will deny that the Bible is fundamentalist, in the sense that it throws its whole emphasis upon the things of fundamental importance. To the Prophets the fundamentals, as defined by Micah, are justice, mercy, and a humble walk with God, and with this all good men, whatever be the theological name by which they are named, will agree. But the attractive and compelling feature of Dr.

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Snowden's argument is that the Bible is equally and unabashedly modernist. Indeed, he traces the presence and progress of this spirit not only through the Bible, but through the history of the Church and into the present day. All religious men who have been thinkers at all have rejoiced in the opportunity of reconciling the old faith with the new knowledge.

Essentially that is the meaning of the early stories in Genesis. Take, for example, the Creation story in Gn 1. The old Babylonian material—much of it so crude, gross, polytheistic—is moulded, under the spirit of God, by the mature and austere Hebrew genius into a form which does not offend even the most modern religious consciousness. The Bible is progressive as well as conservative; it is not afraid either of new revelations or of new formulations of ancient truth. The Pharisees were fundamentalists, in the bad sense of that word: Jesus and Paul were modernists. The Gospel of Matthew, the Fourth Gospel, and the Epistle to the Hebrews, are, each in its own way, attempts to relate the ancient faith to the new experience of religion which came with Jesus, or to express men's experience of Jesus in the categories of contemporary thought. The writer of the Fourth Gospel is not afraid of the word Logos: he takes it and baptizes it unto Christ. Even Gnosticism is an effort, however misguided, to domesticate Christianity in the contemporary world of Græco-Oriental thought.

So this accommodation of the old faith to the new knowledge proceeds apace throughout the ages. What is patristic literature but just the effort to think out Christianity in terms of contemporary philosophic thought? If the new religion was to hold its own in that seething intellectual world something more was needed than the fine simplicity of the Old Testament. So the Greek Fathers turned, in the main, to the problem of the Person of Christ, and the Latin Fathers to the problem of the Work of Christ—each interpreting that Person and that Work in terms of the categories which were most readily intelligible to their contemporaries. So it was with Anselm, whose doctrine of the Atonement bears the unmistakable stamp of the feudal age in which it was born. And so it is to-day. The so-called modernists, in their efforts to relate the old faith to the new knowledge, are simply doing what religious men, whose province it was to think things out, have always done. Their aim, as Dr. Sanday has said, is simply 'the unification of thought. It is the same mind that has to think of things secular and of things sacred, and the processes of thinking for both are the same.'

There is the more need to emphasize this honourable aim of the modernist, as the scientist no less than the theologian has often been guilty of an obstinate traditionalism and of hostility to new discoveries and conceptions of truth. If it be true that the Church has often feared, resented, and opposed the conclusions of scientific thinkers—witness the widespread alarm on the publication of Darwin's 'Origin of Species' in 1859—it is no less true that these conclusions have frequently been derided by scientists themselves. Quoting from the Rev. Robert H. Murray's 'Science and Scientists in the Nineteenth Century,' for which Sir Oliver Lodge wrote an Introduction, Dr. Snowden appositely reminds us that throughout the last century 'every important scientific discovery was opposed and misrepresented and ridiculed by rival scientists. Jenner with his vaccine, Simpson with his chloroform, Lyell with his uniformitarianism in geology, Darwin and evolution, Pasteur and microbes, and Lister with his antiseptics, encountered this unfair treatment and unhappy fate. Many lesser scientists who made notable contributions to science were neglected and consigned to oblivion. So the obscurantism has not been all on one side.

In theology, as in science, the remedy for this unthinking deference to authority and tradition, which is so often mistaken for reverence, is just to preserve the open mind, to believe that the God who was is the God who is, and who is to be, and to be prepared, while gratefully respecting the past, to give a cordial welcome to new discoveries and fresh interpretations of ancient and eternal truth. The Bible is neither afraid of new experiences nor of bold experiments. 'Behold, I will do a new thing.' 'Prove all things,' 'Come and see.' 'O taste and see that the Lord is good.' The Bible invites us to serve God with all our minds, and the only mind with which *we* can serve Him is a modern mind. Thus, in proportion as we are prepared to welcome all light and truth, whether it comes from the present or the past, will the needless breach between the fundamentalist and the modernist be healed.

The evidence of Christian experience has come in our time to take high rank among the Christian evidences. And justly so, for at the root of the Christian faith there lies an invincible conviction that we find God in Christ. This conviction, however, must not be put forward merely as a dogmatic assertion, as though it were some mystic experience beyond the support of argument or the danger of disproof. If it is to commend itself to rational beings it must manifest its reality and its reasonableness. This is the task which has been attempted in *Experience of God*, by the Rev. Herbert H. Farmer, M.A. (S.C.M.; 5s. net). The subject is an inquiry into the grounds of Christian conviction, and the treatment is distinguished by a high degree of clearness and sanity.

First of all it is necessary to determine what are the elements of conviction. How do we know anything to be real or true? We begin with the fact that all experience comes to us through intercourse between our personalities and the world or environment in which we live. There is a continuous interplay or tension between ourselves and the universe. 'On the one hand there is the given truth or fact "hitting us," so to say, and demanding the adjustment of ourselves to it. On the other hand there is the whole impulse of life within us, eager to make the adjustment, believing it can make the adjustment and evolving its highest powers by so doing.' Now, corresponding to these two aspects there are two elements in our apprehension of what is real or true. First, an element of coercion. 'Our minds seem to be so built that a fact or truth has somehow to give us the impression of standing in its own light and shining in its own light, whatever our feelings may be, before it can fully convince us.' The second element may be called the pragmatic or practical element. It amounts to an implicit conviction or faith that truth is good for man to know, that a man gains in well-being by knowing the truth, that the truth will prove itself in practice. A third element, the reflective, might perhaps be added. Trained minds especially are not satisfied unless their beliefs have been submitted to the criticism of reason, and unless they harmonize with other knowledge and help to give a satisfying philosophy of life. But this third element in conviction is really a combination of the other two. 'The satisfaction of reason is a pragmatic satisfaction. Yet the mark of rational processes is their coerciveness; reason is not satisfied unless each step follows the other in inevitable sequence.' Here, then, are three criteria by which all our beliefs may be tested. If a belief '(1) shines in its own light with a certain inherent coerciveness, (2) satisfies us and helps us in the practical task of dealing with our world, and (3) meets the demands of reason by revealing on reflection the further coerciveness of rational consistency and harmony with other knowledge and experience—then we have in regard to it as full an assurance of truth as it is ever possible for us to have.'

Coming now to the question of the reality of God and of that unseen spiritual world with which religion concerns itself, we find much that satisfies these three criteria. 'Beyond all question there is something tremendously coercive lying at the heart of religion.' What is it? For answer we must interrogate our own experience. When we hear or read of any great act of pure self-sacrifice there is an instant and inevitable response of reverence, a feeling that here is something of infinite worth, something *sacred.* By that word 'sacred' religion has always signified two things. 'First, it has signified by the word the impact of a higher world upon men's spirits, the impact of the divine. Second, it has signified by it a certain distinguishing quality of that higher divine world, namely, that it demands the utter surrender, if need be, of this life to itself.' Here, then, we recognize the authentic touch of God upon the human spirit, compelling its homage. Again, applying the pragmatic criterion, we find that man in his present environment is in many ways a painful misfit, while the central assertion of religion is that there is a wider environment in which alone man can find his true well-being. 'We have then this significant situation. Here, on the one hand, is man, by his very nature restless, dissatisfied, at conflict with his environment and himself, his best powers continually stretching out like the filaments of a spider and either floating in a void whence there is no response, or else snapped in twain on harsh uncomprehending rock. There, on the other hand, is religion asserting that there is an environment larger than this world into contact with which man can at any time come. . . . Do not these two things fit?' And the truth and value of any religion may be tested by the extent to which it does introduce a man into this larger world and satisfy his longing soul.

The plain man is usually content to stop here in his religious thinking. Feeling the coercive touch of God upon his spirit and finding the practical helpfulness of his faith, he does not feel impelled or competent to frame a philosophy of life. But for many minds there is an urgent necessity to search far and wide through the fields of knowledge to see whether confirmation and support are to be found there for faith in God. 'Such rational confirmation may take the form of arguments for the existence of God based on the observed facts of the Universe. Second, it may take the form of reflection upon the religious experience itself which it is seeking to confirm and support. Third, it may take the form of negative criticism of other views of the Universe and of religious experience, showing their inadequacy in themselves and their inferiority to the account which religion itself gives of the Universe and of itself.'

Passing to the question of the distinctively Christian experience of God, we must test its truth and reality by the same criteria. It might, indeed, seem at first sight that the grounds of our belief in Christ must be quite distinct from the grounds of our belief in God. But that is not so, not if what we believe about Christ is true, that He was God manifest in the flesh. 'Christianity asserts, and the assertion makes it Christianity and not some other religion, that God came and comes into human life in quite a peculiar and unique way in Jesus Christ.' Here, therefore, more than anywhere else, the touch of God upon man's spirit will be felt. And so we find it. For, first, in the apprehension of Christ we experience the coercive sense of the Divine. It was thus that He impressed Himself upon His first disciples, and something like that must be our experience if the Christian conviction about Him is to become really ours. 'In some way or other, it must be possible for us to look at Jesus and, seeing Him, to find our spirits bowing with just exactly that awe and reverence which are our instinctive response to the living touch of God, and are the only way we have of ever identifying the presence of God in our midst.'

This is possible despite the lapse of time and the scantiness of the Gospel records. For, if what Christianity says of Christ is true, then He is independent of time and change, and His relationship to every human mind and personality must be quite unique. 'He must be the norm, the ideal, that completed and balanced maturity which every human being by the essential law of his nature is striving to achieve. Obviously there is something in every human personality which is governing its growth from its first conception, and determining that it shall grow into a man, with all a man's qualities, and not into a baboon or a bird or a tiger. . . . It is what may be called the entelechy of the organism—the governing idea of it, that which it was always meant to be. What, then, is the entelechy of the human organism, its governing idea? If Christianity be true it is Christ. Christ is perfectly what we are meant to be. In other words, if Christianity be true there is at the heart of every human being, more or less frustrated and dammed back, but restlessly pressing upward all the time to gain expression and achievement, a latent Christ, a Christ within.' And when we see His face in the Gospels we recognize it, and instinctively do homage to it as Divine. 'Supporting this primary impression there is the verification of it in practical life—in the increasing health of soul and power over our world which the acknowledgment of Jesus as worthy of our utmost reverence and obedience brings, and in the capacity of such acknowledgment to unify our experience and give us a credible and satisfying philosophy of life. Given this primary impression, and given sufficient evidence of its verification in one's own life and the lives of others all down the ages to make it reasonable to trust it, then to hold back because the manner of the Incarnation is not explicable in precise intellectual terms is absurd. It is always the deepest and most significant and most enriching things in life which are incomprehensible and indefinable. But the incomprehensible is not the irrational, and the indefinable is not the unreal.'

In *The Anglican Tradition* (Mowbray; 2s. 6d. net), the Rev. S. C. Carpenter, B.D., Vicar of Bolton, would offer a solution of the problem confronting the Church of England at this juncture. It is his conviction that the problem has been largely brought about by departure from the Church's true constitution and tradition. Accordingly, the burden of his vigorous little book is *solvitur Anglicando*. Its standpoint may be described as in a broad sense Anglo-Catholic; the author himself might prefer to say, primarily Catholic, and secondarily Reformed and English.

It is on Eucharistic doctrine that Mr. Carpenter concentrates, as the chief source of the present trouble and confusion. He claims that the Prayer Book of 1662, which established the true Anglican Eucharistic tradition, presents a Reformed and English version of the Catholic Eucharistic tradition. There is such widespread misunderstanding of the teaching of the Church of England on this doctrine of the Holy Communion that it appears worth while to consider in these columns the exposition here offered. At the same time it may be remarked that the misunderstanding is natural and almost inevitable in view of the difficulties attaching to the conception of spiritual participation of the Body and Blood of Christ.

Mr. Carpenter hesitates over certain practices in the Church of England that are liable to the charge of being Romanizing, such as the practice of 'Devotions' before the Blessed Sacrament, or genuflexions according to the rubrics of the modern Roman Rite at the Prayer of Consecration. But he is clearly in much greater sympathy with the so-called 'Romanizers,' 'Anglo-Catholics,' 'extremists' (or whatever the term of condemnation may be), than with those who oppose them in the name of Protestantism. With Protestant 'extremists' he will have no traffic at all—those 'scurrilous, blaspheming jackals' of the 'underworld,' 'largely recruited from Northern Ireland'!

In setting forth Eucharistic beliefs which may be properly held in the Church of England, Mr. Carpenter begins by stating two positions on which he says there is universal agreement. The first is, that there is in the Sacrament *as a whole* a real presence of Christ, so that He Himself therein really gives us His own life; and the second, that a living faith is essential for the reception of the spiritual gift of the Body and Blood of Christ. But while there is universal agreement on these positions, there are different ways of understanding the Sacrament. They may be classified as three, and they are all legitimate within the Church of England; nor are they of necessity mutually exclusive.

The first is Receptionism, which is the theory that the special presence of the Body and Blood of Christ is in faithful receivers. This theory may be held in a meagre sense or in a rich and glowing sense; in any case its contribution to the truth about the Sacrament is not so much intellectual as devotional. But it is a true theory, says Mr. Carpenter, so far as it goes. It would appear, however, that according to Dr. Barnes no more is to be said after a bare Receptionist doctrine has been stated; for 'there is no *objective* real presence of Christ attached to the bread and wine used in Holy Communion.'

The second theory represents a sort of compromise between this last position and a doctrine of the Real Presence objectively conceived. It is the theory known as Virtualism, and it maintains that the elements of bread and wine, when consecrated, have the virtue or efficacy of the Body and Blood of Christ. This appears to have been Hooker's teaching, and it is in some respects a characteristically Anglican theory. For it may be in fact almost equivalent either to Receptionism or to belief in the Real Presence, that is, an objective Real Presence.

The third theory consistent with the Anglican tradition is, then, that of an objective Real Presence, which Mr. Carpenter describes as 'the belief that after Consecration there is a true gift of our Lord's Body and Blood, and that this gift is not dependent on the faith of the recipients (though it can only be received by faith), but is in some way connected with the elements themselves.' This is not, like Transubstantiation, a philosophical theory of the manner of the presence of Christ in the Eucharist; it is but an affirmation of the reality of the 'inward part, or thing signified,' and its inseparable connexion with the 'outward part, or sign.' And this is the doctrine for which the author would contend as representing the vocation which he desires to reclaim for the Church of England.

Mr. Carpenter's exposition of the terms 'real' and 'presence,' and of the term 'spiritual,' helps to remove a certain amount of prejudice against the doctrine of an objective Real Presence; and it may well be that this doctrine is implied in the Black Rubric of the Prayer Book, the Church Catechism, and the Thirty-Nine Articles, and that, accordingly, Consecration is regarded in the Anglican tradition as having a spiritual effect upon the elements. But unless a definite theory of the manner of Christ's presence, distinguishable from that of Transubstantiation, can be put forward in defence of this doctrine of the Real Presence, it seems very unlikely that the objections to 'Devotions' and genuflexions will cease. Transubstantiation is the only truly metaphysical theory which holds the field, and as this is so, the Anglican traditionalist must learn to be tolerant even of the 'Protestant under-world.'

After all, the Anglican tradition in this matter of the presence of Christ in the Eucharist is essentially the Calvinistic (rather than Lutheran) tradition; and, as has often been observed, the Calvinistic tradition is subject to the instability belonging in general to mediating theories. What Schleiermacher said on this point a century ago is worth repeating to-day. He sympathizes with the Calvinistic view as mediating between 'the over-intellectual bareness' of the Zwinglian view and 'the mysterious sensuousness' of the Lutheran view (which is closely allied to the Roman Transubstantiation theory), but he adds that the Calvinistic view provides new excuses for vacillating between the charm of symbolism, which allures men to find additional meanings in the Sacrament, and the intellectual satisfaction of a colder and more external position.

One of the urgent needs of to-day is that the Bible should be read historically. It cannot be understood otherwise. In our schools, Sunday and day schools alike, the traditional view of the Bible is being perpetuated. And even in our pulpits, by the preaching on texts and by 'topical preaching,' with the neglect of real teaching, the same tradition is allowed to prevail. And the results are, for one thing, that the true nature and grounds of the authority of Scripture are unseen or perverted, and, for another, that we are exposed to all sorts of unhistorical interpretations which have mischievous religious issues.

An example of this may be found in Miss Christabel Pankhurst's latest book, *Seeing the Future* (Harper; 7s. 6d. net). No one can help feeling a profound sympathy with this ardent soul. She was one of the protagonists of the Female Suffrage Movement, and for long she pinned her faith for world reform to this measure. But after it was passed, and when she found that things were just the same, only more so, her thoughts took another direction. Her account in an earlier book of how she discovered the message of prophecy, to her own great comfort, was touching and even moving. Since then her whole soul has been possessed by a great conviction—that the one hope of the world lies in the immediate coming of Christ.

This gospel she has expounded with real ability and fervour in several volumes, and in her newest essay she again holds it out to us as the sovereign specific. The book is full of interest of varied kinds. The author has read widely in current science and she fills her pages with quotations from modern scientific literature. But after all her study of science she would probably say, parodying a famous monarch, 'we are not impressed.' She is amazed that religious teachers should (as she imagines they do) base theology on science. For science changes every day, and gives up yesterday's conclusions to-morrow. To her theology is the *only* exact science.

There is only one infallibility, and that is found in the Bible. And the proof of the Bible's infallibility lies in verified prediction. 'Verified prediction is the strongest kind of proof.' It is a far firmer basis for faith than experience, which may be delusive and is likely to be limited in range. Prediction is the only crushing fact that cannot be evaded. The reason why Einstein has convinced people is that he was able to predict the facts which showed the soundness of his conclusions.

Now in the Bible you have three strands of prediction, a three-ply rope. One concerns Christ, another the Jews, a third the Gentiles. The first is obvious.. The coming of Messiah is foreshadowed all through the Old Testament. But so is the return of the Jews to their old home. And finally the whole course of Gentile history is traced out for us in the Bible. Thus, according to Miss PANKHURST, the Bible is a sort of Programme of the Future. To her that appears to be its main value. Perhaps we do her injustice in this, because she is so possessed by the great Hope that other aspects of Scripture are of necessity in the background.

But it is not only these three things that are predicted. The author gives us a whole series of Biblical anticipations. First come the great upheavals of Nature, and surely we have had sufficiency of these. They are duly noted here, earthquakes and such like. Our age apparently has been a terrible time for earthquakes. But these natural catastrophes are not the only modern phenomena predicted in the Bible. There is the present moral degeneracy. And there are wars and rumours of wars. And there is Zionism, with its repopulation of Palestine. And, perhaps most plainly of all, there are the lines of world history set forth in the Bible ages before. Daniel is the chief authority here. 'The Book of Daniel, whenever and by whomsoever written, is truly prophetic, because it reflects in advance international developments taking place in this our own time.'

Miss PANKHURST'S position is definite and clear cut. All these phenomena are predicted as signs of the End. They are to be features of the last age before the 'Day of the Lord.' And they are all features of to-day. Therefore we are at the close of the era which is to usher in the millennial kingdom, when Christ will appear, and all the evils of our day will be rectified. Moreover, the Bible has given us a clear indication of definite things that are to happen, and they have all happened or are in course of happening. What, then, is the duty of the Church ? The answer is, apocalyptic preaching, earnest, passionate apocalyptic preaching, to prepare the way of the coming Lord.

It is an ungrateful task to criticise any earnest conviction. But nevertheless it may be pointed out that this whole outlook depends on a view of the Bible which is unhistorical. It makes the Bible a sort of scheme of the Future. Its main significance as Holy Scripture lies in its power to foresee events that are to happen hundreds of years later. It is plain that such a view takes much of its reality and most of its values from the Bible. Instead of being a great message from God to its own time, Prophecy is a forecasting of another age. Instead of the Bible being a book of its own time, throbbing with the interest which a living book has, it is a book whose main significance lies apart from the problems and facts of its own age.

But this is just what is not true of the Bible. It is a real book. It spoke to its own age. The Prophet spoke to his own age about its own problems. And when the Prophet spoke of the future it was, for one thing, in general terms, and, for another, it was to influence his own time. The Prophet's picture of the future is always general enough to apply to any age. And as a matter of fact those predictions which Miss Pankhurst sees fulfilled in our day have been similarly applied by similar interpreters to every age since the Prophets lived. Every period has seen in these pictures of the future its own conditions.

In reality, the Prophet's horizon was bounded by his own time. Daniel did not foresee the twentieth century. Nor did any other Prophet. It is a popular delusion that a prophet is one who predicts. A Prophet is one who speaks for God, primarily to his own time. He spoke about foreign policy, about the social problem of his age, of drunkenness, of woman's dress, and of religious indifference. He passionately defended the poor. And when he looked away to the future from the present, it was because the present was so bad that his hope and faith eagerly scanned the horizon to see some signs of better things. And when he depicted the future it was in colours borrowed from his own time.

There is nothing in the predictions mentioned by Miss Pankhurst that goes beyond what has been said. And it must be insisted that if the main significance of the Prophets lay in their predictions the Bible would cease to be a book of living interest. Happily such is not the case. The Bible reveals God in actual touch with actual events and persons. And its gospel for the future is just the application to each age of the eternal principles which we see applied to that age long ago. And as to the Second Coming of Christ, the last word was said by an old Scottish peasant woman, 'I dinna ken when He is coming. But I'll be gey glad to see Him when He comes.'

The Hebrew Prophets and their Modern Interpretation.[1]

By the Reverend Professor T. H. Robinson, M.A., D.D., University College, Cardiff.

It was held for many generations that prophecy was primarily, indeed entirely, prediction. It was supposed that the Divine Spirit revealed to these men the future with greater or less exactness of detail, and that every word they uttered would find its fulfilment in later history. Jews and Christians alike adopted this interpretation, and if any element in the prophetic message failed to materialize, the only possible inference was that fulfilment was delayed, and the consummation of the word was postponed to a date still further in the future. Hence from the great body of 'unfulfilled prophecy' was deduced a whole system, and, in particular, the doctrines of the Messiah and of the Divine judgment, originally distinct, were combined to form a picture of the end of things. In fine, prophecy was so interpreted as to make it appear identical with eschatology.

This method of interpretation, then, dominated for many centuries the whole of that world which was interested in the Old Testament, and has not wholly disappeared. But the spirit which came to birth in the Renaissance compelled men ultimately to look elsewhere for the prophetic message. A real effort was made to set these men once more in their own age, to see them as their contemporaries saw them, and to interpret their message in the light of history. The nineteenth-century studies in the prophets were dominated by such considerations, and the process was carried so far that any interpretation of prophecy as prediction aroused grave suspicion. The resurrection of the ancient

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[1] Murtle Lecture, delivered before the University of Aberdeen, 9th December 1928.

Mesopotamian world gave us a background of international politics; and the geographical situation of Palestine, the natural buffer between two world empires, gave us a picture of Israel among the nations.

Thus the conviction grew that the prophets were primarily statesmen. The threats of an Amos were explained by the rising of the Assyrian cloud above his horizon at a time when to all those about him the political sky was unflecked. Isaiah's demand for isolation was attributed to his appreciation of the fact that Jerusalem could afford to remain independent of the world movements because she lay on none of the great roads, and would, therefore, excite no hostility unless she demanded suppression by spontaneous aggression. Jeremiah's pro-Babylonian utterances were dictated by a conviction that resistance to the great world-power was hopeless, and that, of the two forces which strained the little kingdom between them, Egypt was the weaker, and must yield in the long run.

To-day this method of interpretation raises serious doubts in our minds. We ask ourselves how Amos, a shepherd from the semi-nomadic country of the south, acquired a knowledge of world-politics so far in advance of the official statesmanship of his age. Was Isaiah really the courtier-prophet which the theory requires him to be? When he foretold the doom of Assyria, did he actually anticipate the rise of Babylon, and that peculiar combination of forces which led to the destruction of Nineveh?

Further, can we do full justice to prophecy if we eliminate the predictive element? This question is the more urgent when we realize how old the theory is. The prophets themselves believed that the future had been revealed to them, and that the events through which they lived when under the hand of the Spirit were as much a matter of actual history as the past could be. One of the claims, perhaps the most emphasized claim, made by the great exilic Unknown, was that Yahweh alone had proved able to foretell the events which culminated in the establishment of the Persian power. It seemed to the ancient Hebrew world that the prophetic utterance even controlled the future, and that when the word was once spoken it could not return void, but must accomplish that whereunto it was sent. By the end of the seventh century the supreme test of a prophet's inspiration was the fulfilment of his words. He might think that he had been inspired to utter his message, but the event alone could certify the matter for him. Ezekiel[1] believed that Yahweh might trap a prophet to his own ruin by giving him a false message, and Jeremiah's bitterest hours were those in which he believed himself to have been thus seduced to his destruction by his very devotedness of service.[2] In view of the stress thus laid on the fulfilment of prediction both by the prophets themselves and by their contemporaries, it is difficult to see how this feature of their work can be disregarded.

The most serious objection of all, however, to what we may call the nineteenth-century view of prophecy lies in the very small place which it allows to religion. We may grant at once that the prophetic ecstasy (if we are right in regarding the canonical prophets as ecstatic) made little difference, if any, to the content of their message. The occasion and the actual language may have been determined by the conditions of the moment, but the substance of what the prophet had to say was the result of his own deep convictions. But nowhere do we get the impression that these convictions were due to a study of the kind of fact which must occupy the attention of the statesman. The prophets are first and last and always men of God; they speak of Yahweh and in His name, and though we may feel that their judgment on events will coincide with that which would have been reached by a statesman of long vision, deep insight and wide experience, they attained their conclusions by other methods. We have no right to assume that they calculated the population of Mesopotamia, the armies of Egypt, and the fighting power of Israel, and then veiled their results under the guise of religious conviction. If Isaiah believed that Jerusalem itself was in his days impregnable, it was not because he estimated the defensive capacity of the fortress; it was rather because therein lay the Temple of Yahweh, and Yahweh would not suffer His own home and seat to be violated by a foreign invader. If he was convinced that, whatever calamity befell Judah, there would still be a remnant, it was not because he calculated that a victorious king could not afford to let a subject land lie wasted; it was because Yahweh needed a nation through whom He could express Himself to the world. Amos mentions Assyria but once,[3] and there is no suggestion that the Assyrians are instruments of Yahweh's vengeance. Nowhere does it appear that he recognized in the empire of Nineveh the foe who was to vindicate the moral and social law of Yahweh.

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[1] Cf. Ezk 14^{9}.

[2] Cf., *e.g.*, Jer $20^{7\text{ff.}}$.

[3] Am 3^{9} (LXX; M.T. has 'Ashdod').

He knew that the course pursued by Israel as he saw it could have only one end, destruction, but he never, as far as our evidence goes, ventured to name the human destroyer. His conclusions were based on other grounds.

This leads us to the suggestion that, after all, the prophetic utterances were based directly on the prophet's knowledge of God and man. He would not have used, he would not even have understood, our modern phrases, but he was mastered by an intense conviction that God is Law. He lived in an age and among a people to whom the thought of Divinity involves the conception of arbitrary power, and yet to his mind there was an order in the universe which betokened a consistent will behind both Nature and history. It may be true that all that is and occurs expresses no more than Yahweh's will; He makes peace and creates evil,[1] if there be evil in a city He is proved to be at work.[2] But, after all, that will is not arbitrary; man can rely upon uniform action, on identity of effects from identical causes. The prophet knows how God will act in any given set of circumstances, because he knows God.

There is, indeed, a certain parallel between the work of the prophet and that of the physical scientist. The latter observes a certain set of phenomena in the world of matter. He formulates so-called 'laws,' generalizations which can be held to apply wherever the same conditions are reproduced. The astronomer relates all the facts which he notes to a single principle, the law of gravitation, and on that basis he is able, not only to explain the movements of all the heavenly bodies, but to forecast with the nicest accuracy the exact position of any one at any point in the future, near or distant. The chemist can predict without fear of failure the reaction upon one another of any of the substances whose properties he knows; and even those more elusive phenomena of life with which the biologist deals are yielding their secrets to the trained observer.

So the prophet is in some sort a spiritual scientist. The facts with which he is concerned, however, are not those of physical nature. God and man, the character of each, the laws of their reaction upon one another, the inevitable issue of a given set of circumstances or of a given attitude—such are the themes with which he deals. It is true that he sees all as directed by the will of Yahweh, but he knows what that will is, and realizes the lines along which the Supreme Personality settles personal questions. He is aware of the laws that govern human society, not so much those which we class under the head of economic and political science, but those deeper spiritual springs of action which have their source in the very nature of personality. It is, therefore, inevitable that prediction should form a part of his work. He can no more avoid foretelling the future than can an astronomer, always provided that the presupposed conditions are present and maintained.

If this is so—and we believe that it is so—then the same laws will be valid in all ages and, *mutatis mutandis*, in all forms of human society. To us to-day, prophecy is the statement of eternal truth. Yet the form in which it is revealed is conditioned by local and temporal circumstances. The prophets' message was primarily to their own people and to their own time. They addressed an insignificant Palestinian tribe, threatened with absorption, if not extinction, by one or other of the great world powers. Yet, can we but discover them, the laws are as valid for twentieth-century Britain as they were for Israel two and a half millennia ago. The Divine laws expounded by the eighth and seventh century prophets are as true for all time and for all mankind as they were for Judah and Samaria in the last days of the Hebrew kingdoms.

But if we would rightly apply these laws we must undertake a double process. We must first eliminate all that is local and temporal, and then reinterpret in the light of our own experience and circumstances. It is as if we had some precious drug held in a solution which made it comparatively useless for us. We must first crystallize it out, and then redissolve it in a medium better suited to our system. It is only thus that we can 'fulfil' the Prophets, using that verb in the sense in which our Lord Himself applied it to the Law.

Let us, then, glance briefly at the age which saw the birth of our canonical prophecy. We observe the geographical and political situation of Israel between the two great centres of immemorial civilization, and we have suggested that the prophets themselves, though not unconscious of their position, laid comparatively little stress upon it. With the internal condition of their people, on the other hand, they were more familiar and more intimately concerned, and it was first and foremost to that condition that they spoke. They saw a people who had embarked on a great social experiment, and had blundered so terribly that recovery was practically impossible. Ruin stared them in the face, for Israel had violated those laws of personality which can be disregarded with as little safety as the laws of physical health. In the passage from the nomad and pastoral order of society to that of the settled farmer, Israel had for a time succeeded in preserving some of those features which might have made for security. The process was of necessity a long one, and the danger was too subtle for the ordinary man to observe or understand it. As a wilderness people, Israel had maintained a strictly democratic attitude to society, and it is a striking fact that we have no trace of a noble order among the Hebrews such as we find in Babylon and elsewhere. It would seem that they imposed for a time their principles on the older community among whom they made their homes, and with whom they combined for defence against foreign enemies. At all events, the protest of Elijah in the middle of the ninth century certainly represents the true Israelite feeling, which is further attested by the story of Naboth.[1] One of the outstanding features is the king's acceptance of the situation when the farmer refuses to surrender his little plot of ground. He knows of no means whereby even the sovereign can force the subject to his will, and it is left to his foreign wife, brought up with un-Israelite ideas of social rank and authority, to devise a means whereby Ahab can get what he will.

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[1] Is 45⁷.

[2] Am 3⁶.

This narrative is, perhaps, the most significant of all that have come down to us from the ninth century. It shows us a country given to agriculture, but under an order which allows full play to personality, a system of small holdings in the hands of peasant proprietors, conservative and obstinate enough, no doubt, but sturdy and self-reliant. In particular it would seem that the method of oppression through manipulation of the organs of justice was, if not unknown, yet uncommon. A hundred years later all is changed, and the eighth-century prophets, especially Amos and Micah (though Isaiah too has something to say on the matter [2]), were faced with a social order in which the land was parcelled out among large estates, worked by tenant farmers, or even by slave labour. Human vigour and powers were gone, and when Pekah and Rezon sought to revive that old alliance which, under Benhadad and Ahab, had checked the Assyrian advance at Ḳarḳar, they embarked on an enterprise which was hopeless from the first. And even if the foe had not been Assyria, some other would have effected the destruction of Israel as a people, for Israel was no longer fit to survive.

It was, then, to a doomed world that they spoke, doomed, not merely by its past, but by its refusal to face reality and look fairly at its own state. Yet, being what they were, they were not, and could not be, utterly without hope. There was always the possibility of repentance, at least in theory, and behind every denunciation is the expressed condition: the doom may be averted if Israel will amend her ways. She must, if she would survive, study the nature and the demands of her God, and see how His principles may manifest themselves in life. She must insist on fair dealing as between man and man, and recognize justice as the only authority. It is this which we associate with Amos more than with any other, though it is a feature of the prophetic message which none omitted. Further, this external righteousness must be the result of an inward attitude, that which the Hebrew summed up in the untranslatable word *ḥeṣed*. This may be the attitude of equals towards one another, it may be that of the superior to the inferior or that of the inferior to the superior. In any case, it involves a full recognition of the claims of personality, and a deliberate self-consecration to the meeting of those claims. It is essentially a quality of soul, an inner spring of conduct, more nearly covered by 'love' than by any other English word, though it must be given a wider content of meaning. Sympathy, patience, affection, tenderness, and much more are summed up in it, and without it man cannot live in such fashion as to build an enduring society. Finally, there must be an immediate relation with their God. They must hold aloof from others, for contact with the outside world will defile them and render them unfit for His society. This conception of holiness was, of course, widely spread if not universal, but as understood by the Hebrew prophet it had a moral content which it lacked elsewhere, and combined with the demand for righteousness and the demand for *ḥeṣed* it summed up the whole duty of man in a sentence, '. . . to do justly, and to love mercy, and to walk humbly with thy God.' [3]

In all this we note what is, to modern eyes, a striking omission. There is no sketch of an ideal constitution, no attempt to formulate a scheme of social order. Apart from one or two phrases in Hosea, which may be interpreted as a condemnation of monarchy as an institution, there is no hint that the prophets were revolutionaries in the modern sense of the term. They might denounce a king or a dynasty, and seek to replace one government by another, but the form of government would be the same. The prophets were in no sense political theorists. They made no effort to construct a new social machinery, realizing that the order under which they lived might prove workable and safe if men would accept the spiritual principles they laid down. It was a new motive power that was required, not a new engine by which that power might work.

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[1] 1 K 21.

[2] Cf. Is 5^{8-10}.

[3] Mic 6^8.

But of this they had but little hope, and through warning and denunciation there ran a note of comparative helplessness which reaches its clearest point in the last utterance attributed to Jeremiah. And it is perhaps here that we see at its highest the fundamental optimism of the prophets. For though Israel might suffer and even perish, the will of Yahweh must endure. If a city were necessary to Him as an earthly home, then Jerusalem could not fall. If a nation were indispensable as a means of His self-expression to the world, then, whatever calamity befell Israel, there must always be a remnant. This is the only true optimism, the refusal to believe in the ultimate defeat of the good, in the ultimate victory of the evil.

Only once or twice in history have men found themselves in a position when the prophetic message had so clear a meaning as it has for us to-day. We, too, have embarked on a great experiment in social order, an experiment whose issue is yet doubtful. As Amos and his successors seem to have realized, we cannot turn back. When once the path has been entered, a society must follow it to ruin or to success. In so far as we are suffering to-day in ways which are strange to us, our troubles are due to the fact that this new order has not yet been so worked out as to give us security and peace. On all hands we have remedies of one kind and another offered to us, new schemes of society, new gospels. Yet we must go back to the prophets of the eighth and seventh centuries to learn the root of our danger. In the industrial order, with its mass production and its power of supporting a very much larger population than the old agricultural society, we risk losing that which alone can keep a society alive—a due stress on the value of personality. Men are worth more than things, and our supreme danger is that we should treat men as things, and as things of comparatively little value at that. Much of what Amos said to Samaria, and Micah said to Judah, would be repeated if those prophets were in our midst to-day. The passion for publicity which forms one of our major evils was, it is true, almost unknown to them, but the lust for power, especially in the form of money, and for luxury, is still with us. Our industrial order is built up on these things, and even those who feel the need of other elements in life are uncertain and timid in their efforts to secure their aims. Never in history was there a greater need than to-day for a bold repetition of the call to justice, to love, and to holiness.

It may be that there are those among us who feel that the outlook is hopeless, and that our whole social order is doomed to perish as surely as the kingdoms of Israel fell. Yet even so the prophets have a word for us in their intense conviction that their God could not fail. His purposes might be thwarted for a time, and His chosen people pass into captivity, but always there would be a remnant, and upon the ruins of the old temple a new one should be erected. While God lives there is always hope for humanity, though there may be little for us, and even if our great experiment fails, that is not the end.

As far as we can judge, human civilization, as we understand the term, goes back only some ten thousand years. Long as the period may seem to us, it is but a fraction of the ages through which man, as a physical species, may yet be expected to dwell upon the earth. We stand at the beginning of man's history, not at its end, and though our puny efforts and foolish schemes may lead to immediate disaster, we cannot doubt in the final triumph of our God. At long last the lesson must be learnt, and there shall be fulfilled the final utterance of that greatest of the prophets, through whom God said, 'They shall know whose word shall stand, mine or theirs.'[1]

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[1] Jer 44^{28}.

The Tongues of Pentecost.

By the Very Reverend R. O. P. Taylor, M.A., late Provost of Cumbrae.

To attempt to re-open the question of what actually took place when the Apostles spoke from the roof at Pentecost may seem rash and even unnecessary. My defence is that the prevailing opinion leaves the first teaching of the Apostles entirely unrelated to the main stream of subsequent Christian experience. To speak quite plainly, as it is viewed at present the preaching of Pentecost is entirely out of keeping with the character of preaching as a Christian institution in earlier or in later days.

We may take A. Robertson's statement in Hastings' Dictionary as an authoritative and careful version of the accepted position. Somewhat abbreviated, the central portion of the article runs: 'The view has been held that while the Disciples spoke in some one language, each group of hearers understood the words as spoken in his own; just as St. Vincent Ferrer, preaching in Spanish, was said to have been understood by English, French, and Italian hearers. But this is not what the narrative describes; we have a miracle of speech, not of hearing only, they began (before the hearers had come) to speak *heterais glossais*. But the more difficult question is in what precisely the miracle consists.'

'The narrative docs not appear to carry us beyond the area of Greek and Aramaic-speaking Judaism. That the Jews of the different countries enumerated spoke these languages with dialectical differences is, of course, more than probable. It might therefore suggest itself that the obstacle overcome by the inspiration of Pentecost was diversity not of language but of dialect only.'

I attach great importance to the last suggestion, but some of the other statements seem to me to be very questionable, or at least doubtful. First of all, there is the phrase, 'while the Apostles spoke in one "language."' If this is a summary way of saying, 'while the Apostles spoke "in turn each using some one language,"' it may well stand. But it ought to be guarded against a meaning which has been read into St. Luke's words, viz. that the Apostles spoke simultaneously. We should never dream of reading such a meaning into the newspaper reporter's phrase, 'Several people addressed the meeting.' Even this error, however, does not seem so wanton as the assumption that the Apostles spoke simultaneously in different languages. The Spirit is the author of unity, not confusion. Such a view only makes the miracle more miraculous in the sense—the entirely illegitimate sense—of queer. Robertson seems to ignore this view as not worth consideration, but I fear that it is sometimes held through sheer want of thought. The part of the article to which I take most serious exception is, 'This is not what the narrative describes; we have a miracle of speech, not of hearing only, they began (before the hearers had come) "to speak *heterais glossais*."' Now there is obviously a gap of time in the narrative, as indeed Robertson notices, between the speaking with tongues, or, at all events, the beginning to speak with tongues, and the hearing by the crowd. In view of this gap it seems doubtful whether it is necessary, or even legitimate, to prolong the speaking with tongues into the second portion of the narrative. And we have to remember that in all other cases where the phrase 'speaking with tongues' occurs, it appears to mean uttering inarticulate cries under the stress of great emotion. The speaker, through the very intensity of his feelings, was unable to put them into articulate words, and this had to be done by some other person who was capable of discerning the cause of his emotion.

I must notice at this point a view which has attracted many minds, and is put forward by Canon Raven in his *Creator Spirit* (p. 240) in the following words: 'The Apostles spoke in glossolalia a wordless cry of praise. Those who were affected with their spiritual emotion became sensitive to their meaning by a process of thought-transference and would interpret it into their own native languages. Others remained spiritually unmoved and to them the utterance was a mere babble.' And again, 'The cries of rapture are not . . . meaningless to those whose personalities are perfectly at one under the influence of a common ecstasy.' I should like to know where Canon Raven gets the information on which this last remark is based. But, surely, the amazement of the crowd did not arise from their finding that the cries of the Apostles were not meaningless, but from their finding the Apostles quite intelligible—a very different matter. We know, of course, so little about the transference of thought, that it is impossible for us to say that it could not extend so far. But I should like much more definite information before I depend on such an explanation. I can imagine—I do imagine that something of the sort was at work. But from my very slight knowledge of the phenomenon, I should imagine that some assistance was necessary to secure such definite results.

But as I have said, I am doubtful of the propriety of carrying the contents of the first part of the narrative into the second. And while I see clearly enough that the word 'tongue' is used in the second part in the sense of 'language,' I cannot bring myself to see that the phrase, 'other tongues,' in the first part must mean foreign languages, and thus regard it as different from the speaking of tongues with which St. Paul had to deal, and for which he uses this very phrase. Indeed, if the phrase means the same thing, I am rather puzzled at St. Paul's making no reference to Pentecost in speaking, or rather writing of the matter; a lack of reference which would seem even more strange if Canon Raven's explanation were the correct one.

A combination of the two meanings might be based on the supposition that the Apostles spoke so strangely in their excitement that they would scarcely have been understood, had circumstances been otherwise normal. But this idea seems to be too far-fetched to be satisfactory.

Despite what Robertson says, it seems to me that St. Luke in the second portion is talking about a miracle of hearing and not of speech. Attention is directed entirely to what takes place among the hearers—first, ‘How hear we every man in his own tongue?’ and then, ‘We do hear them speak in our tongues the wonderful works of God.’ What is reported is the account given by the crowd, *i.e.* the affair as it appeared to them, and cannot be pressed to signify more than their impression. The silence of St. Luke about the Apostles' view of the occurrence seems to me important. It almost looks as though they were unaware of what was taking place at the time.

Robertson is of opinion that the difference between the languages was largely, if not entirely, dialectical. If this were so, the problem would be greatly reduced, especially if we could hold the view that they and the Apostles used the vernacular Greek which was the *lingua franca* of the Mediterranean. This idea appears to be out of fashion at present, though I cannot help thinking that its fitting into the phenomenon of Pentecost would be a strong argument in its favour. It may be remarked that, even with a *lingua franca,* local variations in the pronunciation both of vowels and consonants would raise a serious difficulty. We know how hard it is for natives of different parts of our own country to understand one another, though they are using a natural and not an acquired tongue.

But I think that the difficulty may be reduced to a far greater extent by another consideration. Judging from St. Paul's speech, and from the general manner of preaching to the Jews, the proclamation of the Apostles on this occasion must have consisted largely of quotations from the Scriptures. This is borne out, not only by the nature of the occasion and the subject, but also by the familiar fact that preachers tend to slip into such quotations in moments of exaltation. Moreover, the texts likely to be used would be the passages rendered familiar by their constant use in discussions about the Messiah. Now, in the case of well-known texts, dialectical difficulties would be greatly lessened under two common rules of hearing, viz. that we can carry on if we get a start, and that we hear what we expect to hear, often failing to notice variations. The brain slips easily into a familiar groove and is apt to stay there.

The texts used would probably be the most familiar, even of the Messianic texts, and would probably be very easily recognized. This may be illustrated from his own experience by any one who has looked at a copy of the Bible in an unfamiliar Romance language. The crowd would be more prone to catch such texts because they would, in all probability, know that the Apostles were speaking of the Messiah. Furthermore—though this may be more doubtful—it seems possible that the man in the street would have some vague knowledge of a teaching which embodied a national desire and professed to satisfy national aspirations.

In any case, it must be remembered that a crowd so eager and excited, listening to what they had always hoped to hear, would be swift to catch every bit of mental foothold. Their brains were working under a very strong stimulus.

Having all this in view, I venture to think that we can bring the incident into line with the subsequent experience of the Church—even though it cannot be reduced to the same scale. Every Christian teacher, who really watches the effect of his efforts, knows how difficult it is to communicate to others his own personal experience and conviction. Besides, any one who has to deal with mixed audiences and differing classes of people must realize that religious terminology means one thing to him and perhaps a dozen different things to a dozen different auditors. He is confronted with the same complication of obstacles which the Apostles had to face at Pentecost—often with a greater complication, because he is speaking to people who think they know all about it and whose brains, therefore, are not stimulated by curiosity. Yet, in spite of all, the message is once and again transmitted and received, and one feels that its reception is largely due to a gift of comprehension conferred on the hearers. The more one is able to study his hearers individually, the more one realizes that the situation is desperate until the hearer is illuminated from within. It is also noteworthy that when the proper result comes, it is usually found to take shape in the vivification of some familiar phrase rather than in the adoption of a new idea. These, our experiences on a small scale, help us to understand what then took place on a large scale, while on the other hand the striking and decisive results of the Pentecost preaching, being thus related to our own, will help us to that understanding of the whole conditions under which we work, which is necessary for effectiveness.

Again, the effective sermon or speech still raises in the breast of the auditor the question, How is it that these words, spoken by another dealing with the circumstances of his own life, speak to me in terms of my own life? God is still the great Translator, and presses His own meaning home. How often has one stood astonished at discovering the message received through some sentence which he has used in a far smaller sense than that in which it was grasped by the hearer. For my own part, I have come to feel that any sermon which gets across is a repetition and a continuation of Pentecost. When one considers what he has said, realizing that, at best, he has only spoken a fragment of his mind, and remembering the variety of mental vernaculars, he perceives how the Spirit gives understanding to the hearer as well as lucidity to the speaker.

I have sought to bring Pentecost into close connexion with our common experience, as a matter of principle. I am persuaded that we can only understand the New Testament records as we detect their verification in our own experience. But what I have said may incidentally serve another purpose if it induces any one to consider the obstacles which lie between him and his hearers. Though we know that we can rely on the help of God, that help is chiefly given to those who try to understand those whom God has put before them. What we ought to deliver is not a statement which satisfies our own taste in oratory, still less a tirade which satisfies our own feelings, but a message as nearly in their own tongues as may be. Only by getting on to the track of their minds can we make a way straight for God.

Literature.

SCHLEIERMACHER.

We have been looking forward for some years to the accomplishment of a great project to which Professor H. R. Mackintosh set his editorial hand, namely, the translation into English of Friedrich Schleiermacher's chief dogmatic work, *Der christliche Glaube*. And now the project is accomplished, and we are deeply grateful to him, to his joint-editor, and to the band of competent translators whom he gathered round him, for the goodly volume, *The Christian Faith* (T. & T. Clark; 21s. net), which has recently appeared. The joint-editor is the Rev. J. S. Stewart, M.A., B.D., of Beechgrove United Free Church, Aberdeen. The translation is from the second, which was the last, German edition.

Why have we had to wait so long for an English rendering of a work which, as the editors justly say, is, with the exception of Calvin's 'Institutes,' the most important work covering the whole field of Christian doctrine to which Protestant theology can point? Many good reasons might doubtless be given, but the perusal of the first pages of the work suggests one which, if not altogether good, is at least valid. It is that a subjective theology of feeling does not readily find a home among the inheritors of the Calvinistic tradition. It is true that Schleiermacher composed his theology from within the bosom of the Reformed Church, but it is also true that he sought to bridge the divisions between the Reformed and the Lutheran Church, and that the 'piety' on which he lays so much stress is more characteristic of the followers of Luther than of those of Zwingli and Calvin. It is significant in this connexion that Schleiermacher has impressed his influence more deeply upon the neo-Lutheran or Ritschlian school than upon any other school of theology. It is also significant that within the German Reformed Church there has arisen in recent years a strong neo-Calvinistic movement which repudiates Schleiermacher's subjective position and would reaffirm the essential objective principle of the Reformed theology. Is it then altogether to be wondered at that a work so influential as Schleiermacher's has had to wait for a whole century before being published in Great Britain? Theology clings to the past, and is not readily hospitable of innovations of thought. In this it is unlike philosophy. But then its appeal, unlike that of philosophy, is to the many rather than the few.

It is not that in Great Britain, or America, Schleiermacher's influence has not told. Its mark is on all our vital theological teaching, whether from rostrum or pulpit. But it has been an indirect rather than a direct influence, and it has been mediated to us chiefly through the Ritschlian Movement, which in combining the subjective principle with a strong historical emphasis has more readily established contact with our Reformed Church tradition. Moreover, the Ritschlian Movement took place at a time when we were more prepared than we were in Schleiermacher's day to consider new standpoints and methods in dogmatic theology.

On the merits of the volume under review little need be said. Dr. Mackintosh's name is a guarantee that the translators have been carefully selected and their work co-ordinated. The translation appears, so far as we have tested it, to aim at being literal rather than free. The numbered paragraphs and sections and the footnotes of the original German have been scrupulously reproduced, and indexes of subjects, authors and sources, and Scripture references have been provided. But why is the full title of the original work not reproduced on the title-page?

We trust that this volume will have the wide circulation it deserves; and we make bold to say that, as embodying the experimental standpoint and method of one who is well-named 'the father of modern theology,' it will play no small part in furthering that work of doctrinal reconstruction for which our age is ready.

LUTHER.

We welcome very cordially the third volume of Professor Mackinnon's notable work, *Luther and the Reformation* (Longmans; 16s. net). This book covers the years 1521–1529, a short but very pregnant period. The three most important topics which fall to be dealt with are Luther and the Revolutionary Movement, Luther and Erasmus, Luther and Zwingli. Those were three conflicts which were of decisive importance in fixing, so to say, the limits and making clear the limitations of the Reformation achieved by Luther. To expound the three very different conflicts so as to do historic justice to both sides in each of them is no easy task. It is not easy, for instance, for a writer who can be quite just to Zwingli to be equally interested in doing justice to Erasmus, or indeed to realize that there is a case for Erasmus at all.

Dr. Mackinnon's treatment of all three series of difficulties is clear, illuminative, and to our own mind satisfying. This instalment deepens the impression which the former volumes gave us, of the solid worth and abiding value of a work which, when it is complete, will be a noteworthy monument of Scottish scholarship.

We also commend a small work, *Young Luther*, by Professor Robert Herndon Fife of Columbia University (Macmillan; 8s. 6d. net). The author traces the intellectual and religious development of Luther down to 1518. Very valuable are the numerous footnotes. It is a work of sound scholarship.

HEGEL'S SCIENCE OF LOGIC.

It is indeed a matter of surprise that the 'Larger Logic,' which has been described as the 'Bible of Hegelianism' and 'the corner-stone of the Hegelian system,' should now, for the first time, be translated into English. It would seem to be a case, as Professor J. H. Muirhead remarks, of the good being the enemy of the better. For Dr. Hutchison Stirling incorporated in his 'Secret of Hegel' (1865) a translation of the first section, 'Quality,' of the *Science of Logic*, and a summary of the second section, 'Quantity'; and Dr. William Wallace published in 1874, under the title 'The Logic of Hegel,' a translation of the 'Lesser Logic,' namely, the section on Logic in Hegel's later work, 'Encyklopädie der philosophischen Wissenschaften.' With these texts, and little else, the English reader has had to be content.

But now he may read and estimate for himself the authoritative exposition of the principles of Hegel's thought, in *Hegel's Science of Logic* (Allen & Unwin; 2 vols., 32s. net), a book which forms a notable addition to the publishers' 'Library of Philosophy' (edited by Dr. Muirhead), and on which editor, publishers, and translators (Mr. W. H. Johnston, B.A., and Mr. L. G. Struthers, M.A.) are all to be congratulated. The translators were thoroughly alive to the difficulty of their task, and their admirable performance of it amply condones their remark, that sometimes, perhaps, Hegel was rough and obscure from 'sheer devilry'! It should be mentioned that the translation is made from the fourth edition of the *Wissenschaft der Logik*, issued in 1923 by Dr. Georg Lasson, and that it not only adheres as closely as possible to Dr. M'Taggart's terminology in his 'Commentary on Hegel's Logic' (1910), but has been chiefly guided by that Commentary in point of interpretation.

In an Introductory Preface the late Viscount Haldane of Cloan offers a brief but useful outline of the principle underlying Hegel's method. Hegel himself declared that his method was the important thing; the results might take a different form in other hands. And it is Lord Haldane's conviction that, despite the criticisms that have been not unjustly urged against Hegel's display of the 'Absolute' and against many of his scientific views, the value of the principle underlying his method remains intact.

Under Objective Logic, Hegel treats in this work, first, of the Doctrine of Being, including sections on Quality, Quantity, and Measure; and, secondly, of the Doctrine of Essence, including sections on Essence as Reflection into Self, Appearance, and Actuality. Under Subjective Logic he treats of the Doctrine of the Notion, including sections on Subjectivity, Objectivity, and the Idea.

It may be added that although the 'Larger Logic' was written before the *Encyclopædia*, being first published in 1812–16, it has been the authoritative exposition of Hegel's ground-principle and method. Indeed Hegel's system of thought was already formed as early as 1807, when his first philosophical treatise ('The Phenomenology of Mind') appeared, and from then it remained in all essentials unchanged.

BERGSON.

We have not for many a day read a philosophical book so incisive in its critical power as the Rev. John MacWilliam's *Criticism of the Philosophy of Bergson* (T. & T. Clark; 9s. net). If philosophy is 'a criticism of categories,' this is philosophy pure and undefiled, and Mr. MacWilliam at once takes his place amongst the ranks of real thinkers, and raises in our minds great expectations that he will give us a constructive system in the near future.

The underlying categories of Bergson's philosophy—his special applications of quantity and quality to sensations, his theories of time and space, of contingency, necessity, and freedom, of perception and memory, of mind and body, of evolution and creation are taken up one by one and explained; and then by sheer logical skill are individually given the *coup de grâce*. Admirers of Bergson and of so-called 'common-sense' reading this volume must feel like exclaiming over their here-demolished idol: 'How are the mighty fallen and the weapons of war perished!' This book is not only a worthy exhibition of the mental agility of the writer, but a tribute to the intellectual power of the profession he represents.

It would, however, be a mistake to suppose that this book's merits are wholly of the negative order. The criticism springs out of a real constructive view which occasionally comes to light, but which is sufficiently evident to enable us to divine our author's outlook. If one inclined to a belief in reincarnation he might be tempted to imagine that in Mr. MacWilliam we had a double avatar—of the pure-souled Malebranche, who saw all things in God, and of him whom Kant called the 'good bishop Berkeley'—the unified, conjoint personality—meanwhile having learned much in the flow of subsequent philosophic thought; for Mr. MacWilliam's theory is the intuitional integration in the Sole Spiritual Reality—God, of all relative existence. We value this work in itself, for its sheer intellectual power, for the clarity of its style, for the sublimity and purity of its underlying world-view; and above all we value it as an earnest of greater things—of a more constructive kind—to come.

THE HEBREW PROPHETS.

What have the Hebrew prophets to do with the Scottish layman? Much every way, in the opinion of the Rev. John Adams, B.D., and we agree with him. As the editor of the well-conceived and growingly popular 'Scottish Layman's Library,' he has seen fit to include a volume on *The Hebrew Prophets and their Message for To-day* (T. & T. Clark; 5s. net). As editor and author, Mr. Adams is a man of long and ripe experience, and the fruits of it are evident in this volume, which shows entire and easy familiarity with the whole prophetic period. It was a happy idea of Mr. Adams to include the major with the minor prophets, with the result that in this simple volume, which conceals much study and learning, the layman can follow with ease the whole course of the prophetic movement through the four centuries and more that separate Amos from the later Zechariah and Jonah.

The space at Mr. Adams' disposal does not allow him to elaborate. This is all to the good. Too often in books about the prophets, we cannot see the wood for the trees: here only things of commanding importance can be touched upon. The prophetic figures and scenes stand out clear and sharp. Even the very titles of the chapters are suggestive—'A layman from the hills of Tekoa' (Amos), 'A shattered home' (Hosea), 'A voice from the villages' (Micah), 'A great pathologist' (Jeremiah), and so on. There are many points in these sketches at which differences of opinion are possible, but Mr. Adams has wisely declined to waste his strength on the discussion of side-issues. He helps us to feel how intimately the prophets were in contact with the life of their times.

He might not boldly say, as Dr. Jefferson does, 'Jeremiah was from first to last in politics: his religion drove him into politics,' but he says what practically amounts to the same thing when he describes Isaiah as 'the statesman, preacher, and guide of his own time.' 'Our one hope for the new age,' he tells us, 'is that we conserve all that was best in our own national history, and weave it into the texture of the coming years.' Much of what is best in that history owes its inspiration to the Hebrew prophets, and Mr. Adams has shown the layman how to appreciate and appropriate his great prophetic heritage.

CANON HAY AITKEN.

The publication of the *Memoirs and Letters of Canon Hay Aitken*, written and compiled by Charlotte E. Woods (Daniel; 7s. 6d. net), is a reminder that more than fifty years have elapsed since the memorable evangelistic services of Moody and Sankey throughout the country aroused such a religious fervour among all classes. Canon Aitken, then the vicar of a Liverpool parish, had been taking a prominent part in mission services in London and in several of the large manufacturing towns of the north of England. He came under the spell of the American revivalist, who persuaded him to give up his work in Liverpool with the offer of a settled income in return for uninterrupted mission work in every part of the British Isles where it was called for. It was D. L. Moody, under God, who thus chose and set apart the young Church of England clergyman who was to become the most popular and successful mission preacher of his day. His was a real apostolic succession. His father, the Rev. Robert Aitken of Pendeen, a rural parish in Cornwall, of whose notable career there is here a most interesting and indeed remarkable sketch, was a Scotsman from the Border country. His mother was also a Scotswoman, a sister of Hay Macdowall Grant of Arndilly in Banffshire, a greatly esteemed laird and evangelistic layman in his day. What a graphic picture we get of a cleric's life among the miners of Cornwall a century ago. The son was never sent to school. His father was his teacher, and there was no question that his future career was to be in the Church. He went direct to Wadham College, Oxford, from the humble Cornish parsonage which his father had designed and built along with the church. Here in due course he graduated B.A. and M.A. He was fortunate as a curate in a North London parish to serve under the zealous vicar who founded the Mildmay Conference, and one of whose parishioners became his wife and true helpmeet throughout his most strenuous career. Under his agreement with Moody, Mr. Aitken carried on his mission services on definite lines in London, in all parts of the English provinces, also in the United States and in Canada. Like other ministers in more limited spheres, Mr. Aitken had his seasons of seeming failure and depression—the feeling that his work was done. It was not for this reason, however, that he accepted the offer made to him of the position of Canon-Residentiary of Norwich Cathedral, which he held during the last twenty-six years of his life. So far as the duties of that position allowed, Canon Aitken was to the last the zealous mission preacher of his prime. A Boanerges in the pulpit and on the platform, Canon Aitken had likewise the pen of a ready writer and a fearless controversialist. He was denounced as a heretic on the question of the future punishment of the lost by some of those who had been his most faithful friends, and a bitter controversy was the result. But his power on the mission platform remained, and the words of the Prophet Daniel inscribed on his father's coffin might have been written on his own: 'They that turn many to righteousness shall shine as the stars for ever and ever.'

THE 'SOUL' OF THE PRIMITIVE.

Anything that M. Lucien Lévy-Bruhl writes must be considered. His former books, 'How Natives Think' and 'Primitive Mentality,' have settled that. And his latest work is worthy of his reputation, built up like the others, as it is, from masses of curious knowledge, from which he fashions his deductions with a sanity and skill that carry conviction, even if one sometimes wonders at the assurance over things so dark and difficult. It is a dim and unfamiliar land into which *The 'Soul' of the Primitive* (Allen & Unwin; 12s. 6d. net) leads us, where the mists trail low, and things are queerly upside down, and many of our self-evident axioms are just flatly denied—have never even dawned upon men's consciousness as possible—a strange, alien, rather eerie land. And some turn impatiently away from the rigours of pushing through these pathless jungles; and, they cry, for what? Speaking of the early achievements of the Greek race, Thucydides remarks: 'It is impossible to speak with certainty of what is so remote; but from all that we can really investigate, I should say they were no very great things.' Yet it is worth exploring. For did not the mighty rivers that have watered the whole earth rise there, in some sorry muddy trickle that seemed to have no future? You will not easily find a guide surer footed or with more detailed knowledge of the lie of things than M. Lévy-Bruhl.

JOHN DEWEY.

William James demonstrated to the world that philosophy was cultivated in America to some purpose, and that Europe might need to 'bring in the new world to redress the balance of the old.' Since James's death Dr. John Dewey is perhaps the best known philosopher in America. His text-book on 'Ethics' (Dewey & Tufts) is used in many schools and colleges not only in America, but in all English-speaking countries, so that his name is well known. Unlike some philosophers he has freely uttered his mind not only on technical problems of philosophy—which appeal but to a select few—but on all topics of human interest, and in language shorn of technicality, and a great many people are interested in knowing his mind.

Many of these views, however, are recorded in journals and magazines that circulate only among the learned, and are inaccessible to the ordinary educated reader who would like to know what Dewey thinks on problems like 'education,' 'public morals,' 'society,' 'art,' and 'religion,' not to speak of 'Behaviourism.' Dr Joseph Ratner conceived the happy idea of collecting into one handy volume from these various sources representative utterances on these varied topics arranged in logical and genetic order, and this useful book—*The Philosophy of John Dewey*, selected and edited by Joseph Ratner (Allen & Unwin; 16s. net)—is the result. Whether one agrees with Dewey's 'instrumental view' of truth or with his factorization of the 'moral ought' into the 'social is' or not, still it is desirable that Dr. Dewey's views should be known; and this book with its eighteen carefully chosen and logically arranged chapters of extracts makes that possible. We congratulate Dr. Ratner on his happy inspiration and his well-executed achievement. The book will be of use not only to the technical student but to the thoughtful lay reader for whom it is intended.

The Arthur Davis Memorial Lecture on *The Excavations at Ur and the Hebrew Records* (Allen & Unwin; cloth 2s., paper 1s.) was delivered by Mr. C. Leonard Woolley, the distinguished archæologist. In it he shows how rich was the culture evolved by the Sumerians as far back as 3500 B.C., and he seizes the occasion to correct some current misconceptions about Abraham. So far, he tells us, from being a primitive Bedouin accustomed only to the wide spaces of the desert and the stern traditions of a nomad tribe, Abraham was essentially a city dweller, the heir to an age-old civilization, who only under the force of circumstances adopted the nomad life.

Who's Who (Black; 45s. net) has now become a 'heavy-weight' among books of reference, having expanded to three thousand three hundred and ninety pages or six thousand seven hundred and eighty columns containing thirty-two thousand biographies. The alterations and additions to be made every year require the printing of the volume to be begun in August, but deaths recorded up to October are included in the obituary contained in the earlier pages. One may apply to the record any form of testing its accuracy, to feel satisfied that the whole work still maintains the amazing accuracy that has always been its characteristic and made it indispensable.

Preaching on Church and Community Occasions, by the Rev. Professor Ozora S. Davis (Cambridge University Press; 12s. 6d. net), is distinctly an American book. It contains hints and suggestions for sermons, not merely for the principal Sundays of the Christian year, but also for a wide variety of special occasions such as Mothers' Day, Labour Sunday, Prison Sunday, Rally Sunday, Veterans' Sunday, and the like. One is pleased to learn that 'recently the funeral sermon has been largely abandoned at the burial of the dead, to the great relief of the preacher and certainly in the interests of good taste and truthfulness.' No mention is made in the list of any Peace Sunday, a notable omission. It should be said that as a practical handbook the work is excellent. The suggested texts are well chosen, the sermon outlines are admirable, and there is much to stimulate and guide the thought of any preacher. The price, however, seems out of all proportion to the size and appearance of the book.

A most readable and interesting volume has been added to the 'Scottish Layman's Library.' *Representative Men of the Scottish Church*, by the Rev. Donald Macmillan, D.D. (T. & T. Clark; 5s. net), contains brief sketches of notable figures in Scottish Church history, beginning with Columba and ending with A. B. Davidson and George Matheson. One name, that of Robertson of Brighton, appears somewhat out of place, even though it be true that he was of Scottish Celtic ancestry. With this exception, all the names are of men who made their mark, whose life-story is an integral part of Scottish Church history, and whose characters are illustrative of the manifold genius of the Scottish people. It is exactly the kind of book to put into the hands of Scottish laymen who wish to know something of their Church and country.

There must be a large demand for popular apologetic if all the books of that nature circulate widely. Some of them are good, and some not so good. But we have come on one that is first-rate in *The Truth of the Christian Faith*, by the Rev. J. S. Rutherford, M.A. (James Clarke; 3s. 6d. net). The treatment of the different subjects is not elaborate: it is more suggestive. But it is always satisfactory and persuasive, and above all it is sincere and fair. We should be glad to see such a book as this in the hands of many young men and women. It deals with 'God in Nature,' 'God in Man,' 'God in Christ,' 'Christ, the Son of Man,' 'Christ, the son of God,' 'Christ, the Saviour of the World,' 'Christ, the Lord of Life,' 'Christ, an Indwelling Spirit,' and 'The Life Everlasting.' It is all just the kind of presentation that is likely to win inquiring minds.

A new translation has been made of *The Vision of God*, by Nicholas of Cusa, the famous fifteenth-century mystic (Dent; 5s. net). The translation is from the pen of Emma Gurney Salter, who supplies a succinct biographical note in addition. Miss Evelyn Underhill equips the translation with a very admirable introduction in which she discusses and expounds the mysticism of Nicholas in an illuminating and interesting fashion. The original treatise has the advantage of being a mystical writing by a man of affairs, one who was immersed in problems of administration. Nicholas was a Cardinal Bishop, and the beautiful meditations in the 'Vision' show us the deep wells from which his soul drank and was refreshed for its arduous tasks. The modern reader will be specially impressed by the passages that reveal the mystic's devotion to the Person of Christ.

Studies in Literature, by Mr. Henry Bett, M.A. (Epworth Press; 5s. net), contains a number of fascinating essays on themes and books, old and new, well known and little known. Among the themes is the contempt in which evangelical religion has been held by literary men, or at least in literature, a subject discussed long ago by John Foster but discussed again here with penetration. Among the books is Wesley's 'Journal,' on which the writer bases a delightful paper in which he contrives to reveal aspects of Wesley that are as interesting as they are little known. Even on such threadbare topics as the nature of poetry and the elements of style Mr. Bett has something to say that is his own. Among the less familiar themes are Walther von der Vogelweide and Jaufre Rudel. And there are essays on Dora Greenwell and Gautier. The book is a very charming one by a writer who has wide sympathies and a broad culture, and who always succeeds in interesting us. Essays are a delightful form of literature, and particularly essays in literary criticism; and we account these as among the really good.

The Riddle of Life, by the Right Rev. Neville S. Talbot, D.D., M.C., Bishop of Pretoria (Longmans; 2s. 6d. net), is one of the well-known series of Special Books for Lenten Reading recommended and with introductions by the Bishop of London. The volume is admirably suited for its purpose, facing as it does the problem of pain and suffering in the Christian way, which is not to explain the existence of evil, much less to explain it away, but by overcoming evil to justify the ways of God to men. Says the writer, 'We must hold to the radical Christian optimism which believes that life is at heart good, and that evil of all kinds is an unnatural alien and intruder within it, which shall be finally overcome and done away.' He ends on a note which is sounded in all truly Christian theodicies: 'No matter how much the spiritual glory of character seems inseparable from circumstances of trial, from temptations resisted, from difficulties overcome, from sufferings used and endured; we must look onwards to the glory which shall remain while the conditions of testing for ever pass away.'

The Scottish Church and University Almanac for this year (Macniven & Wallace; 2s. 6d. net) contains all the usual detailed information about the Church of Scotland, the United Free Church, the Free Church, the Episcopal and Roman Catholic Churches, the Universities of Edinburgh, Glasgow, Aberdeen, and St. Andrews, the Provincial Training Colleges, etc. This issue is specially interesting in view of the approaching union between the Established and the United Free Churches. Under the heading of 'Statistics' we find fourteen hundred and seventy Parish Churches with 759,797 communicants and fourteen hundred and forty-one United Free Church congregations with 536,380 communicants. In both cases, however, these are the figures for 1927. Under the heading of 'Finance' the total of the Established Church, including seat-rents, is £816,229 and of the United Free Church, including what remains of the Semi-Jubilee Thanksgiving Fund, £1,543,752.

Professor S. Langdon of Oxford has now issued vol. vii. of the well-known editions of cuneiform texts from *The Herbert Weld Collection in the Ashmolean Museum.* This volume, written by himself, deals with *Pictographic Inscriptions from Jemdet Nasr,* which were unearthed in 1926 by the Oxford and Field Museums (Milford; 10s. net). *Jemdet Nasr* is a small mound seventeen miles north-east of Kish in Babylonia, and represents some city destroyed by a great fire about 3500 B.C., and never built again. The volume contains a valuable Sumerian Sign List, not only based on the tablets from this mound, but sufficiently numerous to provide a fairly complete list of the original Sumerian syllabary. There are also forty-one plates containing copies of one hundred and ninety-four tablets. Professor Langdon traces a racial and cultural connexion between *Jemdet Nasr* and Elam, owing to the close resemblance in the signs as well as the mathematical values of both places. The conclusion is that the Sumerian civilization entered the Mesopotamia Valley from Elam in the *Jemdet Nasr* area, and then spread southward to the shores of the Persian Gulf. According to the tablets, the use of the sign *An* as a determinative for a god had not yet arisen as on the Fara texts, and Professor Langdon concludes that this reveals an early stage of religion very close to monotheism. 'In my opinion,' he says, 'the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and widely spread belief in evil spirits. It is, in a very true sense, the history of the fall of man.' This, too, seems to be the growing opinion of religious ethnologists; and if the earlier stage of the *Jemdet Nasr* civilization could be studied by means of still older tablets, it would no doubt be found that the only deity the people worshipped in the beginning would be *An,* the heaven god.

Simplicity Towards Christ, by Dean Howard C. Robbins, D.D. (John Murray; 6s. net), is a volume of fine sermons by one of the great preachers of New York. They are written in chaste and beautiful English, and reach a high elevation of Christian thought and feeling. The Bishop of Ripon introduces the writer in an interesting foreword, and in commending the book says with truth, 'The thought and style are so gracious and distinguished, and at times so original, that the book seems marked out for reading by those to whom the ordinary religious book would not appeal.'

From the number of books that have recently appeared dealing with the need for a revised Creed or of a reorganized Church, it is evident that this is a problem which appears to many to be an urgent one. Mr. J. F. Mozley publishes his views on the subject in *The Rebuilding of the Church* (Scott; 7s. 6d. net). The writer is profoundly convinced that the Church is a permanent necessity in the world, and he pleads eloquently for loyalty to the Church on the part of her critics and would-be reformers. He is, however, as firmly persuaded that all existing churches need considerable changes wrought upon them if the great body of thoughtful people, and especially the men, are to be regained and kept for her. The new Church will present a religion which doctrinally is liberal, subordinates all ritual to the spiritual, demands loyalty, and teaches for practical life a reasonable puritanism. It is this last point which seems to us the most arresting and most needed. The literary quality of the whole volume makes it a delight to read.

The S.P.C.K. have reissued Canon J. C. Robertson's *Sketches of Church History* (5s. net), which appeared as far back as 1878. The work has been revised and the most necessary emendations and additions made by the Rev. C. B. Moss. The editorial secretary in a foreword admits what perusal of the work makes plain, that this plan of taking an old book and trying to bring it up to date is likely to prove disappointing. We have now a rather anecdotal series of incidents drawn from Apostolic times to the eve of the Reformation. It is always interesting. The language in some places seems deliberately designed for children. But it is not history.

Another addition has been made to the same publishers' useful series of translations of Liturgical Texts, namely, *The Anaphoras of the Ethiopic Liturgy,* by the Rev. J. M. Harden, D.D., Bishop of Tuam (7s. 6d. net). The so-called Ethiopic Liturgy was the Liturgy of the Monophysite Church of Abyssinia, and was composed in the Geez language, now and for many centuries a dead language. It is with the developed form of the Ethiopic Anaphoras, as they have existed since the sixteenth century at least, that this volume has to do. Of the two parts of which the Eucharistic service of the Abyssinian Church consists the Pro-Anaphora is invariable, except for the lections from the New Testament, and the Anaphora varies according to the day on which the Liturgy is used. The normal Anaphora is that of the Apostles, which is here translated along with twelve other subordinate Anaphoras, those of John Chrysostom, James of Serug, and Gregory of Armenia being given in full and for the first time in an English version, and those of Athanasius, Epiphanius, The 318, Gregory of Alexandria and Cyril being given in part, also for the first time in an English version.

Mr. Bernard Lord Manning has written an attractive and forceful little book, distinguished for clearness and crispness of style, on *The Making of Modern English Religion* (S.C.M.; 3s. 6d. net). He gives us a lively impression, and—as we believe—largely a true impression, first of the effects of the Renaissance and the Reformation upon the institutions and beliefs of the Church of England, then of the genius and work of both Luther and Calvin, and, finally, of the respective influences of Luther and Calvin upon English Church life, both within and without the National Church. His standpoint is professedly that of the historian, but he does not conceal the fact that his sympathies are with the evangelical passion of Luther and the ecclesiastical ideal of Calvin. In John Wesley he sees Luther and Calvin combined. As we read his book we find ourselves asking at times whether, in view of the history of the Scottish Church, Mr. Manning is justified in virtually setting up an antithesis between Calvinism and Erastianism. But it is a book which, taken as a whole, we heartily welcome, and we have no doubt it will also be welcomed by the constituency to which it is primarily addressed.

An interesting, and in some ways unique, book of an apologetic nature has been written on *The Gospel of God*, by Mr. Herbert Kelly, of the Society of the Sacred Mission, Kelham (S.C.M. ; 4s. net). Its quaint, rambling, personal style of treatment gives the book a place of its own. The author is often thrusting forward his commonplaceness, even his stupidity, and he may be thought to overdo this, but it will probably find a way for his plea into some minds. His main point is that what matters is not our hold on God but His hold on us, that God *comes* to us, not we to Him, and in his final chapter the author presents the gospel, centring in the Cross, which is the cure for all ills and the means of all fulfilment. The book arose out of an address to students at Swanwick, and it will appeal to young minds of an unconventional type. 'God and the Soul,' 'Evil, Sin, and the Self,' 'Religious Reality,' and 'The Gospel' are some of the topics handled.

Etheric Energies by Sir Bampfylde Fuller, K.C.S.I., C.I.E. (Williams & Norgate; 10s. 6d. net), is a mildly bewildering book. The writer says its 'object is to understand human nature, not to moralise about it,' but it may be doubted whether any reader will find it helpful to this end. Beginning with Heat, Light, Electricity, and Gravity, the writer discourses on energies in the animate and inanimate world after a manner and with a terminology all his own. Some of his etheric energies are denoted by such terms as Thermogen, Chromogen, Electrogen, etc. He has much to say about vortices that get 'caught by the feet,' and the indraught of gravity. A casual and almost contemptuous reference to the theory of relativity suffices to show that its elementary principle has not been grasped. A suggestion is made that tides are due not to lunar attraction but to oscillations of the rocks of the ocean bed. After a volume of such speculations the writer concludes, 'after stumbling through this tortuous analysis, it is almost impossible not to ask oneself the question whether, if all this be true, life is really worth living.' We may leave it at that.

The prominence which has been given in recent times to the Doctrine of the Holy Spirit ensures a welcome for any good book on the subject. Such a book is *The Spirit of Christ*, by the Rev. S. C. Lowry, M.A. (Williams & Norgate; 3s. 6d. net). It is, in its opening part, strictly expository, and the teaching of the Synoptics, St. John, Acts, Paul's letters and the other letters is carefully and excellently expounded. Then comes a section on 'The Acquisition of the Spirit,' which deals with (1) the Sacramental Method of Acquisition, and (2) the Non-Sacramental Methods, such as Prayer, Fellowship, and Reading. The book is marked by ability and breadth of mind. There is a very seemly enthusiasm for the truth expounded, but there is also a sane eye to reality. It would be difficult to recommend a short book on the subject more satisfactory than this one.

Books that have influenced our Epoch.

Herrmann's 'Communion with God.'

By Professor H. R. Mackintosh, D.Phil., D.D., Edinburgh.

Herrmann of Marburg's *Communion with God* belongs to that small class of great books on theology—McLeod Campbell's *Nature of the Atonement* is another—which also are great books of devotion. Its devotional quality is so marked that Troeltsch was on one occasion tempted slightly to talk down to Herrmann as an 'edifying' writer. If he meant simply that in Herrmann's work theology has again become religion, we have no need to quarrel with his adjective. *Communion with God* is Herrmann's most expressive book, in which his character as the prophet of theological sincerity, of absolute reverence for fact, informs every sentence. An even more original work is his (untranslated) *Ethics,* in which he continued in a Christian sense as no other has done the ethical thought of Kant; but it is unlikely, for obvious reasons, that this treatise will ever make so wide an appeal or evoke so peculiar a feeling of personal gratitude. It is on his *Communion* that Herrmann's reputation chiefly rests, at all events in English-speaking lands.

The book was first published in 1886, and by 1921 had reached its seventh German edition. Each new edition represented a careful working over of the preceding text, the changes sometimes being fairly radical. The fourth German edition was one of unusual importance, for it contained a new summary and division of the contents; and these, to the great benefit of readers, were incorporated in the second English edition of 1906, which had been prepared by the Rev. R. W. Stewart, B.D., now of Aberdeen. This, as every one knows who has used it, is an admirable rendering. But the service done by the first English edition translation of 1895, the work of Mr. Sandys Stanton, must not be forgotten. Of the German original in its first form Denney complained, justly enough, that it was 'provokingly devoid of order and method'; though he added: 'it gives a more vivid impression than any other production of the school (of Ritschl) of the real religious interest which animates its adherents.' As we have it now, there is no great difficulty in finding our way about.

The reading of this book has for many been a religious event. They have put it down with a new thought of the solemnity and greatness of the gospel, of the incomparable grace of Christ to the sinful; as well as with a new conception of how best the gospel may be presented and vindicated in an age of physical and historical science. Herrmann has done more than any other man in our time to elucidate the basal meaning of Christian faith. He once said of himself that he taught theology because he could not preach, because the gift had been denied him so to speak of Jesus as to bring His image before men's souls with living power. But he was wrong. It was just this that he did incomparably, as all can bear witness who have sat in his lecture-room.

In some degree, Herrmann's *Communion* is a polemical book. He fights on a double front. On the right he opposes traditional orthodoxy, or what to-day we should call Fundamentalism, more especially its demand (explicit or implicit) that before dealing believingly with Christ we should first give in our assent to the exact truth of the gospel narratives and the apostolic doctrines about Him. On the left he confronts Liberal Protestantism, which bids us believe like Jesus, and share His ideas, rather than believe on Him and trustfully find God personally present in His life. To the orthodox he answers that we cannot simply take the real doctrines of our faith out of the confessions of other men. 'Whenever men deal thus with other men's professions of faith, even if those other men be the apostles themselves, they remain essentially Roman Catholics. . . . The most important task of theology is to open men's eyes, and lead them to see that nothing can be revelation to them except what actually lifts them into communion with God' (p. 39). To the liberals he protests that general ideas, even though as wonderful as those contained in Jesus' teaching, may indeed be accepted by us; but they do not transform us into the forgiven children of God.

Herrmann's attitude to Scripture, although in this book he finds no cause to treat of the subject at length, is thoroughly positive and evangelical. He insists that we must gain a clear insight into 'what the Bible ought to be for every Christian, namely, the means by which with his own vision he lays hold of the Person of Jesus.' 'The Holy Scriptures are truly reverenced when they are, first of all, investigated in their historically determined reality; and when, in the second place, these books are used, just as they offer themselves to us, so that in them we may seek out the revelation of God' (p. x). What the Biblical tradition offers us is the spiritual picture of Jesus, something that becomes for us the most precious of all things, because we perceive in it the approach of God to our soul, His judgment and His compassion. And this would be utterly beyond our reach, did we not in tradition meet with the witness of others to what they had found in Christ.

I said a moment ago that some of the best qualities of a preacher were found in Herrmann. One of these is the gift of saying what is really important over and over, yet always in new forms. Alike in his lectures and in his *Communion* he is perpetually declaring that through Jesus the invisible God touches and saves us, and that the revelation of the Father to our souls takes place when we meet with Christ and feel His power. Concerning 'the inexhaustible riches of the inner life of Christ' he spoke and wrote with plain words and manly feeling, as one who daily was thinking about Jesus with all his might. And his reflections about Jesus were religious as much as they were moral. His one pre-occupation was the significance of Christ for our fellowship with God; that Person of the first century (though timeless in power) is the fixed basis of faith. When in 1906 I had the privilege of talking with Herrmann in his study, he said one thing I have never forgotten. 'I,' were his words, 'consider myself infinitely nearer to Nicæa than Schleiermacher or Ritschl. They put Christ alongside of God, and argued from the one to the other. I find God personally present in Jesus Christ.'

Herrmann's endeavour was to escape from the protracted intellectualistic debate which in his day went on between the orthodox and the liberals, by bringing out clearly to view what the inward life of faith really is—that inward believing life which it is the task of theology to express. Hence the first question is how people actually arrive at personal believing life. This is a question of vital importance for evangelism as much as for theology, and Herrmann's theology is the theology for the evangelist who in a world altered by science is trying to clear a way for Jesus to the mind and heart of modern men. Now, as we have seen, Herrmann felt deeply that matters came to be turned upside down, and Christianity was being rendered unintelligible, when it was made a prerequisite of communion with God that we should first give our assent to this or that theological doctrine. It was not that such doctrines were false; often in themselves they were wholly true. But worthily as in the right place, and at the right time, they might express the convictions of the believer, they must not be thrust on men with the demand that, to find God, we must accept and subscribe them first. The right order of events must not be inverted. The doctrines will come to their own in due time. 'One who comes under the grasp of the spiritual character of Jesus wins a right appreciation of the doctrines about the Person of Jesus, so that he can find in even them that one thing great and precious to him above all else in the world, the power of this personal spirit over men who are yearning to become conscious of God' (p. 3).

Communion with God, then, comes about not through our merely receiving information about Him, but through His making Himself known to us in a self-evidencing fact, a fact which invades our life, and will not be put aside; a fact, moreover, which belongs to the very reality in which we ourselves are embedded. This fact is the Man Christ Jesus. Faint beams of revealing light may have reached mankind through other personalities, but these are no more than fragments of revelation. Other religions, too, are disqualified from helping us in our sorest need by the circumstance that their devotees and we belong to different worlds of experience. This applies even to the Old Testament, true as it is that Israel had a real knowledge of God and enjoyed communion with Him before Christ came. 'We by no means wish to assert, even for a moment,' Herrmann urges, 'that the savages of New Holland have no knowledge of God, no pulsations of true religion, and therefore no communion with God. But we do not know through what medium such knowledge and such communion reach them. We cannot enter fully into the religious life even of a pious Israelite, for the facts which worked upon them as revelations of God no longer have this force for us. . . . Since we cannot feel as Jews, the revelation which was given to Israel can no longer satisfy our need' (pp. 62–3). 'Jesus Christ alone can be grasped by us as the fact in which God so reveals Himself to us that everything that hides Him from us vanishes away' (p. 63). Through the historical Christ, the Father brings us to fellowship with Himself.

Only, be it observed, in order that a man should be capable of apprehending Christ as the great unveiling of God, one pre-condition must be fulfilled. The man must first have wakened up to the seriousness of the moral life. In ethics, Herrmann is an out-and-out Kantian. That is to say, he starts from the unconditionally obligatory character of the moral law. Indeed, not till the moral law grips us are we in touch with what is absolutely real. Nature is a scene of the merest relativity; the mind is led on endlessly from one phenomenon to another, like a row of cards each leaning on its neighbour. Conscience alone lifts us up to essential reality. We cannot, for instance, trust a friend without becoming conscious that for us he embodies a worth, a dignity or greatness which is totally irrespective of any utility for our interests he may possess; also in order that we should enter into real friendship with him it is necessary that we should credit him with some degree of moral conviction. But we cannot, any of us, feel such trust in another without being stirred personally to the same moral earnestness as we honour in our friend. With what result? With this result, that the effort to live nobly in this sense inevitably brings a serious man into dire straits. Unfailingly he begins to realize his own sheer inability; his eyes open to the fact that he is, ethically speaking, a dead failure. All earnest men lie under this painful weight, without prospect of escape, except those who have been able to find in history a great fact which, by its impression and influence, lifts us above this inward conflict, because it fills us with victorious moral power. In other words, our consciousness of wretched incapacity to obey what we know must be obeyed unconditionally would make morality a hopeless incubus, if the categorical imperative of duty stood alone. But it does not stand alone. The historic fact of Jesus Christ confronts us as a revelation of the Power behind the moral law. If the moral law thunders its unconditional commands, Jesus meets us with the positive assurance, conveyed by the simple fact that His attitude to the sinful is just what it is, that through faith in the God disclosed in Him we shall be able to obey triumphantly. But Jesus could not make this impression on any man who is not morally in earnest.

We have spoken of 'the historic fact of Christ.' But what precisely is meant by the historic Christ? Between us and the Jesus of the first century there stands not merely the New Testament tradition, but this tradition as cross-examined by modern gospel criticism. These formidable considerations force Herrmann to give a more exact statement of his drift. If some one should ask: How am I to know that the Jesus of the Gospels is real? Herrmann answers that certainty obviously cannot be achieved by the method of historical research. Historical science yields no more than probability. And 'what sort of a religion would that be which accepted a basis for its convictions with the consciousness that it was only probably safe' (p. 72)? What really happens to create *certainty* in the earnest seeker's heart is not so much that he lays hold of Jesus as that Jesus, with irresistible power, lays hold of him. 'If we have experienced His power over us, we need no longer look for the testimony of others to enable us to hold fast to His life as a real thing. We start, indeed, from the records, but we do not grasp the fact they bring us until the enrichment of our own inner life makes us aware that we have touched the Living One' (p. 74). This, as Herrmann finely puts it, is 'the free revelation of the Living to the living.'

Thus to the question what it is in the New Testament tradition of Jesus Christ that stands out as a fact operating directly upon us at the present hour, Herrmann replies, it is Himself, it is *His inner life*. The decisive experience is that we see Him for ourselves. We know Christ to be real because we are overwhelmed, mastered, captured by the power with which He brings Himself home to conscience and thought.

Let us not miss the all-determining emphasis which Herrmann lays on what he thus calls 'the inner life of Jesus.' Everything hangs on this. In Jesus we behold a spiritual life that at once reveals goodness perfectly, and perfectly realizes it; we see absolute trust in God's holiness and almighty love; we see a pity and grace which lifts up and comforts the sinner whom His holiness has covered with shame. Now that presentation or image of Jesus, as a Person, carries within itself the evidence of its own reality. We have not to argue laboriously for its being there; we have only to let it tell upon us and shine by its own light. Through it there dawns upon us the holy love of God, promising full and free forgiveness, promising moral victory like the victory of Jesus Himself. Here is a longer passage into which Herrmann concentrates the whole of his gospel for a world of sin.

'God makes Himself known to us as the Power that is with Jesus in such a way that, amid *all* our distractions and the mist of doubt He can never again entirely vanish from us. . . . The existence of Jesus in this world of ours is the fact in which God so touches us as to come into a communion with us that can endure. Of course, we learn at the same time how great the gulf is between Jesus and ourselves; and we feel it the more keenly, the more we become alive to that strength of His character which so overwhelms us that it makes the reality of God undeniable. But for this very reason the God we recognize is not only the God of Jesus Christ. He is our own God. This follows from the fact that the Man through whom the reality of God becomes visible and certain to us stands in the attitude of friendship towards men who feel themselves far removed from God. . . . God enters into such sort of communion with us that He thereby forgives us our sins. Without forgiveness we should still remain without a free certainty of the reality of God' (pp. 98–9). Our experience of this communion of God with us takes place in such a way that it at the same time effects our moral deliverance. By so coming to us in that Historic Life as to make us quite sure of Him, God brings it to pass that right living ceases to be a problem of despair and instead begins to be the very atmosphere which we breathe. As he puts it in another paragraph which possesses, as I confess I think, the quality of ultimate Christian truth, so far as human lips can utter it: 'Any one who has let the fact of the personal life of Jesus work upon him, and who has been led thereby to trust in Him, cannot help thinking that there is a Power over all things, and that this Power is with Jesus. In what he experiences at the hands of Jesus, he feels himself in the grip of this Power. Through Jesus he has not merely an idea of God; he has the Living God Himself, working upon him. The man who has attained that is a Christian.'

This is a position, Herrmann contends, to which criticism of the Gospels can never be dangerous. For it cannot touch this fact of Christ, which has become the best element of our very existence, and it may therefore be safely allowed to run its course freely. Not indeed that historical criticism can supply a true foundation for our faith. But there are two great services it can render: it can remove false supports of faith, and it can force us ever anew to appropriate more personally the presentation of Christ which the Gospels offer.

The inner life of Jesus, to which Herrmann constantly refers the reader, is not left by him at all vague or indeterminate. He dwells, rather, on such concrete features as these. Jesus stakes His life for the realization of the Kingdom of God, in a Messianic consciousness far transcending all Jewish hopes, and remains undeterred even by the prospect of death. He is lifted high above all the martyrs by His consciousness of perfect moral purity; He knew Himself able to lift away the load of guilt from the hearts of those who should remember Him, as we see most conspicuously in His attitude at the Last Supper. He was confident that through His influence He could lift men to a life of moral triumph. Or, to sum up everything in one of Herrmann's most memorable sentences, 'Jesus knows no more sacred task than to point men to His own Person' (p. 93).

All this leads up, naturally and inevitably, to Herrmann's wholly experimental confession of the Divinity of Christ. It is not that if we wish to enjoy the mediation of Christ we must first confess His Deity. General ideas of incarnation have no saving import; we must first know Jesus Himself. 'It is what we experience in the Man Jesus that first gives definite content to the confession of the Deity of Christ' (p. 128). And in the second place, if we are to utter a sincere confession of the Deity of Jesus, it is necessary that we should have known God. Until God becomes a power in our inner life and makes us new creatures, our thoughts about Him are necessarily false. But once we have felt in the fact of Christ the mighty working of God upon ourselves, the way to apprehend the real meaning of the doctrine opens up. That 'mighty working' consists in this, that in Jesus' presence we become aware that God is forgiving us. It is Jesus who has mediated to us the pardon of our sins, not however by His teaching but by being to sinners what He was. An *ipse dixit* even of Jesus would have availed nothing. As Herrmann puts it in one of the most often-quoted passages of his book: 'Jesus did not write the story of the Prodigal Son on a sheet of paper for men who knew nothing of Himself. He told it rather to men who saw Him, and who, because of His own personal life, were to be sure of the Father in Heaven, of whom He was speaking' (p. 132). What the sinful saw in Jesus before the end was that this Man, who gave access to the Father, knowing that nothing else would avail, sacrificed Himself, and so took on Him their burden. While dispensing forgiveness, He at the same time did everything to establish the inviolable justice of God's moral order. The doctrine of vicarious atonement proves its value at just this point—it comforts the anxious and penitent believer. 'It helps to overcome the doubts which are always springing up again as to the reality of the forgiveness which has been experienced' (p. 136). Christ did not merely proclaim the forgiveness of sins, nor did He merely render it a possibility. Rather He bestows it on us, as our mind, for the first time and ever anew, opens through Him to faith in the Father. 'His death, as He bore it and as He expounded it in words at the Last Supper, becomes to us the word of God that overcomes our feeling of guilt. The God who comes near to us in Christ reconciles us with Himself by that death' (p. 142).

For the man to whom all this has grown experimentally true, the confession of Christ's Deity is inevitable. 'The experience itself is such that when we confess His Deity we simply give Him His right name' (p. 143). We have found God in the Man Jesus. We have become able, as Luther expresses it, to count God and Christ all one. The Deity of Christ does not mean merely that a Divine substance underlies the human life of Jesus; it means that in Jesus the personal God is actually turning to the sinful and opening His heart to them.

He sums up his answer to those who claim that all genuine Christology must move on Chalcedonian lines in the following incisive paragraph. 'The question whether we are right in speaking of the Deity of Christ when we have found God turning towards us in the disclosure of Jesus' personal life, must be decided according as we conceive God to be in His nature a substance on the one hand, or on the other hand a Personal Spirit who asserts His nature by the energy of a will directing itself towards certain ends and preserving in itself a certain disposition. If we choose the former conception of God, then certainly the proposition that there is divine substance in Christ will be chosen as the proper expression of belief in His Deity; but if, on the contrary, the latter conception be followed, which is clearly the only one represented in the sacred Scriptures, and the only one permissible in the Christian community, then it is self-evident that the Deity of Christ can only be expressed by saying that the mind and will of the Everlasting God encounters us in the historically active will of this man' (pp. 177–8).

It is because of this life-and-death emphasis on Christ as Redeemer, who brings us to God, that Herrmann becomes the irreconcilable foe of essential Mysticism. 'We differ,' he says, 'from the mystic solely in the way in which we become aware that God is touching us'; but the difference is not one that can be adjusted. The mystic, in his specifically mystical character, is cool towards everything that can be called historical revelation; God, for him, is the Eternal in remoteness from time. This is definitely non-Christian; for to the New Testament believer God is the Eternal who draws near to us in an historical Person. Jesus Christ is God present for us, surrounding us with grace and compassion—this, and this alone, is the authentically Christian position. The mystic, besides, has little understanding of that 'faith' which is a sinner's only religion. 'But the man who has found Jesus Christ, and God in Him, can dispense with mysticism, for in the narrow experiences into which mysticism withdraws, there is no room for the life of Christian faith' (p. 199).

The exhibition of Jesus as the Person through whom God becomes revealed to us as our own God is the strain in Herrmann's *Communion* which makes it a book that has influenced our epoch. Other elements in the volume do not so much concern us now. We are less interested than he in finding chapter and verse in Luther for each of the vital positions laid down. Nor need we at the moment be engrossed by his demonstration of the ethical impulses with which faith in God is charged. The real point is that in an unequalled measure Herrmann has been able to show how the person of Jesus wins complete dominion over us in an experience which transforms our lives and makes us to be of those who, in St. Peter's phrase, 'through Him believe in God.' Quite possibly those who long for light on this point—which will always be central—may be reading Herrmann a hundred years hence. Some men help their fellows in ways that can never be obsolete; and through this timeless strain in his *Communion with God* the Marburg thinker will speak for generations.

Tobit and the New Testament.

By J. Rendel Harris, Litt.D., LL.D., D.D., Birmingham.

The title which we have given to the present essay will seem to the uninstructed reader, and perhaps also to the Biblical expert, to involve a conjunction of matters that are necessarily disconnected; we may be asked at the outset why we have thrown them together. Tobit is, even when judged favourably, entitled only to a secondary position in the Apocrypha of the Old Testament, and on that account not likely to be a determining factor in the text or in the ideas of the New Testament; it is, moreover, the best example that we have in Biblical literature of what passes under the denomination of the *Arabian Nights*; in this respect it differs entirely from almost all other Apocryphal and fictitious literature, such, for example, as we find in the Book of Enoch. Its real companion, as internal study will show, is the book that is named after *Aḥiḳar the Wise*, the supposed vizier of Sennacherib, king of Assyria. Thus there are *a priori* objections to the suggestion of any reaction from the Book of Tobit upon the text of the New Testament.

It may be admitted, however, that objections *a priori* are to be received with caution, especially when the illustrations which we have given of possible congeners of the Apocryphal work in question are themselves taken from works which are now known to have reacted upon the New Testament. The proof of this is, no doubt, modern, but it is fairly convincing; in the case of Aḥiḳar it is probable, in the case of Enoch it is final and convincing: yet it is only in recent times that criticism has taken any cognizance of literary parallels furnished either by the one or the other. Even at the present day, I do not know of any edited text except the new Nestle-Testament that has added to its margin references to Enoch in the same way as it annotates allusions to Daniel; yet Enoch is as much in evidence as Daniel, and its influence is traceable from Matthew to the Apocalypse. It is even a factor in the correction of the final form of the edited text; one wonders whether, if Hort were to come to life again and re-edit his New Testament, he would mend the defect caused by the omission of marginal references, and whether, in so rectifying a serious lack, he would insert Enoch among his authorities or parallels. If he inserted Enoch, we should at once challenge him to justify the exclusion of Tobit.

To make the matter clearer to those who are not familiar with the results of the studies in Apocryphal literature of the last fifty years, we will turn aside for a few moments to look a little closer at the problem of the Enoch influence in the New Testament. It will easily be verified that the study of such influence began with the parallels between Enoch and Daniel, and the doctrine which both those books present of the existence of a heavenly being whom they call the Son of Man. The student of Daniel was driven to a companion study of Enoch, and the student of Daniel and Enoch was driven to study the reaction of both those works upon the Synoptic Gospels and elsewhere in the New Testament. The evidence was as clear as when the influence of an unknown or ill-known planet is detected in the better-known orbits of the greater planets of the Solar System. It was, however, an observation of my own that the demonstration of such influence could be employed, not merely to annotate the margins of the New Testament, but also for the rectification of its text. Two cases, in particular, come to light.

The first resulted from a comparison of the first chapter of the First Epistle of Peter with the language of Enoch, whoever he was, about his own work. He poses as a patriarch, one of the most patriarchal of patriarchs, and out of the 'dark backward and abysm of time' he explains that what he was writing was not for his own generation but for a future generation. One naturally thought of the language of Peter concerning those prophets of ancient days to whom it was revealed that not unto themselves but unto us they were ministers of certain truths about Messianic sufferings and subsequent Messianic glories. So much of parallelism in ideas could be made out even when Enoch was read through the refracting medium of an Ethiopic translation; then came, unexpectedly, what we might call a fresh Apocalypse of Enoch in the form of a Greek translation discovered in a tomb at Akhmim in Upper Egypt. On reading this Greek text, side by side with the suggested parallel in the first chapter of Peter, it was clear that Enoch said that 'I *contemplated* these things' (διενοούμην), not that 'I *ministered* them' (διηκόνουν), and that the text of Peter had to be corrected into conformity with the Greek text of Enoch. The justice of the correction was clear from the fact that, when it was made, sequence was at once disclosed with the next paragraph in the Epistle, in which we are told to 'gird up the loins of our own *contemplation* to be wide awake, etc,' where the word διανοία is actually employed. The key being now in the lock, it was easy to prove that Enoch was in the mind of the writer elsewhere than in the opening chapter, and that further rectification of the Petrine text was possible. Into this inquiry we need not go further at present: the results were, in the main, accepted and acceptable. We refer to the matter in order to show that the recognition of the influence of an Apocryphal writer upon the text of the New Testament will react as a factor in the final determination of the text itself. This will also occur in cases where the text is, on other grounds, suspect, and may even bring to the front for definite approval a reading of the text which has been unnoticed or rejected on the ground of insufficient attestation. For example, to refer briefly to a particular case, the reader of the third chapter of the Second Epistle to the Corinthians will find an allegorical explanation of the glory which shone upon Moses' face, but which St. Paul transfers from the Mosaic experience to the Christian believer: 'we all have our faces unveiled and are transfigured.' If the reader turns from the Pauline Epistle to the thirty-eighth chapter of the Book of Enoch, he will find that here also there is something of a similar allegory and of a parallel glorification of the righteous in the last days. So far the matter might have been left doubtfully in the wide domain of possible coincidences; when, however, we look more closely at Enoch, we find him using for the Supreme Being the unusual title of 'the Lord of Spirits,' and when we look at the textual evidence for v.^{18} of 2 Corinthians in the chapter in question, we find that Marcion read the conclusion in the form 'from glory to glory as from the *Lord of Spirits*.' We must, therefore, edit this crucial passage of the interpreters in accordance with the terms of Marcion and of Enoch.[1]

Returning now to the question of Tobit and of Tobit's influence, we find that there has been a parallel situation created to that of Enoch. If we turn to the latest work on Tobit in English, that of Simpson in Charles' great edition of the Apocryphal writers, we shall find a number of suggestions, chiefly in linguistic parallels between New Testament passages and the text of Tobit; and those suggestions were most strongly in evidence in the Pastoral Epistles. This was something like what we found in the case of Enoch and Peter. Is there any possibility of using the text of Tobit to correct the text of the Pastoral Epistles? At the close of the first Epistle to Timothy, the writer (whether it be Paul or whoever it may be) exhorts believers to certain virtues by means of which they may treasure up for themselves a good foundation (*θεμέλιον καλόν*) for the future, and lay hold on eternal life. Any one can see that there is something wrong about this 'foundation'; in any school of interpretation it would be a sandy foundation. It occurred to some one (I think it was my old friend Professor Nestle [2]) that one could alter *θεμέλιον καλόν*, 'a good foundation,' into *θέμα λίαν καλόν*, 'a very good prize,' the word being used of the reward given to a successful runner. Now this is a thoroughly Christian statement: the prize is the Life Eternal, which the believer is to run so as to obtain. It is the very word used by Ignatius in his letter to Polycarp (c. 2):

'Be sober, as an athlete of God: *the prize* (*θέμα*) is immortality.'

But what has this to do with Tobit?

Suppose now we turn to the text of Tobit, we shall find that amongst the good advice which the old gentleman gives to his son on his departure from home, there is an especial emphasis laid on the virtue of almsgiving, by means of which one stores up righteousness against the evil day, when one has to give an account of himself. The exact terms employed are as follows:

> *θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ ἐν ἡμέρᾳ ἀνάγκης·*
>
> 'thou treasurest up for thyself a good prize in the day of need' (To 4^{9});

but this is almost exactly the language of the passage in 1 Ti, when we have made the slight emendation suggested above. In other words, the text of the Pastoral Epistles has been affected by the text of Tobit. The reader can now regard with confidence the observations of Simpson in this matter, and it is not necessary to repeat them in detail. I see that Simpson refers also to a paper which I published on the subject in the *American Journal of Theology* (1899), and says:

> 'St. Paul is possibly conscious of his indebtedness to Tobit, which must certainly have been a part of his library (*A.J.T.* p. 546). . . . R. Harris has already pointed out the use St. Paul made of Tobit iv. 10 in Gal. vi. 10. . . . Still more important are the alleged parallels between Tobit and the Pastoral Epistles.'

Not only does it appear that there is an acquaintance with Tobit in the Pastoral Epistles, but it may be affirmed that there is a similar acquaintance with Tobit's literary companion the *Story of Aḥiḳar*: for here, in the instructions which Aḥiḳar gives to his nephew Nadan, which are in literary parallelism with Tobit's instructions to his son Tobias (a pair of Poloniuses these!), we find in the Syriac version the words:

'My son, help thy friend when he is before the

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[1] The student will, perhaps, ask if there are any more traces of Enoch's *Lord of Spirits* in the New Testament. There is a possible instance in He 12^{9}, where the text may become more forcible by the correction of 'subject to the father of Spirits' to 'subject to the Lord of Spirits,' the contrast being now between 'fathers of our flesh' and 'Lord of our spirits.'

[2] This can hardly be right, or his son would have recorded it in the footnotes to the new edition, where he actually mentions another conjecture (*κειμήλιον*).

> ruler, that thou mayest be able to help him from the lion':

this is clearly the original of St Paul's expression that:

> 'No man stood by me . . . but the Lord stood by me, and strengthened me, and I was delivered from the mouth of the lion' (2 Ti 4[17]).

We are now going to move from the question of textual parallelism into the wider field of general literary dependence in Semitic documents. We have just given an instance of such literary connexion in the case of Tobit and Aḥiḳar, where we find a long list of pious advices in the mouth of each of the principal characters. There is, however, another feature in Semitic story-telling which almost deserves a study of its own, on account of the way that it suggests association or relation between documents. We refer to the alternation between prose and verse, whenever the story seems to demand rhythm or exalted expression. We will illustrate it, first of all, from a comparatively modern document, known to every one as the *Story of Sindbad the Sailor*. In this tale the principal characters move from prose to verse with great facility, though it does not follow that the translators of the Arabic will suggest the transition to their readers. For instance, when the overloaded porter in the beginning of the story is touched with envy at the ease and splendour of the rich, he breaks into verse as follows (we mark the strophes, but do not indulge in a metrical translation):

'How many poor people are without rest,
And rejoice in the luxury of shade;
While I am in great fatigue;
And my condition is marvellous,
And my burden has become heavy;
While other people are happy without trouble,
This generation has not borne another burden like my back;
And he yonder is joyful in his life always,
In merry-making, in glory, in eating and drinking.'

Rather a doleful song; the point to be noted is that it is a song, if in a minor key. Sindbad himself is in the habit of using rhythmic expression, sometimes just a verse or two of the Koran, sometimes an actual strain of verse, as in the following:

> 'I landed and ate of the fruits of the island, and drank of its waters till I was refreshed, and my life returned to me, and my strength and spirit were restored, and I recited:

'"Oft when thy case shows knotty and tangled skein,
Fate downs from Heaven and straightens every ply:
In patience keep thy soul till clear thy lot,
For He who ties the knot can e'en untie"'
(tr. Burton, p. 71).

What the characters in the *Arabian Nights* do in the way of expression of emotion is common practice in Semitic compositions, for which the Biblical parallels will at once suggest themselves, from the Book of Genesis onward to the New Testament. Tobit is a case in point; at the end of the book, which is also the joyful end of the troubles of every one involved in the narration, the aged man turns musical, and breaks into a Magnificat of his own, which is called the *Prayer of Tobit*, but would be better described as the *Thanksgiving* or the *Prophecy of Tobit*. It opens in the following strain:

'Blessed be God that liveth for ever, and His Kingdom,
For He chastiseth and showeth mercy;
He leadeth down to Hades below the earth,
And He bringeth up from the great destruction,
And there is nothing than can escape His hand.'

We have now shown two things clearly: first, that there are actual quotations from Tobit in the New Testament; second, that the metrical parts of Tobit are framed on a general Semitic model, for which we gave a sufficient analogy in the story of *Sindbad the Sailor*. There is nothing to be surprised at in either of these conclusions; in any case, Tobit belongs to the *Arabian Nights*, just as certainly as its companion volume the *Story of Aḥiḳar*; the fact that it hangs in the air, between the Old and New Testaments, like Muhammad's coffin between heaven and earth, would not justify us in attaching it to either the New Testament or the Old Testament. It would be the height of ineptitude to try to recanonize it.

When we have settled the fact of the influence of Tobit upon the language of the New Testament, we come to a much more difficult question, its influence upon the history or the doctrine.

In order to make clear what we mean, let us consider a parallel question, viz. the converse inquiry as to the influence of the *Old* Testament upon Tobit. That there was such an influence appears from the study of two parallel situations: first, the appearance of the Angel of the Lord to Manoah in the Book of Judges, and his dramatic disappearance from the scene in the flame of a sacrifice; second, the similar disappearance of the archangel Raphael, when he throws off his disguise, ceases to be your cousin Azarias, and goes back abruptly to Paradise. The parallelism between the two events, so far as language is concerned, is in the following direction: the angel in Judges '*goes up* in the flame of the altar,' in Tobit we can see that there was once a similar statement, if we make a minute and necessary correction to the text; as it stands it reads that

> 'they rose up and saw him no more.'

Evidently it was the angel that rose up, and we should say:

> 'he rose up and they saw him no more.'

Now look at Jg 13[21]:

> 'the angel did no more appear to Manoah and his wife. Then Manoah knew that he was an angel of the Lord.'

So in Tobit 12[22]:

> 'then they confessed . . . that the angel of the Lord had appeared unto them.'

The parallel being now complete, we see that the terms employed are the proper words to describe the ascension of an angel, that is to say, his disappearance. This brings us back to the New Testament again, for we shall find the angel in Tobit intimating that he is about *to return to Him that sent him*, which we recognize to be Johannine language, the constant expression of Jesus Himself. The Son of Man is to ascend where he was aforetime. It was the Father that sent Him.

We see, then, that the first idea of what we call the Ascension is that of the return of a celestial messenger. It is Jesus as Angel rather than Jesus the Son that is being contemplated by the New Testament writers in the first instance. On the human side the emphasis is laid on disappearance; that seems to be the explanation of the shorter text-endings of Luke, where the modern critics edit:

> 'He was parted from them,'

and omit:

> 'He was carried up into heaven,'

though the one was implied in the other, if we study the parallels.

From the same quarter we get a ray of light on the closing words of Luke's Gospel.

The end of Tobit's Gospel, if we may so say, is that they were continually 'praising and blessing God.' It is well known that the dual expression of adoration with which Luke concludes was reduced by Hort to a single term, 'blessing God' instead of 'blessing and praising God,' and that the verse so simplified was one of the corner-stones in his theory of conflated texts; according to this view, two separate textual streams, one saying 'blessing' and the other 'praising,' were united to a single resultant text, 'blessing and praising God': but this is curiously like what we find in Tobit. Here, too, we have the angel insisting on the note and necessity of praise. 'Praise God, praise him for ever . . . give God thanks,' is the language of his farewell. If we find a close coincidence between the text of Tobit and the longer text of the end of Luke, we shall have to inquire *de novo* whether the supposed conflation really exists; and, if it does, what part Tobit has in its reconstruction. For the influence of Tobit upon New Testament language may now be considered as established. It may even have affected the manner of narration of the Ascension.

The Other Mary.

By Professor John R. Mackay, D.D., Edinburgh.

I wish to restate an old argument, in the sense that one of the witnesses to whom Matthew appeals in support of the truth of the death and burial, of the empty grave and post-resurrection appearing of Jesus, is none other than his own mother. Dr. Dunlop Moore of Pittsburg, more than thirty years ago, gave the primary reasons for this persuasion in an excellent, although brief, paper contributed by him to *The Presbyterian and Reformed Review*. But much water has passed under our bridge since then, and it now seems to me that there is a call for a restatement of the grounds upon which a conclusion, in the sense now stated, may reasonably be cherished.

1. I shall, to begin with, submit the direct, and obvious, reasons which lead one to think that 'the other Mary,' who was with Mary Magdalene on the Resurrection morning (Mt 28[1]), was Matthew's mother.

(*a*) Matthew and Levi are merely two different names for one and the same Apostle. That identification is accepted as correct by practically all.

(*b*) Mark (2[14]) speaks of Levi, *i.e.* Matthew, as the son of Alphæus. The same Mark (3[18]) speaks of an Apostle James who also was the son of Alphæus. It is a fair inference, since there is no countervailing evidence, that Alphæus, the father of James, is the same Alphæus who is the father of Matthew. The Evangelists are very careful to supply us with helps of one kind or another whereby we can distinguish any two or more distinct individuals that in their record bear one and the same principal name. No such help is supplied in the instance before us, and the *onus probandi* must therefore be on those who question that the same Alphæus was the father of both Matthew and James, or that Matthew and James, the son of Alphæus, were brothers.

(*c*) 'The other Mary,' who accompanied Mary Magdalene to the cross, and who with her was a witness of the Resurrection, was the wife of Alphæus. Our Apostle James is, in the New Testament, four times styled the son of Alphæus, doubtless with a view to distinguish him from another Apostle James, who was the son of Zebedee. On the other hand, Mary is four times called the mother of James. That could not have been James, the son of Zebedee, for his mother was Salome. We conclude, therefore, that Alphæus was the husband of 'the other Mary.' The other Mary was also the mother, or, failing that, the stepmother, of Matthew, and all the indications are in the direction of the conclusion that she was simply his mother. We therefore conclude that one of Matthew's sources for what he avers concerning the death, burial, empty grave, and post-Resurrection appearings of Jesus was his own mother.

2. This conclusion finds support from the circumstance that it helps us to understand certain expressions in the Gospels, and in the Gospel of Matthew in particular, that, on any other supposition, would remain a puzzle:

(*a*) Mary the mother of James, 'the other Mary,' occupies a considerably larger place in Matthew's narrative than she does in that of any of the other Evangelists. They all accord her an honourable place, but Matthew more than any. He brings her in as a witness of the Crucifixion, of the Burial, of the empty grave, of a post-Resurrection appearing, of Jesus. If she was his mother, and one of his most immediate sources, the phenomenon now under consideration finds the amplest explanation.

(*b*) The expression—'the other Mary'—which Matthew, of all the Evangelists, alone uses, is arresting. It sounds in one's ear a note of tender feeling. The expression is uncommon: there seems to lurk a depth of significance behind that uncommonness.

(*c*) Matthew has another unparalleled expression, which finds its ready and adequate explanation on the basis of the theory which is here being advocated. I refer to Matthew's manner of alluding to Salome. Mark styles her Salome simply, John seems to refer to her as the sister of the mother of Jesus. Matthew calls her the mother of Zebedee's children—a strange form of speech. Further, Mark calls 'the other Mary' the mother of James the Little, adding, I suppose, the epithet 'the Little' so as to distinguish her more sharply from Salome, who might also be referred to as the mother of James. To Matthew that method of making a sharp distinction between two women, either of whom might conceivably be alluded to as the mother of James, would be less natural, if 'the Little' was his own brother. Matthew, therefore, falls back on the unparalleled form 'the mother of Zebedee's children,' and uses the term 'the mother of James' only for her whom we suppose to be his own mother, alternating the expression, when it suits him, with the significant term—'the other Mary.'

(*d*) The acceptance of the theory here advocated seems to lend a new significance to Matthew's grouping of the twelve Apostles (10[2-4]) so far as Matthew's own place in the group is concerned. Matthew seems to give the names of the Apostles in pairs, possibly having in mind the actual grouping when Jesus sent them out, two and two. Mark's order is: 'Matthew and Thomas, and James the son of Alphæus.' Luke, too (6[15]), has that order. Matthew puts it: 'Thomas and Matthew, James the son of Alphæus,' and thereby at once gives himself a humbler place in relation to Thomas than does Mark, and brings himself into closer contiguity with his own brother—James the son of Alphæus.

3. A few observations may here be made which perhaps do not bear so directly on our argument as the foregoing, and which, nevertheless, may be regarded as yielding some support to our thesis:

(*a*) John's allusions to her of whom Matthew speaks as 'the other Mary' are interesting. She appears to be brought in by John as a witness of the Crucifixion. That view of the matter is no doubt based on the assumption that Clopas, in John, is an alternative Greek form for Alphæus, in the Synoptists. But that assumption is almost unavoidable. The Evangelical tradition is of one voice in associating Mary, the mother of James, that is, 'the other Mary,' most closely with Mary Magdalene, as together witnesses of the Resurrection. The Sinaitic Syriac Version makes כלפי the equivalent of Alphæus. Dr. A. H. McNeile seems to have no hesitation in accepting Clopas as an alternative for Alphæus. Regarding, then, this assumption as well-founded, I am inclined to say that our Mary is present in John, even if we must add, in submerged form; as one to whom the Lord showed Himself alive after His passion. John, indeed, makes much of the witness of Mary Magdalene to the resurrection of our Lord. But when he records (20^2) the Magdalene as saying: 'They have taken away the Lord out of the tomb, and *we* know not where they have laid him,' it is reasonable to think that the Magdalene was including another with herself in this *we*. It is surely not a plural of majesty, it is hard to regard it as an instance of the literary plural. That being so, we seem justified in identifying the appearing of our Lord recorded in Mt $28^{9.\ 10}$ (R.V.) and that recorded in Jn $20^{11\text{-}18}$ as one.

(*b*) It is worth while drawing attention to the character of the women of whom the Evangelists are so careful to make mention as witnesses of the Crucifixion, of the Burial, and, in some cases, of the empty grave, and of the post-Resurrection appearings of Jesus. For, I believe, they are not introduced into what is, after all, a compressed narrative of the greatest tragedy and the greatest triumph on record, save with a profoundly significant and intelligent aim. They are regarded by the Evangelists as first-rate sources of information. And why should they not? They are not giddy young girls, nor hysterical women. They are, for the most part, elderly married women, and women we may well believe of the strongest character. It is not possible to associate the idea of a questionable quality with the mother of our Lord, or with the mother of Zebedee's sons, or with the mother of James and of Joses, and, may I not add, of Matthew. And even with regard to Mary Magdalene, of whom it is recorded that out of her had been cast seven devils, the idea is a legitimate one, that the expression referred to invites us to think, not only of how foolish she had been, but of how sane she now is.

(*c*) It is not absolutely certain that Matthew made use of Mark. Zahn and Springer have a firm conviction in another sense. Even Cadbury would scarcely affirm more than that it is the more probable view. Yet a conclusion in that sense, and order of dependence, has approved itself to so many scholars of all schools that, at the least, one is bound to regard the conclusion with respect. But what one feels bound to protest against is the inference that, if Matthew made use of Mark in the Crucifixion and Resurrection narrative, Matthew should no longer, in this region, be regarded as an independent investigator. It is not in that way that 'the most important book in all the world' could have been written. His own mother may very well have been his source in scenes that he did not himself witness—such as the Crucifixion, the Burial, and the empty grave of Jesus.

◆

In the Study.

Virginibus Puerisque.

Silver Paper.

By the Reverend W. J. May, Ilkeston.

'He hath made every thing beautiful in his time.'—Ec 3^{11}.

What is the good of silver paper, anyhow? You get silver paper round all manner of things nowadays. They wrap it round Daddy's cigarettes, round Mother's chocolate biscuits, round those wonderful little Tangerine oranges that smell as nice as they taste, even round the toffees which you buy for birthdays and special occasions. And what is the good of it all? The oranges have not a nicer flavour or the chocolates a better taste because they were wrapped in silver paper. Yet somehow it makes things look nicer, you say. They may not taste better or be worth more, but you are glad of the thing that looks better.

Have you ever stopped and thought how fond God is of silver paper? He is always wrapping nice things up in nice wrappers so that it does us good to look at them as well as to have them. Our

Heavenly Father loves to give us beauty as well as food, silver paper wrapped round the chocolate biscuits. I suppose that wheat would make just as good bread if fields of corn were always green or if the ears were black instead of golden brown when they are ripe. But how much we should miss if we never saw the wheatfields all golden in the sun with the wind running through them making new waves of colour, new curves of loveliness. That beauty is the golden printed silver paper in which He wraps our daily bread. And the world would still go on if there were no skylarks to pour out a flood of song in the sky, and if robins wore no red waistcoats and were as dingy as sparrows, and if goldfinches and blue-tits were as black as crows. But the world is much nicer and brighter because God wraps the goldfinch and the blue-tit in coloured silver paper and makes them so splendid to look at as well as to hear. He has made everything beautiful in its time.

I wonder if St. Paul knew anything about silver paper. He knew the difference it made in the look of things, and he wrote people asking them to use silver paper to wrap their good things in. 'If you show mercy,' he said, 'wrap it up in the silver paper of cheerfulness.' I think that that is the sort of silver paper that is printed in red with gold stars, don't you? It sounds like the wrappings you see on the chocolates you get in the boxes that come only on birthdays and at Christmas time. You smooth out the silver paper just for the pleasure of looking at it. And if your forgiveness is wrapped up in cheerfulness, it really does seem better, doesn't it? We are not really very glad for the chap who says, 'I'll forgive you, but I'm only doing it because I know I ought to forgive and I wish I hadn't.' He has forgotten the silver paper of cheerfulness.

St. Paul said the same thing to the people who gave. All of you who are missionary collectors like calling on Mr. Cheery, don't you? He teases you a bit and asks about the footer or the hockey and smiles at you, and says, 'Well, here is mine and I wish it was more.' And you go up the street feeling that he has given you something more than his subscription. It was only a penny but it was wrapped in silver paper. You pay the penny to the secretary, but you keep the silver paper of his cheerfulness. God loves people like that, too. 'The Lord loveth a cheerful giver'—the man who wraps his gift in silver paper.

Lately we have been making a discovery. We have found that silver paper is valuable. People have been collecting it, and they find that silver paper will do all sorts of wonderful things. It will build hospitals and feed little, neglected children, and make sick children well, and put crooked limbs straight so that crippled children are able to walk. The Silver Paper Fairy is one of the busiest and most wonderful fairies that ever was. So the silver paper is not done with when it has wrapped your toffee or your orange. You can do some one else some good with it. God wraps His gifts in silver paper of beauty and gladness that we may use it to cheer some one else.

A lad stood on a railway platform some years ago in real trouble. He had lost the return half of his ticket. He had spent all his money, and he could not see how he was going to get home again. A gentleman who was passing saw his distress, and asked what was wrong. As soon as he was told he laughed. 'We'll soon put that right,' he said. So he took the lad to the booking office and bought another ticket for him. 'Let me have your name and address, sir,' the lad asked, 'that I may repay the money you have lent me.' 'No, do something better,' came the quick reply; 'years ago I was in trouble and someone did me a kindness. When I wanted to repay it he said, "Instead of paying me wait till you find someone else in trouble and pass the kindness on." Will you do the same? Pass it on to someone else.'

That is the way to use silver paper; that is the way God wants us to use His silver paper of kindness and love, pass it on.

Do you known the hymn about silver paper?

> Have you had a kindness shown,
> Pass it on.

'Pep.'

By the Reverend H. Bunce, B.D., Halifax.

'I can do all things through Christ.'—Ph 4[13].

If you, boys, could go to America and watch a football match, what do you think you would hear the men shouting? Whenever things seemed to be going slowly you would hear the crowd shouting 'Put some pep into it.' And a boy who liked to stay in bed in the morning and was inclined to be a little slow or lazy, well, as the Americans would say, 'He wants pep.' We English people mostly think of the Americans as people who have lots of money to spend, but we are told that if we were to ask an American the secret, he would say that the reason is because the Americans have more 'Pep.' I wonder what they mean? I wonder if

'Pep' is short for 'pepper'? You know your mother will tell you that when you put pepper on things it gives them a savoury taste. It makes them nicer to eat, and I suppose that is what boys mean when they say So and So is 'Hot Stuff.' He is one of those people we like to see or hear, because he does things well.

I remember once during the war a man was making soup, and he asked me to taste it. 'What does it taste like?' said he. 'Like pepper and water,' I replied. 'Well, I've put an onion in it,' he said. He seemed to think that an onion in four gallons of water would make soup. So he thought that if only you used an onion the soup would have some 'Pep.' Perhaps it was an onion that was lacking to the soup about which a Chinese boy was talking to me once. He said, 'Three pieces of macaroni and a pot full of water won't make soup.' *That* soup would not have much 'Pep' in it.

Well now, an American, Colonel William C. Hunter, has written a book to tell us all about 'Pep,' and he says Pep means Poise—Efficiency—Peace, and if we want 'Pep' we must gain those three things.

Poise. Being able to stand fast—being able to balance. Not like a 'tumbler'—the glass of water we are always knocking over because the top is bigger than the bottom—but being able to stand firm upon one's feet, and no matter how one is pushed and pulled, to be able to stand fast, and when other boys are trying to persuade us to do things which we know are wrong, being able to say, 'No,' and to stand firm and steadfast.

Efficiency. That's a long word, but we know the word 'effect,' being able to work with effect. That means being able to do things well. Not like a man who is sent to find a leak in the waterpipe, and makes another while he is looking for the first. Able to do things well and to finish what we have started to do.

Peace. We know what that means. If we can be firm and steadfast, and can stick at our job, do it thoroughly, then we have no need to bother or worry or get excited. We can be at peace, and according to Colonel Hunter that is what it means to have 'Pep.'

Now the Bible is full of stories about people like that. People who were steadfast and strong, who turned neither to the right nor the left, and knew what they had to do, and who did it, and who did not show anxiety, but were in peace and quiet; and the Bible gives us the reason. It does not say they had 'Pep,' but something else. Listen! 'And Samson called unto the Lord, and said, O Lord God, remember me, and strengthen me.' 'And David said unto the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord.' And if we will only try to do the things that please God, to speak the truth, to 'play the game,' and try to follow Jesus, then we too may have the strength of the Lord, and we too can have these three things which we are told give a man 'pep'—we can have poise, efficiency and peace—and like Paul we shall be able to say, 'I am able for anything through Jesus Christ.'

The Christian Year.

SECOND SUNDAY AFTER EASTER.

Colloquy with Mansoul.

'Return unto thy rest, O my soul.'—Ps 116[7].

'Soul, thou hast much goods laid up for many years; take thine ease.'—Lk 12[19].

One of these men is complacent in prosperity; the other is in straits of distress. But each of them feels that it is needful and desirable that he should hold some conversation with what he calls his 'soul.' It is the complete contrast which these two men exhibit to which we shall mainly ask attention; but to begin with it is to be observed that two men, so opposite in their ideas and, as it may be supposed, in their character, should at least agree that there is such a thing as the soul, and that its concerns have to be reckoned with in the ordering and audit of life.

'There is a spirit in man, and the breath of the Almighty has given him understanding.' This is the account the Scriptures give of man, and we cannot get much closer to reality. Men have speculated and guessed, often nobly, about the soul and its origin. There is the guess man has made of its pre-existence, as Plato speculated, Wordsworth following. There is the guess of the pantheist, with whom God is All and All is God, and the soul is no more and no less than yonder cloud with the evening sun falling on it, part of the Soul of the Universe. Man will guess on, and rightly, for it is the most fascinating and indeed vital of all themes. But behind the guesses there is always the conviction, so constant as to look like a primal instinct, that it is out of the life of God that man in his deepest and most real self has come.

When, therefore, we can find men having close dealing with the soul, they are worth our observation. Two of them are here. Having taken note that they are one in a concern for their souls, it is the contrast between them which may instruct us.

1. It is *a contrast between Reality and Illusion.* The first man instantly and directly connects the satisfaction and rest of his soul with God: 'Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous.' The second as instantly connects the satisfaction of the soul with material possessions and enjoyments, and God is not in his thoughts. We suspect that these two are not really meaning the same thing when each speaks of his soul—which is the fact. And in the parable it is the tragedy of a life. It seems an incredible thing that a man should hold a colloquy of this kind with his soul, inviting it to satisfactions so incongruous, and Jesus deliberately made the incongruity as vivid as words can express it. But the incredulity disappears when we reflect that it is an actual thing that men and women can so concentrate endeavour and desire upon possessions and appetites, that they are under the impression that these things are inseparable from their deepest and most real selves, and absolutely identified with their well-being. This is the illusion which a practical materialism imposes upon the mind at last.

In the little world the materialist is successfully manipulating the things he worships as almighty. 'Of the residue thereof he maketh a god.' We gather from the instinctive and incessant turning of his mind to these things that in them the real reverences of his life are centred. We may talk to him of books, but he will get round to business; we may discuss a principle, but we become aware that it is the rate of interest that is in his mind; we may speak of architecture, but he is really interested in furniture; we may want to talk of music, but he will bring the conversation round to money.

In contrast to this self-confessed materialist the other man is reaching out to reality. It is certain that he has laid hold of resources immensely trustworthy and adequate. He says, 'Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.' This is not the speech of one who must needs go precariously, lest he step through an illusion. He has a comrade in another psalm, who, being likewise in sore straits, suddenly found his soul, and out of profound misgivings stood alert and confident. So sure of reality was he that he cried, 'Yet will we not fear though the earth be removed.' It was the spring of a new daring, and the spring's source was no other than the discovery of the adequacy of God for every need of the soul.

What is religion but the homing instinct of the soul? 'Blessed,' said a Swiss mystic, 'are the homesick, for they shall reach home.' This devout man of the psalm is expressing the thought of Jesus, when He describes the return of the prodigal as a turning back home. The homing instinct is no delusion, and the first contrast of these two men of the texts is the contrast between illusion—pitiful, tragic, humiliating; and reality—secure, abiding, and sufficient.

2. It is *a contrast between Cultivation and Neglect.* Man has to grow a soul, and no man can ignore its needs persistently, and then at the end find it there, unstarved, unharmed, unchanged. Science has its great story of the making of the universe. 'Some call it evolution, and others call it God.' At the crown of this process is man. But the drama of creation is not ended. It is no longer matter but mind, no longer physical life alone but spirit, that carries on the unfinished evolution. The world is the expression of Spirit, and it exists for the further development of spirit. It is, as Keats called it, 'the vale of soul-making.'

We are here to help God to complete His creation of us. We do not know what it can fully mean to win complete possession of our souls. We can only turn to Jesus Christ, the one completed soul, and what we see there tells us that it means to enter into unbroken fellowship with God, to be no hired slave, but son and co-worker with Him, sharing the knowledge of His holy plan. For this is the measure of the stature of the fulness of Christ.

If it be said that this centring of concern upon the soul is a refined form of selfishness, the subtle possibility of this is not to be wholly denied. But it may be observed that it is the materialist of the parable who is the self-centred man. 'My barns, my goods, my fruits, my soul,' but never once, 'my neighbour.' It is a fatal forgetting. No man can afford it, if only because the spheres of benevolence and service are the training-grounds on which character is made.

3. It is *a contrast between Gain and Loss.* The first of these men is in the way of gaining his soul when he calls it back to God. The word of Christ stands with this, that in the moment of the soul's turning to God it finds itself. And the nearer the soul comes to God, the surer it grows of itself. The more intimate its communion with God be-

comes, the more certain does it become of its own individuality and worth.

The second man reveals, with dreadful clearness, the possibilities of abusing the gift and the undoing of the soul. One of the very pitiful sayings to be found in the Scriptures comes from this man, though he himself spoke it with a smirk of self-conscious pride: 'I have no room.' It was tragically true. He meant it of his barns, but it was the truth about himself. He had no room. You feel that he is a man cramped, cabined, confined. He died of it. In physics a vacuum is another name for a crushing pressure from without, and nothing within to meet and resist. This man had allowed the pressure of outward things to grow, and there was no inner life of the spirit to resist the pressure. Nature abhors a vacuum. So does God, of this kind, and one night the self-complacent man went where the pressure of the temporal is felt no more. He went to learn in eternity what he had not known in time, that he was a self-made pauper, that life had a thousand meanings which had not dawned upon his intelligence, a thousand melodies, and not one of them had he heard, charged to the full with significances he had never perceived, enriched with wealth he had wholly missed. It is a story of nemesis—the nemesis of the self-centred.

We may stifle those high and holy thoughts and aspirations which are the soul's true sustenance, and seek to satisfy it with material possessions. We may think thereby to gain the world. It is the world that has gained us. This is the losing of the soul, the wasting of its powers with interests which crumble and pass. And what shall it profit?

The man whose recurring prayer is, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee,' is not a man whose lips are fated ever to shape so pitiful a cry as, 'I have no room.' Progressively finding and possessing his soul, he is come into a broadening life and a freer air. Answering him, the Lord sets him in a large place—'With thee, O God, is the fountain of life.'[1]

THIRD SUNDAY AFTER EASTER.

The True Investment.

'And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.'—Lk 16$^{8f.}$.

This Parable has probably caused more discussion and perplexity than any other. One of the early critics of the Christian faith made use of it to prove that Christianity was subversive of morality. But its key is, of course, the well-known precept that we must not stretch the point of a parable beyond the range Christ meant it to cover.

This unjust steward was a very familiar figure in Palestine. He was a kind of factor who managed his master's estate, and it was a normal thing for such men to make a bit for themselves by overcharging. He had probably a big secret commission—a thing not unknown in our own day; but the master became suspicious and demanded a statement of account. The steward realized that the game was up, and that he could not avoid dismissal. What was he to do? He sat down to think, and the plan suggested itself to make friends with his master's creditors. This plan he carried out; not, as it might seem, by further cheating, but by the simple process of writing off his own secret commission. Jesus does not commend the man's dishonesty, but the man's prudence; and it is perfectly possible to do the one without the other. Most people who are sincere with themselves have a secret admiration for the skilful burglar, though they do not commend either his practice or his character. What they admire are his dexterity, his bravery, his scorn of risk. If only in the Kingdom of God we had half the spirit of adventure, took half the risk, and showed half the abandon of some of the people we call worldly, Jesus might take the hearts of men by storm. This is the kind of thing He is pointing out. We will never bring in the Kingdom until we are ready to show the same spirit of enterprise as does many a commercial man, or even as does the gambler in the pursuit of gain, or the prodigal seeking pleasure. 'The children of this generation are wiser than the children of light'; and Christ's point is that we should enlist the qualities of the man of the world in the service of the Kingdom which is not of this world.

1. There are two things clear about the man of this story. In the first place, he looked ahead. He began to provide for the future by the possessions of the present. He began, in other words, to make investment. If the farmers decided to live upon their seed-corn or store it up, there would be no harvest, and finally universal death. Investment of some kind is the law of life. This is used by Christ with effect as an illustration, again and again. Think of the Parable of the Talents. The spiritual

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[1] T. Yates, *The Strategies of Grace*, 71.

man must be an investor. That is Christ's view as to how life should be spent. Are we exchanging our capital, our lives, into the coin of the spiritual country? There is a phrase which is best translated, 'Be ye good money-changers.' If we are going to another country to live, we have to change our money into the coinage of the country to which we are going, or we shall starve. There is a country, says Jesus, in which the money of this world or the materials of its life will not go far. It is the spiritual Kingdom into which He introduces us, and for which we are here to train. The prudent man will invest his life in the treasure of that spiritual country, just as a man who, going to France, buys francs.

The eternal world is a realm where the demands on us will be greater, where the opportunities of service will be larger, where love is the medium of exchange, where righteousness is the law of life, where graciousness of character is true beauty, where the power of service is the real wealth. What are we doing to fit ourselves for this new world? We may scorn this way of looking ahead as a kind of selfishness, and it has often been so. There are people for whom religion is no more than a way to escape from the fears of their own hearts that attack them as they look into the future. For Jesus it was never that. Religion is a preparation for life. It is not a way of escape from the fear of death, but a way of equipment for the demands of life. Religion is contact with the centre of reality, and it is no more selfish to prepare for that new world than it is selfish for a boy to look ahead and prepare at school for the day when he will be a man.

2. There is a further suggestion here. Christ not only bids us look ahead and invest our lives in spiritual treasure, but He gives us, also, a hint of what that treasure is. It is the treasure of friendship. 'Make to yourselves friends.' Some people would find friendship in industrial relationship a distinct embarrassment. But this man saw that, out in the cold world, the only thing he could count on was the friendship of these people, so he invested money accordingly.

Did not Jesus mean this, that the real treasure of the Kingdom is the treasure of personal relationship? Love is the real wealth of life; and what we can do to create love in the world, and promote those ties which bind man to man, by which our lives are redeemed and become redeeming, is the true way of spiritual investment. Invest your lives, then, in what makes for friendship. Fellowship with others is the thing that endures. Whatever brings us together in love, that is what lasts—the living structure that abides when the temporary scaffolding of mere business and social contact has passed away.

A great business man who died lately began an address to his Association with the words, 'The true function of modern business is the making of men.' Jesus would go further, and say that the function of all social contacts is the creation of a society of friends. We are learning to-day that the true secret of success in business, as elsewhere, depends on the enriching of human values, on what makes for the construction of personality. It is coming home to us that all soulless work, work which treats men only as machines, and never permits our sympathy to pass out through business contacts to kindle the sense of brotherhood, is a bad investment, even for the money we spend on it.

In a great book by Dr. Schweitzer, he asks the question: What is wrong with modern civilization, and how can it be put right? And he comes to the conclusion that the true motive of a new civilization is what he calls reverence for life. It is the very message of Jesus.

There are many ways in which we can invest our lives in human treasure. If our work does not give us opportunity, we can invest our leisure. There are social agencies of all sorts in which we can take an interest. The whole movement towards social reform, better housing, better conditions, is part of this spirit of reverence for life. The creation of fellowship by international sympathy is another. The promotion of goodwill by a new outlook and attitude in industry is another. The work of the Church both at home and abroad, with all its opportunities for contacts with people, is another method of investing our life in making friends. As Schweitzer puts it, 'Reverence for life does not allow me to appropriate my own happiness. At moments I should like to enjoy myself without a care, but it brings before me thoughts of the misery I have seen or surmised. An uncomfortable doctrine prompts in whispered words, "You are happy, therefore you are called on to give up much." Whatever you have received more than others in health and talents, in ability and success, in harmonious surroundings, all this you must not take to yourself as a matter of course. In some way or other we must all live as men for men. Open your eyes and look for some man, or some work for the sake of men, which needs a little time and a little friendship, a little sympathy, a little sociability. Perhaps it is a lonely person, or an embittered person, or an inefficient person, to whom you can be of help. Who can reckon all the ways in which that priceless fund of redeeming impulse is capable of exploitation? Therefore search and see if there is some place in which you can invest your humanity.' It is the very word of Jesus—'Make to yourselves friends by means of the mammon of unrighteousness.'

Let us think how Jesus spent His life. There are no limits to the career that might have been His when we think of His amazing qualities. It was a real tribute to Jesus that they wanted to take Him by force and make Him a King. But He was content to take twelve men, ordinary average men, and in quiet talks, and in all the other traffic of friendship, to put Himself into them, to redeem their personality from drift and futility, to help them out of their faults, to show them how to build their nature around the new centre of loyalty to Him. He gave Himself to them, and was content to make that the investment of His life. To this same kind of task He calls us in various ways. The life to which Christ calls us means sacrifice of leisure, of time, of money, of comfort. 'For if you stop to be kind, you must often swerve from your path.' But who will think of sacrifice in face of what the children of this generation fling away upon the things which perish? Who will think of sacrifice that looks at the Cross and what it meant for Jesus—and then at the Resurrection?

Somehow life has got to be spent. It is the greatest mistake to imagine that sacrifice is only demanded of the Christian man. In some way we all give life up. The real question is: Are we burying it in a grave, or are we sowing it in a field in which it will spring up into life eternal? [1]

FOURTH SUNDAY AFTER EASTER.

The Great Adventurer.

'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—1 Jn 4[10].

The phrase—'the propitiation for our sins'—sums up the meaning, and gives the valuation, of that career of Jesus of Nazareth in which Christians have believed, and maintained that they were able to discern the working of the living God who is their loving Father. It is borrowed from the language of ritual custom and sacrifice, which no one can afford to neglect who wishes to understand the genius of religion. Not one of those great representative writers who in the books of the New Testament have given to the world the classic presentation of Christianity but resorts to the same circle of ideas. The Epistle to the Hebrews, which moves from beginning to end among the analogies of the Mosaic covenant, is, of course, built upon the theory that the Levitical sacrifices were types in a conventional and representative system of what was actually accomplished in the world of reality. But St. Paul and St. Peter, though their minds are not confined to these narrow grooves, are no less emphatic in the use of sacrificial language to describe the work of Christ.

It is the cross of Jesus in which historical Christianity is centred. Nothing else but this could have suggested these analogies. Nothing else could have made the Son of Man, not the exponent of a religious system, but Himself the focus of religious worship, the new and living Way through which, as His disciples believed, they had access to God. However true it may be to say that Jesus left us an example that we should follow in His steps, however lofty the teaching of Him of whom it was declared that 'never man spake like this man,' the phenomenon which for nineteen centuries has been called Christianity rests upon the death of Jesus, conceived as a reconciling act through which the children of men are brought into fellowship with the Father. 'What is Christianity?' we ask with Dr. Harnack of Berlin. And with him we answer that the primitive community called Jesus its Lord, recognizing Him, that is, not primarily as a religious teacher but as the object of a religion, the channel through which they were actually brought into living fellowship with God, because He had sacrificed His life for it, and was even then sitting at the right hand of the Father.

We have only to make this clear, and at once we cut athwart some of the most cherished misconceptions of religion which have too often obscured the view even of those who pass for thoughtful men. It is regarded, not as the active response of the spirit of men to a work wrought on their behalf by a God who reveals Himself in action, but as the recognition of a spiritual Being, existing in a condition of static and unchanging repose, from whose nature and attributes the veil has now been lifted. Revelation is the disclosure of the Divine portrait, and, if miracles were wrought by Him in whom dwelt the fulness of the Godhead bodily, this was only to arrest attention and to convince the beholder that when he saw Jesus he was indeed gazing upon the Eternal God. And for those who, like ourselves, have inherited the habits of thought which result from the constant application of the scientific method, and who are impressed with the uniformities rather than with the eccentricities of the physical order, the tendency to interrogate the spirit of Jesus in order to discover the ideas of God for which He stands, rather than to invest with precise and objective values even the salient events of His career, increases rather than declines.

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[1] J. Reid, *In Touch with Christ*, 182.

Now, if there is one thing that the experience of life ought to teach us, surely it is this. Revelation of character, like happiness, is a by-product of existence, and not its object, a reflex result of action, and not its conscious purpose. A spider taught Bruce perseverance, but it would have astonished the spider to be told that this was its proper function. 'The heavens declare the glory of God and the firmament sheweth his handiwork.' God does manifest Himself to the faithful and true heart in the facts of life. But they are the facts of life, not a cleverly constructed device for the conveyance of a special revelation. God does disclose Himself in the human conscience. But conscience is the judge and guide of men in the practical affairs of their daily conduct, not a private wire by which they receive intimations of the Eternal. Life is the chief concern of whatsoever lives, and thought is but that criticism of life by the aid of which they who are capable of its exercise are enabled to live more perfectly. If we would see God, we must watch Him as He works.

The first impression which the world conveys to the mind of him who observes it is that it goes on. It never continues in one stay. The second is, that in some sort this movement is a rational progress. However aimless our own lives may be, we are nevertheless engaged, moment by moment, in doing something, in using the material which surrounds us to give concrete reality to purposes that have their birth within the darkness of our own spirits. Life, as we know it, is neither the arbitrary exercise of unimpeded will, nor the stern, unbending operation of necessary causes that mock self-conscious personality under the guise of freedom. It is the construction of the future by the aid of a past progressively known and understood.

Such a view of the action of creative consciousness is not in the least invalidated by a full recognition of the stubborn resistance which the nature of the material affords. 'Even the gods cannot change the past,' said the old Greek poet. And this fact, hard as it may have been for human nature to learn the lesson, serves only to ennoble and enhance the value of persistent and persevering effort.

What is science but the patient study of things as they are, that Nature may be conquered by obeying it. The mighty forces of the world—the waters that devastate, the fires that consume, the angels stationed at the gates of Eden to keep the way of the Tree of Life—shall, indeed, become the observant ministers of human need; but they are not to be summoned with the clapping of hands. Dædalus will scale the heavens, but many an Icarus must fall headlong from the clouds with bleeding body and broken wing before the chariot of man's undismayed endeavour rides triumphant upon the wind. That is the story of creation from its first page until now. Have we any right so to define omnipotence as to leave no problems for God?

This, at any rate, is true; that Christianity proceeds on no such assumption. The record of Scripture is the story of how God has grappled with a great spiritual problem. Every man who knows anything of the plague of his own heart is aware that the most immediate, the most insistent, the most appalling problem that confronts the children of men is the problem of the human spirit. 'Who shall deliver me from the body of this death?' is a cry wrung from the lips of thousands to whom the story of Adam is as mythical as that of Hercules. Nor will it be appeased by soothing assurances of a merciful Providence, which the facts of experience too often seem to deny. When we look at Jesus Christ we do not see in Him any answer to the great metaphysical and moral difficulties which underlie existence. We hail Him, not as our celestial philosopher, but as our Divine Redeemer. He is the response, not to our intellectual curiosity, but to our spiritual need. We see Love persistent until love prevails, winning its way to final triumph through failure, and opposition, and defeat, as the river cleaves its passage to the sea. We see obedience enslaving death itself, that vanquisher of love, and turning it into the means and instrument of its victory.

> Over the mountains
> And over the waves,
> Under the fountains
> And under the graves;
> Under floods that are deepest,
> Which Neptune obey;
> Over rocks that are steepest
> Love will find out the way.

Yes. God is the Great Adventurer. Christ is the Pilgrim of Love. The quest was none of His seeking. The problem was none of His setting. But He fainted not, neither was discouraged, till

He brought forth judgment unto victory. That, in briefest compass, is the faith of a Christian. Does it seem to some that such a religion moves in a narrower orbit than they would fain have assigned to it? Let us remember that the serviceableness of each instrument of human advancement is measured, not by the variety of the uses to which it may be put, but by the thoroughness with which it accomplishes its proper work. The days are not far past when men claimed for the methods of science that they would enter all doors in heaven and earth. Now that experience restricts it to a less ambitious path the sovereignty of science is none the less secure. So is it with religion. Christ is the Redeemer. He is 'the power of God unto salvation to every one that believeth.'[1]

Fifth Sunday after Easter.

Stumbling-Blocks.

'Gather out the stones.'—Is 62^{10}.

The prophets of the Old Testament were men who spoke the mind of God for all time. The needs of men, their sins and sorrows, joys and hopes, recur through the generations. These ancient spokesmen of God teach lessons for us to learn.

Here this unknown prophet is rejoicing in the prospect of the return of a penitent people to the holy city of God. Jerusalem, that little city in a remote and tiny land, has become for all saints and seekers the type of the home of God, decked by the imagination of a seer with jewels and gold and pearl. And still the prophets of to-day are watching and working for the return of pilgrims and penitents to the home of God from which they have erred and strayed. To us comes the voice, for *we* are a people who walk along the highway towards the City where faith is the pearl of the gates and righteousness the gold of the streets.

Now, Eastern governments have never realized the value of permanent good roads. In the days of the prophet, as indeed is the case under Far Eastern rule to-day, whenever there was to be some great procession or some royal progress, all haste had to be made to prepare the worn, deep-rutted, dusty, stony track for the traffic of the important day. An army of workmen was sent out to prepare the way, to fill up the hollows, to make level the hillocks, to drain the pools, or to gather out the stones which would wound and weary the tender feet.

For this preparation God's herald cries for men to go before, who shall take out of the way every stumbling-block, everything that can discourage or wound those who have set their faces to return to their God.

1. 'Gather out the stones.' That is the duty of each one of us who ventures to take on himself the name of Christ.

It is not always easy to respond to the call. Gathering stones out of the way while others are proudly keeping step in the advancing procession sometimes seems dull and unreasonable work. 'Why may we not simply be pilgrims? Why must we, who have already set our faces in the right direction, worry ourselves to increase the comfort or to ensure the perseverance of others?' Because a new spirit came into the world when God revealed Himself. When the first murderer heard the voice of conscience, he answered, 'Am I my brother's keeper?' But it was a murderer who said it, and the blood of his victim cried out against him. All the lessons which God in the Old Testament gave to that little Chosen People were to teach the duties of brotherhood. In his tiny area of farmstead and vineyard the Israelite was taught that if he saw his brother's ox or ass astray, he might not go his own way; he must in any case take the strayed beast and keep it for his brother. 'Thou mayest not hide thyself,' spake the Law of Moses. And Jesus Christ lifted up out of the limited realm of rustic agriculture the duty of self-sacrifice, and set the Golden Rule for ever in the light of His approval for the teaching of the world. That is to say, there is no such thing as an inert Christianity. As long as there are any difficulties in the road we have not only to walk along the road ourselves, but to look for the stones and take them out of the way of others.

The claim of God's Fatherhood and our Saviour's Brotherhood on us is to be keen of soul to see the special stone that will cut your neighbour's tender feet and swift and wise to take it away. Nor can we plead that it is sheer folly to be offended by such things. Our strength cannot be disdainful of the unreasonable fancies of a weakling. Christ, while we were yet sinners, unlovely weaklings, came and died for us. How terrible is His utterance to him who, instead of helping, casts a stumbling-block in the way of a soul! 'It were better for him that a millstone were hanged about his neck, and he were cast into the depth of the sea.'

2. In the prophet's days the gathering out of the stones was a very temporary process, and speedily the roads reverted to their old condition of morass

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[1] J. G. Simpson, *Great Ideas of Religion*, 120.

or desert sand. But Western skill has found a new use for the stones. Now we gather them out, then crush them, and finally, out of the crushed and conquered stones, we make the basis for the firm and smooth surface along which the carriage wheels of kings and the hurrying feet of children may go unhindered. There is no firmer foothold for a forgiven sinner than the crushed temptations of the past; no smoother road for the resolute penitent than the sins which the power of Christ has overcome. Our Saviour, when He sets us to gather out the stones from the road for our younger or weaker brethren, by His Holy Spirit not only saves from the wound, but gives afresh the power to go upon the way rejoicing. We rejoice to be the permanent roadmakers for our God.

3. And how is it all to be done? There is only one way, only one lesson with which every word of God ends.

We remember how one sad morning certain women were going with loving, bruised hearts to tend a body whose death meant despair to them. 'Oh,' said they, 'who shall roll away the stone for us?' and the gloom was even deeper than before. But when they reached the tomb, lo! the stone *was* rolled away. And when the stone was gone, they saw—no death, but an empty tomb, and a vision of angels, and, when they turned, a Living Lord. And life had a new power ever after.

That is the great stone to be gathered out of the road, the stone that hides the fact that Jesus Christ is alive to-day. How wondrous is the joy of rolling away that stone from the pathway of any soul, the joy of bringing a heart to the living Christ!

It is He always, He everywhere. And at last, when we stand before that Throne, where the results of life are made clear, what a joy to hear, as we look on some whom we have helped, that it is He again: 'Inasmuch as ye did it unto the least of these, ye did it unto me.'[1]

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[1] W. T. A. Barber, *The Morning of Life*, 68.

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The Rivers of Eden.

By Lieut.-Col. K. L. Stevenson, Scarborough.

In an article in The Expository Times of last June I endeavoured to show why Eridu should be considered as the site of the Garden of Eden; but in all the attempts that have been made to identify this site, the main difficulty has always been to locate the four rivers mentioned in Gn 2. Many solutions have been put forward, including rivers so far apart as the Ganges and the Nile; but none of them carries conviction, and the problem has been rather given up as insoluble. A great difficulty lies in the fact that the rivers are mentioned in a definite order, and previous solutions either ignore or fail to give any convincing reasons for this order. Nevertheless, if my arguments as to the site of the Garden be accepted, I think that the rivers fit into the theory very simply and logically.

One must remember that, in ancient times, the Gulf stretched very much farther inland than it does now. Eridu was close to the mouth of the Euphrates. Ur, Erech, Larsa, Larak, etc., were scattered along the coast-line, or very near to it. The Tigris and Euphrates did not meet, as they do now, but flowed independently into the sea. The main channel of the Euphrates was along the bed of what is now known as the Shatt-el-Kar: the Old Tigris along the bed of the Shatt-el-Hai. Both the Shatt-el-Kar and the Shatt-el-Hai now lose themselves in the marshes; but in ancient times they entered the sea at a point just south of Tel Abu Shahrain, and just north of Nasiriyeh, respectively.

In endeavouring to follow the description given by the author it is important to seek out his point of view. This, I think, is given by the manner in which he describes the land of Havilah. It is the country where one can purchase certain precious commodities. Either he was a trader himself, and had first-hand knowledge of Havilah from a trader's point of view, or he had obtained his information from traders who had been there. The text states that: 'A river went out of Eden to water the garden; and from thence it was parted, and became into four heads—Pison, Gihon, Hiddekel, and Euphrates.' If Eridu be the site of the Garden, the river which watered it is clear. It was the Euphrates. Its dried-up estuary may still be seen passing close to the mound of Tel Abu Shahrain.

Now, as to the four heads or mouths. If we take them from west to east, the first would be the Euphrates, now known as the Shatt-el-Kar; the second, the Old Tigris, now known as the Shatt-el-Hai. The Tigris divides into two branches just below Kut-el-Amara, the Shatt-el-Hai turning due south, and the greater branch, now called the Tigris, sweeping in a great arc of a circle to the east until it reaches Amara, when it proceeds in a more southerly direction. The latter channel is very deep and ancient; and, in antiquity, it would have reached the sea somewhere below Amara. Here, then, is a third head. The fourth river is the Karun, coming down to the Gulf from the Iranian Plateau.

These are the heads of four rivers which flowed into the Gulf; and as the Euphrates is mentioned last, the rotation is obviously taken from east to west. Pison should then be the Karun: Gihon the present Tigris from Kut-el-Amara to the sea: Hiddikel, the whole length of the Tigris, turning south at Kut-el-Amara down the Shatt-el-Hai to the sea: Euphrates, the old channel of this river, coming down the bed of the Shatt-el-Kar to the sea at Eridu.

Let us take each river in turn, with the description given in Gn 2: 'The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone.' If Pison be derived from the Hebrew root, *push*, it means 'the river which springs about or gambols.' This could not apply to any of the other three rivers, which wind their way steadily through the Plain; but it is a remarkably apt description of the Karun. The latter comes down from the hills, and must therefore abound in small waterfalls and stretches which dance round the rocks and stones. There is neither rock, nor stone, nor hill in the Plain of the Two Rivers.

A glance at the map will show the country compassed by the Karun, and how appropriate the word 'compassed' is. I would suggest that the country so bounded was the land of Havilah, whose location has always been such a riddle. It would consist partly of hilly country, and partly of the south-east corner of the Plain, the latter being a strip of flat land between the hills and the sea.

It has been fairly well established that there was traffic between this country and Babylonia at a very early period; and recent discoveries are beginning to connect up this traffic with India. India always seems to have been a source of gold in small quantities. The other two items in the description, bdellium and the onyx stone, point very definitely to India. Bdellium is a fragrant gum-resin of a dark reddish colour. The Indian bdellium is considered by Dr. Birdwood to be the bdellium of Scripture, and it is extensively used in Indian pharmacy to the present day. It is also employed for incense in temples. The onyx stone is a variety of agate, and India has for ages yielded the finest onyxes.

I would suggest that the author of this description knew only that these valuable commodities came from Havilah, and was unaware that they were originally brought from India. He would possibly be well acquainted with the immediate surroundings of the Gulf, but rather hazy as to the geography of distant lands. Indeed, the manner in which he mentions the 'whole' land of Havilah, seems to indicate that he had only traded up the river to the foothills, and any further information was obtained from hearsay. If Havilah be derived from the Hebrew root *ḥul*, 'to whirl,' it would be very descriptive of the country from his point of view; for this corner of the Plain is specially liable to sudden dust-storms. It seems, therefore, that Pison may well be identified with the Karun.

'The name of the second river is Gihon: the same is it that compasseth the whole land of Cush.' If Gihon be derived from the Hebrew root *giaḥ*, it means 'the river which bursts forth.' The same verb is used in Job 40[23], also in connexion with a river, which is pictured as being sucked down into the mouth of Behemoth, *i.e.* through a narrow channel. Now in ancient times the mouth of the present Tigris would be below Amara, just about at the end of the Narrows. Here the river, with its powerful and turbulent current, and great volume, is contracted into a narrow channel, and rushes through with great violence. The name Gihon would be particularly applicable. Again, the word 'compasseth' is very apt, for the river describes a great arc of a circle from Kut-el-Amara to Amara, and one may see at once on the map the land that is so compassed. I would suggest that this is the land of Kush. It was from this direction that the Kassites came.

There is one name that is peculiar to this part of the country, and is found nowhere else, to my knowledge. It is the name 'Kut'; and is seen in Kut-el-Amara and Kut-el-Hai. In Semitic languages, and even in Greek, the sibilant and dental sounds are constantly interchanged. Cf. Heb. *shelosha*, Aram. *telatha*; *Tarshish*, *Tartessus*; *Bashan*, *Batanæa*; Heb. *shemoneh*, Syr. *themane*, Aram. *thamney*, and also in Arabic; Heb. *sham* with the *sh* is changed to *t* in Aramaic and Arabic;

and so on. Kut and Kush may, therefore, very well be identical.

There are, then, strong reasons for thinking that Gihon may be identified with the present Tigris from Kut-el-Amara to the sea, when the latter was much farther inland than it is now.

'The name of the third river is Hiddekel: that is it which goeth toward the east of Assyria.' Hiddekel is the old name for the Tigris, and the description obviously refers to the whole course of this river; which, turning south below the site of the present city of Kut-el-Amara, continued a direct course to the sea, passing Lagash and Larak on the way. The Shatt-el-Hai now turns aside at Shatra, and loses itself in the marshes; but the dried-up channel, in which it continued its ancient course southward to the sea, may still be seen below Shatra.

'The fourth river is Euphrates.' In the author's mind no further description is required, for did not the Garden itself stand upon its right bank?

The explanation of the river dividing into four heads seems therefore clear, and would be familiar to any one accustomed to trade along the shore of the Gulf, and as far as was safe up each river. Furthermore, they are in the correct order from east to west.

Recent Foreign Theology.

Varia.

In accordance with a genial German custom, a volume of Essays[1] has been presented to Professor Ernst Sellin by friends and colleagues on the attainment of his sixtieth birthday. There is no more versatile or stimulating teacher of the Old Testament living to-day than Sellin: he is a distinguished archæologist as well as a critic, historian, and commentator, and most of the interests to which he has devoted his fruitful life are represented in this volume.

Dürr pleads for the unity of Ps 19, pointing out that in the ancient Oriental world the sun and righteousness are frequently and naturally connected (cf. Malachi's 'sun of righteousness' and Hammurabi's stele), and he assigns the psalm to the period of Josiah's reform. Steuernagel argues that Ps 51 is an individual psalm (for the cultic purification of the sick) worked over—before the building of Nehemiah's wall—into a community psalm, and that the profound and non-legal quality of its penitential note is an agreeable contrast to much post-exilic piety. Schmidt treats Hos 6^{1-6} as an idealized penitential prayer (of which he gives other illustrations from the Old Testament), followed by the prophet's answer in the name of Jahweh: in his opinion it has no reminiscence of the resurrection of Adonis or Osiris. In 6^5 he emends to מֵהַר and suggests הִגַּדְתִּי (I proclaimed it *from the mountain*, i.e. Sinai). Deuteronomy is twice discussed—by Caspari, who concludes that neither in $12^{13f.}$ nor in $12^{11.\ 21.\ 26}$ is there any clear demand for centralization, and by Staerk, who pays a compliment to Dr. Welch and argues, like him, that D demands the purification but not the centralization of the worship.

Albright, in a discussion of Egypt and Palestine in the third millennium B.C., maintains that the Egyptian empire in Asia goes far farther back than is commonly believed, and that 'in the third millennium B.C. Egypt was still the dominant factor in Palestine.' Alt argues that the description of the tribal boundary lines in the Book of Joshua rests upon an ancient and reliable document and deserves to be classed among the valuable sources for the early history of Israel. Galling, collating the results of excavations at Shechem with allusions in the Old Testament to palaces, concludes that the palace was adjacent to the city wall. Praschniker describes a bronze head in the museum at Klagenfurt, a good specimen of early Greek art, which he assigns to a period not much later than 600. Jirku, discussing the gods of Palestine and Syria, suggests that שׁאן (in Bethshan) is the name of a Babylonian god, and that שֵׁם (Shem) is the name of another god, concealed in the Hebrew proper name שְׁמִידָע (Nu 26^{32}), which he thinks should be pointed שֶׁמְיָדָע. Kittel, in an essay on the Religion of the Achæmenidæ, concludes that, while the Persian emperors—certainly from Darius, probably from Cyrus—were followers of Zarathustra and worshippers of Ahuramazda, that cult was probably confined to a comparatively narrow circle: Herodotus makes no mention of it. The older religion, like the other religions of the empire, lived on, and they were respected, or at least tolerated, by the emperors.

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[1] *Sellin-Festschrift* (Deichertsche Verlagsbuchhandlung, Leipzig; Mk.7).

Hehn maintains that צוּר, in the sense of 'to fashion,' is not a genuine Hebrew word (like יצר), but that the texts in which it occurs have been influenced by Aramaic, where it is a common word, and should accordingly be emended: as צִירָם in Ps 49[5] he emends to יְצֻרָם. Sachsse, discussing the enigmatic words אש ענה אנה of the ZKR inscription, argues that ענה is not a place-name, 'a man of *Anno* (or Akko ?),' nor does it mean 'whose prayer has been answered,' but that, like ענו in Nu 12[3], it means 'humble' or 'pious.' This throws light, he thinks, on עני in Zec 9[9], which, so far from being Maccabæan, may come from the second half of the eighth century B.C.

Herrmann offers an interesting discussion of the tenth commandment, in which he maintains that חמד includes not only coveting but the often violent actions which may issue from this disposition, and thus brings it into line with the general externalism of the Decalogue. Gressmann, whose early death in 1927 was so grave a loss to Old Testament science, discusses with great acumen the Festal Cup under three heads—the cup of blessing, of victory, and of destiny. Seeberg deals with the problem of 'spiritual exegesis,' arguing that the Bible, like all the great literature of the world, has a quality which carries it beyond the intentions and horizons of its authors, and that spiritual exegesis takes into account this larger meaning, so that it is possible for a modern to understand an ancient author better even than he understood himself.

The book is a valuable contribution to Old Testament science as well as a magnificent testimony to the wide and varied influence of Sellin.

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The four lectures of Karl Heim on 'The World-View of the Bible'[1] are instinct with ripe Christian wisdom. They frankly face life in all its tragedy and set it in the light thrown upon it by the Bible. The book begins by raising the question whether the Power behind the universe cares for us, who live in a world where Nature is a battlefield and life is shot through with competition and struggle. The answers of the pessimist, the optimist, and the Christian are then set forth. Nothing that we can do of ourselves, it is argued, can lift us to God—God Himself must come to the rescue, and He does in Christ, whose whole earthly pilgrimage was a way to the Cross. The Cross is central in Heim's interpretation of life; and it is there, he tells us, that the religions part company—there, too, that great thinkers, like Goethe, reveal their incapacity to enter into the uttermost secret of the world. If death is the final end of us, then is our hope vain and the nerve of our energy is severed: for no socialistic or other reform will succeed in abolishing death. So the Christian looks to the beyond, not only for the completion of his own broken life, but for 'a new heaven and a new earth.' Without this faith and hope, our earthly life can have little meaning. When we read these lectures, we do not wonder that they are now entering their fifth edition, nor do we wonder at the profound influence exercised by Heim on his own students and those from other lands.

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Of great value to all who are interested in the Latin Psalter will be Arthur Allgeier's discussion,[2] which rests on a wide knowledge of its history and a thorough examination of such MSS as were available and accessible. The book is divided into three parts: The first sketches the history of the investigation, beginning with Faber Stapulensis in 1508, and continuing through Sabatier (1724) and Bianchini (1740) to the present day; the second presents very fully the critical apparatus of variants furnished by the principal MSS, while the third is a valuable index of the Latin words used by these various psalters and of the places where they occur. The differences between the Psalters are sometimes important, and explicable only in the light of LXX: for example, Ps 86[5] *numquid* and *mater*; often they are unimportant, consisting in a change of tense (cf. 23[6] *ambulavero* and *ambulem*), or of word (cf. 91[12] *portabunt* and *tollent*), or of spelling (cf. 110[6] *bibit*, *vivit*). To a Protestant the confession of this Roman Catholic scholar in the Preface is unusually interesting. As an interpreter of the psalms, he knows that he must begin with the Hebrew text, but he realizes that it is with the Vulgate that his pupils will be later concerned when they become priests; therefore he feels that he must be just to both orders of interest. It does not seem to him fair to regard the Vulgate as of little *exegetical* value and to find its importance only in relation to textual criticism. Probably most Protestant scholars would take precisely the opposite view.

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[1] Karl Heim, *Die Weltanschauung der Bibel* (Deichertsche Verlagsbuchhandlung; geh. Mk.2.40; geb. Mk.3.50).

[2] *Die altlateinischen Psalterien: Prolegomena zu einer Textgeschichte der hieronymianischen Psalmenübersetzungen* (Herder & Co., Verlagsbuchhandlung, Freiburg-im-Breisgau).

The *Zeitschrift für die alttestamentliche Wissenschaft*[1] is, as usual, full of interest. It opens with a discussion by Eissfeldt of *Jahwe as King*, in which he crosses swords with Mowinckel. He reminds us that 'king' is a very common and ancient epithet of a Semitic god, and declines to believe that an allusion to it necessarily presupposes a connexion with a myth or cult, or that it necessarily has an eschatological content, though it readily assumes an eschatological colour: the kingship of Jahwe shows itself largely as protection of the oppressed. מלך in the relevant psalms need not mean 'He *has become* King,' with reference to some cultic act in the festival service: it may equally well mean 'He *is* King.' Obbink argues that the Tree of Life in Eden was not a forbidden tree: the first man ate of it, and, had he been permitted to continue to eat of it, he would have remained immortal, but he was driven from it as a punishment for his sin in eating of the Tree of Knowledge. To Kahle's important article on Hebrew Bible-Manuscripts from Babylon, whose value is in the light they throw on the vocalization of Hebrew rather than on the consonantal text, seventy beautifully reproduced facsimiles are appended. Fullerton, discussing Dt 32^{26-34}, concludes that vv.$^{30-33}$ are not original. Against Staerk's criticism Rudolph defends his earlier thesis that the Servant in the 'Servant of Jahwe Songs' was an historical person who died and was buried, the different songs reflecting different moments in his career. Türck shows that the legal rights enjoyed by Jewish women in Elephantine, which were more liberal than in Judaism proper, were due to Perso-Babylonian influence. JOHN E. MCFADYEN.

Glasgow.

Professor Karl Bauer, of Münster, has made an exhaustive study[2] of the literary sources available for the period 1512 to 1521, with the result that 'the beginnings of the German Reformation' are placed in an altered perspective. The controversy regarding Indulgences is regarded as an important episode, but not as the decisive factor in Luther's experience. Prior to the Reformation of the Church, he endeavoured to reform the University; indeed, he became a Reformer when, as *Doctor biblicus*, he gradually came to insist on 'the proper sense' of the Scriptures, as distinguished from the fourfold interpretation. But this limitation to the literal sense established the supreme authority of Holy Writ. 'What became of the authority of the Church when the language of Scripture was seen to be opposed to the teaching of the Church concerning repentance, faith, and justification?'

How Luther differed from Erasmus and from the Mystics is shown in detail, also his dependence on Augustine. To state Bauer's contention in his own words: 'It was not the monk, whose striving to attain righteousness by his own good works ended in a fiasco, who set up his own experience as normal and normative. That is a modernist interpretation. . . . At the beginning of the German Reformation stands a German University Professor, earnest and conscientious and logical. But this professor does not proclaim his own wisdom. He is *Doctor biblicus* and is compelled by his conscience to limit his teaching to the kernel of Scripture ascertained by a new hermeneutical method. . . . Of the importance of this new knowledge he is deeply and vitally impressed. It must be taught in every university. It must be the common possession of all the people. Thus finally will there be improvement in the condition of the Church.'

Very skilfully Bauer draws out the parallel between the new Hermeneutics and the new Theology; its significance was only gradually perceived, but it led ultimately to differences amongst the Reformers, as, *e.g.*, Staupitz, Karlstadt, Dölsch, the Humanists, etc. The chapter which enlarges upon this theme is one of the most instructive in a work of real value.

Dr. Julius Richter has published a lecture,[3] delivered at the Jubilee Missionary Conference in Halle, in which he adversely criticises views expressed in articles contributed to the 'Jerusalem' number of the *International Review of Missions*. These articles discuss the relation of Christianity to non-Christian religions. Dr. Richter strongly deprecates the modern tendency to speak of any one of these religions as a *praeparatio evangelica*; to treat Christianity as a species in the genus 'religions' is held to be a *petitio principii*; those who compare the relative merits of Christianity and Muhammadanism are asked: 'Is not Christianity rather a holy war? . . . It is not a question of intellectual enlightenment, but of such a revolution in the life of a heathen as the Scriptures call conversion, a new birth, a new creation.'

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[1] Töpelmann, Giessen ; Mk.11.

[2] *Die Wittenberger Universitätstheologie und die Anfänge der Deutschen Reformation* (Tübingen : Mohr. M.9.60).

[3] *Das Heidentum als Missionsproblem*, von Professor D. Julius Richter (Gütersloh : Bertelsmann. M.0.50).

Dr. Richter rightly finds the 'classic' statement of the gospel message in Jn 3^{16} and 2 Co $5^{20\text{f.}}$. But he adds: 'Directors of German Missions are all convinced that no society is justified in sending out missionaries into the heathen world, unless those missionaries are quite sure that they have been called solely to discharge a commission from Almighty God to mankind. Without this certainty scientific conviction, however deep, of the superiority of Christianity is of no avail. The latter is secondary; the former certainly is primary and decisive.'

Reference is made to the complete agreement among *German* friends of missions in regard to the content of the gospel message, but there was also unanimity on this subject both in Lausanne and in Jerusalem. The difference of view is not between Anglo-Saxon and German, as Dr. Richter implies. The cleavage is rather horizontal than vertical, and on each side of the dividing line there are representatives of almost all the Churches.

Much is said, and admirably said, in opposition to any ecclesiastical syncretism of religions and concerning the *differentia specifica* between Christianity and heathen religions. But the views which Dr. Richter places in opposition are not mutually exclusive. Missionaries who sympathetically study non-Christian religions are more deeply convinced at the end of their investigation than at the beginning that Christianity, as a religion of redemption, is unique, *sui generis*. There is valuable information for all in the closing section of Dr. Richter's lecture; highly instructive is the comparison between the different methods of propaganda which are characteristic of the several religions. The great question abides: 'Will the extension of the Christian spheres of influence over all the world lead to the development of creative, ethical, constructive forces which will introduce a new era for mankind?' The answer given none will dispute: 'At all events nowhere, except in Christianity, are any such forces in sight.'

This comprehensive and learned work[1] owes its origin to the lectures delivered in the University of Greifswald, by the Professor of Law, on the new ecclesiastical constitution of the Evangelical Church in Germany. He has striven to combine theology with jurisprudence and gratefully acknowledges his obligations, as a student of law in Berlin, to the lectures given in the theological faculty by Harnack, Seeberg, and Deissmann. Book I. deals with the conceptions of the Kingdom of God and of the Church, and includes a detailed criticism of the theories of Sohm. Book II. studies, in historical perspective, the tendencies manifested in the discussion of problems of Church order in Germany from the beginning of the nineteenth century to the present day. Book III. brings out the distinction between Catholicism (Roman) and Protestantism in their respective theories of the Church, the relation between Church and State, the Episcopal office, etc. Book IV. is entitled *Problems of the Future*, internal as well as external.

The closing chapters contain an understanding and appreciative estimate of the Conferences at Stockholm and Lausanne. Dr. Holstein comments on the differences which emerged at Stockholm in regard to the idea of the Kingdom of God, and refutes the assumption that there was a division between German or Lutheran and Anglo-Saxon or Calvinistic conceptions. He points out that genuine Calvinism does not lack the eschatological element, nor does genuine Lutheranism lack the element of immanence. Methodism in Anglo-Saxon countries may be described as activist or synergist, but the same may be said of Wichern's social gospel in Germany. Moreover, the Canterbury Conference of British and German theologians showed that the influence of eschatological theories extends to Great Britain and to North America.

The author has not provided an index—intentionally—because he wishes his book to be read and not merely consulted. It is a standard work which will amply repay the most exhaustive study.

Christianity in the Light of Psycho-analysis,[2] by Lic. Hans Saalfeld, is a dissertation approved by the theological faculty of the University of Greifswald. The author has a wide acquaintance with the literature of the subject, and quotes freely not only from Freud, but also from Bumke, Ernest Jones, Jung, Rank, and especially from Pfister. He begins by examining in detail the suppositions underlying the statements made by psycho-analysts concerning religion. A justifiable protest is entered against using, of an infant, language which is appropriate only in maturity, though it is recognized that neurotic conditions may be induced in early life. The teaching that religious experience can be explained as the sublimation of man's lower appetites is rightly held to involve the destruction of religion in the Christian sense of the word. The psychological material of which psycho-analysts make use is shown to be scientifically inadequate, neither justifying the transition 'from ontogeny to phylogeny,' nor the tracing to egotism of Christian faith in God. In this connexion good use is made of Otto's *The Idea of the Holy*.

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[1] *Die Grundlagen des evangelischen Kirchenrechts*, von Dr. Günther Holstein (Tübingen: Mohr. Pp. xii, 408; M.18).

[2] *Das Christentum in der Beleuchtung der Psychoanalyse:* Versuch einer Darstellung und Kritik der psychoanalytischen Aussagen über das religiose Leben, von Lic. Hans Saalfeld (Gütersloh: Bertelsmann. Pp. 97; M.3).

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Contributions and Comments.

Psalm lxxxiv. 4–7.

The following is an independent translation and exposition, according closely with the tenor of the Hebrew text and the circumstances in which the pilgrims found themselves:

'Blessed are they that dwell in Thy house: they are always praising Thee.'

'Blessed is the man (or the men) whose strength is in Thee: there are (or they have) raised highways in their hearts.' (Not the miserable common tracks of the East, but good, prepared roads, such as were made for the progress of the king.)

'Passing through the valley of Baca (or Weeping) they turn it into a place of springs (or a spring of water), and it clothes Morah (or Grief) even with blessings' (or possibly—'and Morah is clothed even with blessings'). (The Arabic translation treats Moreh [rain] as the name of a place, but calls it Morah, and as Morah may mean in Hebrew, bitterness, grief, or vexation, it accords well with Baca.)

'On they go from one strong place to another, every one of them presents himself before God in Zion.'

I would treat vv,[4. 5] on parallel lines.

'*Blessed are they* that dwell in Thy house: (how? or why?) they are always praising Thee.'

'*Blessed is the man* (or the men) whose strength is in Thee: (how? or why?) they have raised highways in their hearts.'

What would be a source of grave anxiety to intending pilgrims? The state of the roads and the trials of the way. But with raised highways in their hearts they were independent of the state of the roads; come good, come ill, they could march steadily on with hearts upraised. And may there not be a suggestion here that the highways in their hearts were for the progress of the King, so that when they took their journey at God's command, they carried with them a greater than Cæsar and all his fortune, and had a Companionship that would never fail them?

But they must needs pass through the valley of Baca—the 'Weary Valley,' Moffatt calls it—and the adjoining land of Morah. Travellers in Eastern lands are familiar with such valleys, where the sun beats down pitilessly and there is no shade and no water and no verdure. But produce a spring of water there and it would blossom as the rose. This is what the pilgrims with the upraised hearts did for Baca. Possibly they did it literally, but in any case their very tears were transformed and they found the bitterness of Morah changed to sweetness. And the valley of Baca must be passed by all. Happy the man whose strength is in God; for he finds solace and comfort in the valley, and ofttimes his very sorrows are clothed with blessings.

'On they go from one strong place to another.'

The reference in this verse is probably to the walled towns which guarded the way, and formed safe places in which the pilgrims could rest and refresh themselves, and find provisions for another onward march; just like Palace Beautiful, the Delectable Mountains, and the Land of Beulah in the route of the heavenly pilgrims. Every one arrives safely and answers the roll-call in Zion—not one missing. Even Mr. Fearing gets safely home, in spite of all his doubts and fears; and the weak and feeble whom Greatheart guided had a safe and happy journey home. And to-day, every pilgrim Zionward may hear the promise of our heavenly Greatheart ringing in his ears, 'Lo, I am with you always'—all the way and all the day, even to the end.

I read of David Livingstone, that when alone in Central Africa he remembered this promise, and that he chose the Divine companionship and it sufficed him. And we, too, may make the same choice as he did and find it all-sufficient, no matter how lone and drear our way—a companionship that will never fail us, a friendship that will never cease.

David Muir.

Morocco.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In Hab 2[4] we read in our English Version, 'The just shall live by his faith.' This sentence is to be found in A.V. in the almost identical form, 'The just shall live by faith,' in two Pauline passages (Ro 1[17], Gal 3[11]), and also in He 10[38]. It may be useful and instructive to consider the meanings of the sentence. We shall find that the language of the English version of the Habakkuk text represents the meaning of the text as quoted by St. Paul, but that the original meaning in Habakkuk is more exactly reproduced by the author of Hebrews, and that the original meaning carries the best message for our modern time.

Habakkuk possessed a reflective mind. He is called in the Bible Habakkuk the prophet, but his attitude towards God was not the characteristic prophetic attitude. The prophets, speaking generally, were spokesmen *of* God *to* Israel; but Habbakkuk was, in the first instance at least, a spokesman *of* Israel *to* God; baffled and bewildered by the ways of Providence, he was actually moved, like Job, to interrogate the Almighty. And what was the particular aspect of Divine providence that troubled him? It was, as the Cambridge Bible has it, that 'God looked on in silence while men perpetrated their deeds of violence upon the earth.'

In the dramatic dialogue between God and His prophet with which the Book of Habakkuk begins, the prophet raises his problem. But the Divine answer, that the Chaldeans are being raised up to punish and destroy the wrong, does not satisfy him. Why should God employ as the instrument of His judgments a nation so fierce and rapacious as the Chaldean? So the prophet awaits God's further answer. And in God's own time the answer comes. The excesses of a people like the Chaldeans carry ruin within them; pride, arrogance, and cruelty have no lasting quality. But moral security is their lasting heritage who trust in God and yield Him steadfast loyalty: 'The just shall live by his faith.'

A better rendering of the Hebrew is, 'The righteous shall live by his faithfulness.' That is to say, the faithfulness or fidelity of the just or righteous man shall be unto him as a principle of life. If it was not a real solution of the problem raised by the Hebrew prophet, it was at least a solution which embodied a true interpretation of the genius of the Hebrew race. What is written of Moses—that 'he endured as seeing him who is invisible'—was true of many in Israel, before and after Moses. Indeed, it was by their native faithfulness, their steadfastness, their loyalty to Jehovah, amid perplexity, adversity, and trial, that the people of Israel survived the changeful fortunes of their history.

The Pauline passages above mentioned bring before our eyes another figure than the patient watchman in his tower, waiting for the message wafted to him at last on the winds of heaven. We

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do not mean the eager, restless figure of St. Paul. We mean the figure of one who in the after days caught again the Pauline spirit and sent it aflame through our Western world. At the foot of the *scala santa* we see him kneeling—a young monk, in appearance earnest and devout, with the marks of monkish zeal upon his frame. And now we see him climbing the holy stairs on hands and knees, at every step a prayer. But suddenly he stops half-way, then rises to his feet, and walks slowly down the steps again. Through the chambers of his brain the words had rung forth, 'The just shall live by his faith.'

In catching up this ancient phrase of Habakkuk's, St. Paul had missed its exact meaning. For the phrase came to him not from the Hebrew original but through the Septuagint, and there faithfulness (אֱמוּנָה) is rendered by πίστις, which may mean faithfulness, but which also means faith in the sense of an act of belief. And it was upon this narrower meaning of the Greek word that St. Paul fastened, thus supporting evangelical doctrine by a form of words derived from Habakkuk. And in this Luther followed St. Paul. If the just shall live by faith, if it is by a believing acceptance of the grace of God in Christ that a man is justified in God's sight and receives the forgiveness of sins, then why this pilgrimage to Rome, why this act of penance?

Thus our prophet's words, which in their original significance may be taken as a motto of the Hebrew race, may be also taken, as applied by St. Paul, as the motto of evangelical Christianity. But, further, the author of Hebrews, whose use of the words resembles the original rather than the Pauline use, helps us to translate them into our modern life. For the world in which we live is not so theological a world as Luther's was, and the old battle-cries of the Churches do not sound so loudly in our ears; and the best application of the text in these times consists in taking up the old problem of life which troubled the ancient prophet and carrying it, as indeed the author of Hebrews does, to its deeper and more personal—as distinguished from national—issues.

We are often perplexed at the ways of God with the nations, but we are also perplexed, and much more than were the men of old, at the ways of God with our own souls. Sometimes our difficulties are practical ones, sometimes they are speculative. What should be our attitude? Despair? Impatience? God forbid! Instead of being impatient before life's problems, let us turn to the strengthening message of God's prophet in Israel. Take your stand upon the watch-tower. Occupy your post upon the rampart. Be faithful, patient, vigilant, ever ready for the answer which by God's grace shall come. Let patience have her perfect work. Though the vision tarry, wait for it.

'There are not, and in the very nature of the case there cannot be, any scientific or philosophical difficulties in the way of believing in prayer exactly as the simplest piety does, except such difficulties as arise out of an assumed determinism; and such an assumption makes not only prayer, but all moral and religious conceptions of life, absolutely impossible.' This bold assertion is made and strongly supported in a chapter on 'The Problem of Prayer' which forms part of *Studies in Religion*, by Mr. Henry BETT, M.A. (Sharp; 5s. net).

Can the assertion be upheld? Can simple believing prayer be justified on scientific and philosophical grounds? If so, then many Christians 'professing themselves to be wise have become fools' in restraining and renouncing prayer. For undoubtedly in our time prayer has been restrained or wholly renounced in deference to what were conceived to be the demands of modern science. 'The assumption is always that the modern conception of the universe, which is expressed in phrases like the uniformity of nature, the universality of law, and so forth, makes it impossible to believe in prayer as really affecting anything in the physical universe, though it may possibly have some sort of effect in the psychical region.' In other words, you may pray for spiritual blessings, perhaps also for health (for the body is influenced by the spirit), but it is hopeless and absurd to pray for good weather. This position has been endorsed by no less an authority than William James, and seventy-five per cent. of students who answered a questionnaire on prayer expressed the same view.

This view appears, on examination, to be beset with fallacies. It divides the universe into two halves, the physical and the spiritual; the former under the dominion of law, the rigid laws which rule physical antecedents and consequences, while the latter, the spiritual half of the universe, is assumed to be under the dominion of—what? It cannot be ruled by chance, for in that case prayer could effect nothing. But, if it be ruled by law, then the operation of law must be as rigid in the spiritual as in the natural realm. 'The fact that the universe is governed by law, if it forbids physical results to follow from prayer, equally forbids spiritual or moral results to follow from it.'

But, further, let us look more closely at this conception of natural law which has obsessed the modern mind, and become a bogey to drive timid Christians from their knees. For one thing it wears a mantle of authority to which it has no just claim. Most unfortunately the same word 'law' is used to express, as Lord Oxford pointed out, 'both the command of a sovereign authority and the generalisation of a Newton or a Darwin.' The two are quite distinct, and it is a piece of sheer anthropomorphism to speak as if natural laws have some sort of authority or power of enforcing themselves. They are simply observed sequences, expressions of the fact that certain things happen in certain ways. As to what makes them happen so, or happen at all, natural law can tell us nothing.

Moreover, the description of the laws of Nature as fixed laws is singularly delusive. It gives the impression of invariable sequence—B follows A inevitably, and no other result is possible. This, of course, is right enough so long as we consider the sequence in the abstract. This is what would happen if the law existed and operated by itself. But the point which is often forgotten is that 'in the life of the universe no natural law ever does actually exist or operate alone; it is always conditioned and often suspended or superseded by the existence and operation of other laws.' In fact, speaking more strictly, the same event never recurs, for, as modern physics is now so strongly insisting, no two events in the universe are precisely similar. The fixity of the law or the uniformity of Nature, as we perceive it, is really due in large measure to our imperfect perception. 'It is merely a kind of statistical average, an abstract and approximate formula—something which does not actually exist in nature, but which our minds import into our conception of nature, and which we find extraordinarily convenient in use, as a kind of working principle.'

In such a fluid world, amid the myriad interactions of its forces, and the incalculable possibilities of permutation and combination, there is ample room for Divine action in answer to prayer. Of course if our final philosophy be determinism that makes an end not only of prayer but also of free will and of everything having the name of religion and morality. But, if there is a God at all, 'He can order the limitless interactions of natural laws and natural forces, without any exercise of miraculous power, so as to produce whatever result He wills, and, if He so wills it, the result for which we pray. If man can rearrange the interactions of physical laws so as to produce different results (and that is what all human activity amounts to), surely God can do the same on the infinite scale?'

But another objection has been raised by timid apologists, who are really seeking a religious sanction for conceding what they conceive to be the scientific objection to prayer. Is it not foolish, they say, or even blasphemous, to think of prayer as altering the will of God? Now, no doubt, the will of God, taken in the general sense of His universal purpose of good, cannot be altered. But to think that the will of God implies that every event is rigidly and unalterably fixed is to deny the reality of human freedom and make an end of all morality. 'It is fundamental to all religion and all morality to believe that man should be able, within limits, to do a thing or not to do it; to do the good deed that is in accordance with the will of God, or to do the evil deed that is the sheer denial and defiance of the will of God, to fulfil or frustrate the will of God, in the Apostle's phrase.' If, then, we believe that God's will can in some real sense be thwarted by sin, so that it has to be wrought out in some other way because of man's defiance, surely it is reasonable to believe that in an opposite direction God's will may be influenced by prayer, and be enabled to accomplish itself more readily through man's desire and trust. 'Is it to be thought that I may divert the course of events in an evil sense by my sin, and that I may not divert it in a good sense by my supplications, so that by a man's sin, but not by a man's prayer, the general purpose of God may be fulfilled along a different line of happenings? That is a very insolent anomaly, one would think, for any religious mind to accept.'

There is urgent need for a reinvigorated faith in the power of prayer. The human spirit will refuse in the end to be satisfied with a conception of prayer which makes it a mere auto-suggestion, while it leaves the whole of life in the grip of inexorable fate. If it comes to be thought that all that a man's prayer can do is to persuade his own will into a more submissive acceptance of what is irrevocably destined, and what neither his most earnest supplication nor anything else in the world can change in the smallest degree, we do not believe that prayer will continue for long to hold a place in the life of men; and when prayer is no longer believed in as a real activity of the spirit which has real results not only in the sphere of self, but also in relation to the universe and to the will of God, religion will not long survive.'

Jeremiah is coming into his own. In February we called attention to Professor Welch's scholarly study of the prophet; and, by a singularly happy coincidence, that book has been followed up by one of a very different type which admirably supplements it. That was pre-eminently a scholar's book, this is pre-eminently a preacher's book, by one of the most distinguished of American preachers, the Rev. Charles E. Jefferson, D.D.; it is entitled *The Cardinal Ideas of Jeremiah* (Macmillan; 8s. 6d. net).

Dr. Jefferson brings to the elucidation of the prophet's message a contagious and overwhelming enthusiasm for the man and his ideas. He describes the prophet as 'one of the greatest men who ever lived,' 'one of the greatest men God ever sent into this world,' 'one of the greatest thinkers of all time,' 'the man who, with a solitary exception, had a greater genius for hoping than any man who ever lived.' The Hebrew prophets, he tells us, were the deepest thinkers the ancient world produced, 'and of these none is deeper than Jeremiah.'

To the uninitiated this may sound like the language of extravagance, but the ten chapters of this very striking book adequately substantiate this high claim. Dr. Jefferson is well aware that most of the good people who sit in our pews will rub their eyes at such an estimate of the prophet; but that is because they know nothing about him, and that again is partly because they do not read his book and partly because they have never been trained to read it. 'In our Sunday-school days we were not instructed in the ideas of Jeremiah. It never occurred to us that he had any ideas.' Those who by chance do read his pages 'almost go to sleep, because it all seems so tame and dull; but if you only had the information and the imagination, you would hear the hissing of the red-hot lava which runs in boiling streams below the surface of the tranquil language of this ancient book.'

But it must not be supposed that Dr. Jefferson's enthusiasm is undiscriminating. His aim, he tells us, is to make Jeremiah live, and he does this by painting the real man, warts and all, a man who was tempted and tried in all points like as we, and much more sorely than most of us, and who sinned as we do. He had his moods; he could be cynical, he could be vindictive, he could be sceptical, and Dr. Jefferson does not hesitate to say that he 'sometimes talked like a fool. He was a wise man most of the time, but sometimes he was exceedingly foolish. His life was so full of suffering that sometimes he felt it was unendurable.' He felt it and he said it; he reproached God with having made a fool of him.

This candour is part of the charm alike of Jeremiah and of his most recent interpreter. There are few things more absorbing in this absorbing book than the chapter on 'Prayer as Conversation with God.' Every one who knows his Jeremiah is astonished at the prophet's prayers, with their imprecations, their recriminations, their challenges of God, whom he compares to a treacherous brook and to waters that are not sure. Dr. JEFFERSON explains that Jeremiah talks thus to God, just because God is so real to him. He was the great Friend, to whom in his unspeakable loneliness the prophet took all his troubles and before whom he poured out all his heart, charged as it so often was with perplexity and indignation.

He 'had all the boldness of a child, he blurted out things to God which shock us.' Among his first recorded words stands the confession, 'I am a child,' and a child, in one sense, he remained to the end: hence the naïveté of his prayers. This is very illuminating, and this chapter is full of illuminating things. It suggests that the difficulty many of us experience in praying is 'because we look upon prayer as a speech, a little speech to God.' It has nothing of the joyous spontaneity of conversation. But prayer is essentially dialogue rather than monologue. 'Jeremiah said something to God, and God replied. God said something to Jeremiah, and Jeremiah responded. We too often make prayer monologue. We do all the talking.' Our prayers, so far from being irksome and monotonous, might have all the freshness and variety of Jermiah's, if, like him, we looked upon prayer as a daily conversation with God.

But the book deals more particularly with the ideas of Jeremiah, because, in the view of Dr. JEFFERSON, the supreme need of the Church to-day is for more thinking. Men will pray, sacrifice, give, do anything rather than think, and religion without thinking must degenerate either into convention or superstition. He even makes bold to say that 'you cannot be a good Christian unless you think.'

Where, then, did Jeremiah get those ideas which are of such superlative importance to the world and the Church to-day? To say that they were 'revealed' to him does not carry us far. Dr. JEFFERSON reminds us that the revelation of the meaning of the world comes to the man with the eyes that have looked at it observantly and with the mind that brings questions to it. One of the perennially perplexing problems, for example, is that of reconciling the Divine Sovereignty with human free will: Jeremiah's solution of that problem is enshrined in ch. 18, 'one of the most interesting episodes in the Bible,' and 'in that conception of the Divine Potter and the human clay you have one of the great achievements of the human intellect,' which 'will probably remain forever the most satisfying image which man can form of the Divine Sovereignty in relation to the freedom of the will.' The clay may be refractory, but the potter does not destroy it: he simply crushes it into a shapeless mass, and proceeds to make 'another vessel.' So with the Divine Potter. And this lesson came to Jeremiah not by way of some magic inspiration, not even in the Temple, but in a pottery! He used his eyes and put his mind behind them, and then and thus came the revelation.

Another of the dominant ideas of Jeremiah is that the individual is the key to the world-problem. The Corporation, the Union, the Press, the Church, the 'masses'—the very words suggest how steadily the individual is receding from the view. In this, as in so much else, Jesus was like Jeremiah—He had 'the individualizing eye': His parables are concerned with 'a certain man,' 'a certain householder,' etc. In His messages and His personality Jesus so strikingly recalled Jeremiah that some of His contemporaries were constrained to say, This is Jeremiah come back from the dead. What a tribute to Jeremiah!

One of the most searching chapters discusses the question of conflicting loyalties and throws welcome light on the problem of the conscientious objector—a type which Dr. JEFFERSON thinks will be much more widely represented, should there ever be a 'next' war. In this connexion 'no other book in the Bible has so much help to give us as this ancient Hebrew volume.' In exhorting the soldiers not to fight, and in encouraging his king and his countrymen to surrender to the enemy, Jeremiah was undoubtedly guilty of treason; yet no man loved his country or sought her welfare more passionately than he. A traitor, yet a patriot, the truest patriot of them all. 'He resisted the politicians, who were a coterie of reckless jingoes, a bunch of hundred-percenters, who were always chattering about national honour, and knew nothing of national wisdom.'

Like Jeremiah, Dr. Jefferson is not afraid to speak the unpalatable truth to his countrymen. While his indictment of modern society generally is severe, his criticism of America is particularly unsparing. Our civilization may go the way of other civilizations which have vanished from the earth. 'We only know that it cannot go on as it is. It is too dishonest.' The most damning indictment of popular government is that 'it takes forever to get anything worth while accomplished, and when it is done it is often done in an extravagant and bungling manner.' But the most drastic treatment is meted out to America. 'We are a spectacle to the nations because of our gullibility.' The tragedy of America is that 'there is so much chatter and so little accomplished.' 'We Americans are probably the most superficial of all peoples.' 'In certain circles a clergyman is denounced as a traitor if he dissents from any opinion expressed by the officers of the navy or army'; and 'our intellectuals, so-called, are too often pessimists and cynics.'

This is plain speaking, and yet the book is essentially a heartening book. The preacher reminds those who are depressed by the widespread indifference to traditional religious observances that 'religion to its contemporaries has always seemed to be going.' It must have seemed so to devout Jews of the first century and to devout Catholics of the sixteenth. Religion was indeed going, but it was 'going on and going up'; and as it was then, so it is now: only 'we twentieth-century people are religious in a different way,' and each generation has the right to be religious in its own way.

The book bristles with points that will be greedily appropriated by the preacher. Here is one: 'the world needs two things, light and salt—light to keep it from tumbling into a ditch, and salt to save it from putrefaction.' But the real strength of the book is its vivid portraiture of Jeremiah, the man and his message. In language of delightful and almost colloquial, but never undignified, simplicity, it brings that ancient world before us and makes us feel how modern it all is. Dr. Jefferson's ambition, he told his hearers, was to stimulate their minds and to induce them to make an honest effort to master the cardinal ideas of this mighty Man of God. He has been singularly successful.

A question of supreme importance for faith is the value of St. John's Gospel as an historical narrative. It is to-day common ground that there is a large element of interpretation in the Fourth Gospel, and that this has coloured to some extent the narrative, and to a large extent the report of our Lord's words. But the issue goes deeper. Can we accept 'St. John' as an authentic narrative written by John or at least containing his memories? There is a widespread tendency to depreciate its value as history and to take our picture of Jesus Christ solely from the Synoptists, to regard the Fourth Gospel as a theological treatise in narrative form, containing incidents moulded, or indeed created, in order to express the writer's view of Christ, and so to ignore the contribution which St. John offers to the Christian faith in Christ.

There have been voices of protest against that conclusion. Among these was a remarkable deliverance of the late Canon Scott Holland in a book published in 1923. And the Canon's plea for a more positive estimate of the Fourth Gospel has been reinforced by the Dean of Wells, Dr. J. Armitage Robinson. He has republished, with enlargements and additions, some lectures which were delivered in Westminster Abbey in 1907, under the title *The Historical Character of St. John's Gospel* (Longmans; 3s. 6d. net). The book has two qualities which will commend it to the inquiring mind. It is the book of a competent scholar, familiar with the region in which he is moving, and it is marked by a most persuasive sincerity which never overpresses an argument or a fact. And both qualities make its contention an important one for those who are anxious to know the truth.

Dr. Robinson states frankly the considerations that bear against the historicity of the Gospel. These are of two kinds. One is general. It is the contrast between the whole representation of the ministry of Jesus in the Synoptic Gospels and in St. John. There is a contrast of atmosphere, a contrast in the teaching of Jesus, and finally an extraordinary diversity in the scenes of our Lord's ministry. When you pass from St. Mark to St. John you are in a different world. It is a totally different picture of the Lord. The other fact that seems to tell against the narrative worth of St. John is the series of discrepancies between it and the earlier Gospels. The most important of these is the conception formed of Christ Himself by the disciples and by their Master. In the earlier Gospels the disciples do not recognize Jesus as Messiah till late in the story, in St. John they accept Him as Messiah from the outset.

These are serious facts and seem to tell strongly against the traditional view of the Fourth Gospel. What has Dr. Robinson to say in reply? The outstanding difficulty is that the Fourth Gospel deals in the main with a ministry in Jerusalem, whereas the others state that the ministry was in Galilee and only bring Jesus to Jerusalem for a brief space after the ministry in Galilee was closed. But is it not in the highest degree improbable that Jesus worked only in Galilee? He must have attended the Jewish feasts. Is it credible that He never spoke to His people at the centre of their faith?

It is to be noted that St. John represents such visits to the feasts as the occasions of our Lord's ministry at Jerusalem. And it is extremely likely, *a priori*, that such visits and such a ministry did take place. How otherwise can we explain the words that occur in the Synoptists, 'O Jerusalem, Jerusalem, how often would I have gathered thy children . . . and ye would not'? These words are inexplicable except as a reminiscence of works done and words said in pursuance of a saving mission in the city. If this be so, is it not highly probable that these two ministries went on side by side? The Galilean ministry might leave its mark on a narrative drawn up by a Galilean apostle like Peter, while the Jerusalem ministry would appeal to one who had special links with the city, and who desired to relate such incidents as illustrated the truths which he wished to enforce.

Such is the line of argument urged with great force by Dr. Robinson, as it had been urged by Canon Scott Holland. The difference in atmosphere and in the teaching of Jesus is accounted for by the fact that the aim of the later writer is to interpret as much as narrate, and also to supplement what had been previously told. The most serious difficulty, however, is the contrast we find between the attitude of the disciples to their Master in the earlier Gospels and in the later one. Dr. Robinson does not meet this difficulty with any marked success. May it not be true, however, to say that the disciples eagerly accepted Jesus as the promised Messiah at first, as very many others were prepared to do, but that as the days went past His actions and words so contradicted their conception of Messiah that the identification faded away in their minds? And may not St. John, looking back after many years, have put into the first eager acceptance more than it actually contained?

In any case, Dr. Armitage Robinson has done us all a great service by the republication of these lectures. Many people have quietly accepted the adverse verdict about the Fourth Gospel, and this has meant an impoverishment of their faith and of their conception of our Lord. Dr. Robinson has given solid ground for a reconsideration of their verdict, and his own firm confidence in the historical worth of the Gospel will do something to reinstate it in the confidence of others.

Books that have influenced our Epoch.

Canon Streeter's 'Reality.'

By the Reverend Canon Oliver C. Quick, M.A., Carlisle.

Whether or not we agree with the main argument and conclusions of Canon Streeter's *Reality*, at least both its publication and the general welcome it has received are exceedingly healthy signs of the times. Modern thought is in grave danger of being submitted wholly to the dominion of the technical expert. An occasional protest is heard such as that contained in the epigrammatic definition of a specialist as 'one who knows more and more about less and less.' And more than twenty years ago I remember hearing an impressive speech in which the specialist was compared with a man who digs a pit in the earth, and sinks down in the pit he is digging until he thinks that he has a horizon before his eyes. But such protests are no remedy. The physicist, the biologist, the psychologist, and the theologian himself each pursues his own line of inquiry in comparative isolation, and in order to facilitate his own work gradually formulates a special language, which makes his conclusions become often obscurer to others in proportion as they are clearer to himself. The twentieth century brings back the curse of Babel in a new form. The layman in the street hears the experts in every subject, religion, science, art, economics, each talking his own foreign tongue; and even the metaphysician, who might claim to act as general interpreter, can only escape the charge of mistranslating by becoming unintelligible himself. Indeed the world of modern thought presents such a chaos of conflicting 'points of view' that it is easy to excuse those who abandon as futile any attempt at unification.

It is no doubt partly due to the same cause that reason has been so largely discredited as a weapon of religious apologetic. Reason, if it means anything at all, is a principle of universal harmony and order; and the conviction, if it still survives the advent of psycho-analysis, that man is a rational animal, suggests that this harmony or order, if it exists, must be capable of being rendered intelligible to the general mind of man. Oddly enough it is the mathematical philosophers who have dealt the shrewdest blow at this kind of rationalism, by maintaining that the esoteric symbols of mathematics are the only adequate medium of true thinking, and that thought expressed in human language is already more or less vicious. But, be that as it may, it is of the potential intelligibility of all things that the religious man, like his neighbour, has grown sceptical; and certainly many apologists prefer to defend their faith by retiring, with James and Otto, into a special department of experience where the critics, as they claim, are disqualified, rather than by challenging all and sundry to provide a more reasonable account of the universe than theirs.

But Canon Streeter, himself a leading expert in New Testament criticism as well as a distinguished amateur of science and philosophy, takes an opposite view. And surely he at least deserves our thanks 'for not having despaired of the commonwealth' of reason. He still has the temerity to believe that there are general conclusions about the nature of the universe which are not only to be whispered by professors in the ears of their colleagues, but can also be made intelligible when proclaimed from the house-tops. The claim of his book to greatness lies in its combination of depth with clarity. Some readers no doubt will think that occasionally Canon Streeter's metaphors and illustrations fall beneath the dignity of his theme. But even an occasional jar to our sensibilities may serve to remind us of the gratitude we owe to him for maintaining that, because reality is a commonwealth under God's common law, there can be nothing in it which is really commonplace. Since when, after all, has it become offensive to suppose that a hunt for a lost pound note can illustrate the deepest mystery of the Divine nature?

From the philosophical point of view Canon Streeter claims to give us a correlation of science and religion. It is evident at the outset that such a synthesis may be attempted along two different lines. Either it may be contended that scientific and religious knowledge are concerned with different or distinct objects, or else that science and religion deal with the same object from different points of view. Now, it seems obvious on the face of things that religion is more concerned with the value or goodness of what is presented to us in our experience, than is science which is bent on discovering bare facts and the general laws which control them, no matter whether they be in our ultimate judgment good, evil, or indifferent. Many thinkers have recognized this distinction, and have at once proceeded to the inference that the characteristic aim of religion is rather practical, that of science theoretic. Thus they have supposed that religion and science approach the same object-reality from different points of view and with different interests. And, since it would appear that the activity of knowing, strictly so called, must be theoretic, not practical, there is forthwith bestowed upon science a sovereign authority in all questions of knowledge. No doubt it is a subconscious fear of such a conclusion, which has led many religious thinkers to make all synthesis impossible by arbitrarily fencing off for themselves a certain domain of mystical experience on which all scientific trespass is to be prohibited.

Yet surely nothing could be more fallacious than the underlying assumption that knowledge which has for its object *value*, or, to use Canon Streeter's term, *quality*, is any more practical, or is in principle any less truly and purely knowledge, than the coldest acceptance of bare fact. There is here much danger of confusion. My conscience apprehends that one line of action is right, another wrong. My æsthetic judgment acknowledges supreme beauty in one work of art, and dismisses another as worthless. In both cases the object of knowledge is a value or quality, and of course my judgment is fallible; but in no intelligible sense is it practical. If it is right, it is simply the truth, just as much as if I had asserted that William the Conqueror landed in England in A.D. 1066. And this statement stands, however justly it may be urged that the truth about questions of value is harder to reach or to establish than about questions of fact. To have quality for its object does not make knowledge practical, nor is the coldest study of fact necessarily theoretic. The general practitioner in medicine is a severely practical man. Practical knowledge is his need, when he has a difficult and unusual case to deal with. Does he then seek aid from the preacher, the artist, or the moral philosopher, all of whom might have something to tell him as to the aim and value of medical work? No, he is a practical man; he wants to learn not about ends, but means; and so he has recourse to the coldly scientific volumes which line the shelves of his consulting-room. Practical knowledge means knowing how to change existing realities in a desired direction. Theoretic knowledge is that which does not seek to alter what exists. Judged by that standard a religious knowledge which adores the unchangeable perfection of God, is, if it be true at all, the most purely theoretic knowledge in the world. What we need to clear our minds here is to go back from Kant to Aristotle.

Canon Streeter therefore seems to be convincing when he maintains both that religion is specially concerned with the value or quality of reality, and also that the object of religious knowledge is really distinct from that of scientific knowledge. If so, he seems to be justified also in his inference that the religious attitude towards reality resembles rather that of the moral and æsthetic consciousness than that of strictly scientific inquiry. There are two genuine elements or features of reality to be known, namely, that which is measurable by some kind of quantitative standard, however refined and delicate and abstractly mathematical such quantitative standards may become, and that, on the other hand, which is in principle not susceptible of measurement, because, like the beauty of a tune or the heroism of self-sacrifice, its essence is quality and not quantity at all. To suppose that our sense of quality in things is 'subjective,' so that quality is not an objective feature of the reality to be known, is an unwarrantable assumption which a sound philosophy does not support. Our general theory of the universe therefore must be as much concerned to account for the genesis of the objective qualities which it reveals, as it is to explain and bring under laws the play of those mechanical or quasi-mechanical forces which determine the structure of what we used to call the material world. Generally speaking, it is the function of religion, morals, and art to deal with the aspect of quality and value; it is the function of science to deal with everything that can be measured in terms of quantity of any kind. This general division of labour will hold good, even if, with Canon Streeter, we acknowledge that from this point of view biology and psychology are found to be less pure sciences than chemistry and physics.

So far I feel myself to be generally in accord with Canon Streeter's splendidly lucid argument. But I am not sure how far I can follow him when he proceeds to further definition of the limitations both of science and of the method whereby religion must express what it knows. Science, according to Canon Streeter, is limited not only in respect of its dealing with quantity, not quality, but also, and in consquence, because it brings all phenomena under general laws, and therefore is obliged to ignore the unique individuality of each particular thing. Religion on the other hand, like art, grasps real individuality, which is seen to be closely connected both with the essence of life and with quality. Our fundamental knowledge of real individuality springs from our own immediate consciousness of ourselves, and we legitimately infer its existence also in the world outside us. In principle, therefore, religious knowledge is not less direct than that of science, but rather more so, since, by the intuitive sympathy of a life commonly derived and shared, it takes us into the very heart of individual being, while science stands at a certain distance, classifying specimens. But, while religious knowledge is thus essentially *direct*, Canon Streeter tells us at the same time that it can only be expressed in language akin to that of art—symbol, poetry, myth. It would seem therefore that its method of expressing itself is more *indirect* than that of science which baldly states facts and laws. This sounds paradoxical. Again, in what terms is the synthesis of science and religion to be effected? In terms of religion? Then, it seems, the language of synthesis must be symbolic and poetical, akin to that of the Platonic myth. But Canon Streeter's book is undeniably philosophical and argumentative. Should we then say that the synthesis must be philosophical? If so, do we not give to philosophy a priority over religion, which, Canon Streeter says, it ought not to have?

These difficulties and questionings do not necessarily indicate any inconsistency in Canon Streeter's thought; but they certainly invite us to examine it.

Let us start from the assertion that science, in its essential and characteristic work of generalizing, is obliged to ignore the uniqueness and individuality of each particular thing which it studies. In what sense is this true? Confront a botanist and a painter with a vase full of rare blooms of different kinds and colours beautifully arranged. It will probably not be the man of science who ignores the individual flowers in order to admire 'the general effect.' 'Quite so,' Canon Streeter may reply; 'but that is only because the botanist is interested in each bloom as a specimen of a kind, whereas the painter is struck by the uniqueness or individuality of the scheme of form and colour regarded as a whole.' The answer is very just; but it leads to further considerations. The individuality for which the artist cares is not the negative uniqueness which makes this group of flowers just different from all others, but the positive harmony of shapes and shades which makes the group a satisfying whole to the æsthetic eye;[1] and a whole must be composed of parts. In other words, what matters to the artist is not the individuality which *excludes* other things by bare difference from them, but rather that which *includes* its own component parts in a proper order and balance. This is the individuality which alone gives value; and it can only exist not in a simple particular, but in a composite structure which is, so to speak, a miniature universe. And what is true of the æsthetic judgment, is true also, *mutatis mutandis*, of the moral and religious. A moral act can only be appraised and appreciated in relation to a whole context which exhibits it as the appropriate expression of a certain personality in a certain set of circumstances. And the presence of God can only be acknowledged in some plurality of events or impressions which, considered together in their mutual relations, indicate spiritual being as their cause. Life, as Canon Streeter truly observes, is an individualizing principle. But it individualizes, not because every living organism is different from its fellows—true though that may be—but because each, in being alive, is a complex and organic whole. If every sparrow is deemed worthy of God's remembrance, it is not because two sparrows are more unlike one another than are two peas, but because each embodies in its own mode and measure the complex harmony of infinite life. If, then, science ignores the mere uniqueness of simple particulars, that matters not a jot; religion, art, and morals can well afford to do the same. The real limitation of science is this, that in assiduously analysing phenomena it ignores the manner and significance of their grouping in those wholes which express real quality or value. There lies the blind spot in the vision of scientific research. It can study an agglomeration of classified complexes, but never a mind. It can expose the constitution of the human being, but never discover the man. It is not that an elusive particle of uniqueness always slips through the meshes of the scientific net, but that the wholeness of an individual reality cannot enter them unbroken.

The foregoing reflexions help us to determine why and in what sense it is true that, as Canon Streeter maintains, the native language of religion is in a special way symbolic. Of course (though the obvious is often forgotten) *all* language is necessarily symbol. There can be no such thing as strictly literal truth. For letters in themselves are simply tortuous marks on paper, and merely as such they are meaningless. The very assertion that something is 'literally true' is itself both symbolic and metaphorical. Nevertheless, certain uses of language to express truth are symbolical in a special sense; and we shall readily agree that this special kind of symbolism belongs rather to art, whether in prose or verse,[1] than to science or philosophy. But we shall make the distinction clearer if we turn to forms of expression which are not literary at all. Suppose a beautiful building to have been erected.[2] Suppose the most complete and elaborate specification to be drawn up of all its measurements, materials, features, and contents, together with figures giving the exact slope of the ground in the immediate neighbourhood, and perhaps a catalogue with measurements, or a plan, of the main objects surrounding it. And suppose again that a good artist makes a sketch of it from the best angle of vision he can find. Compare the sketch with the specification. Both are symbolic presentations of the building. The specification tells you infinitely more about it. It is complete and exhaustive. The sketch gives very little information at all. But the sketch tells one all-important thing which the specification cannot give—namely, what the whole building was meant to look like. The completeness of the specification omits the wholeness of the building. The sketch, in indicating the individuality of the whole, omits the specification of the parts. In a very analogous way an exhaustive psychological study of the character and life of Julius Cæsar would differ from Shakespeare's tragedy which bears his name. And not wholly otherwise does the scientific study of the universe differ from the vision of it which we catch from the records of inspired religion. Science makes a use of linguistic symbols which approaches the mathematical. Religion makes a use of linguistic symbols which approaches the pictorial. Science aims at the complete specification of parts; religion at the individuality of the whole. Compare a large volume on the scientific study of the Gospels with that single affirmation of the Creed, 'Who for us men and for our salvation came down from heaven.'

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[1] What makes such a whole appear *beautiful* is ultimately the fact that it gives expression to a unity after which the human soul itself is striving. Compare our Lord's discourse about the lilies.

But what of philosophy and theology? These are neither precisely science nor precisely religion, and where do they come in? Again, the foregoing illustration may help us. When we have the specification and the sketch, there still remains the problem of their correlation. Why did the artist see what he saw from that particular point? Go to the specification, and, if you understand it, you will construct an answer. Why does the specification indicate these particular measurements and materials? Go to the sketch, and, if you appreciate it, you will be able to explain. Very roughly speaking, these questions and answers are analogous to the tasks of the philosopher and the theologian respectively. The philosopher, in so far as he deals with religion, is primarily concerned by the help of knowledge derived from science, to find, as it were, the place of religion on the map, to show how it is that it sees the world in this particular perspective, and how far other knowledge may be said to support or conflict with the truth of its vision. Naturally the philosopher is very ill-equipped for his task, if he cannot appreciate religious values. But he does not start his inquiry, so to speak, from the religious end. On the other hand, the religious end is exactly the starting-point of the theologian. In so far as he deals with science, he is endeavouring to show how the structure of the universe and its events, which science discovers and specifies, does enter into and make possible the religious view of the world, which finds the presence of God precisely in that glimpse of a whole effect of goodness necessarily hidden from the scientific eye. There can therefore be no question of ranking religion, science, theology, and philosophy in any order of absolute priority. Religion and science, each after its kind, give a direct and distinct knowledge of the universe. Philosophy and theology, each according to its own method, endeavour to harmonize the two. To religious faith 'the heavens declare the glory of God, and the firmament showeth his handywork.' The astronomer 'has no need of that hypothesis,' and brings us very different news. Theology and philosophy show us how or how far both may be right; the former by a doctrine of creation which takes full account of natural law operating in space-time, the latter by a theory of natural law which leaves room for the apprehension of Divine values. A Christian holds that the best theology starts from the Christian revelation, and the best philosophy finishes in acknowledgment of its truth.

I have no idea how far Canon Streeter would assent to the foregoing reflections and inferences which the main thesis of his intensely interesting volume has suggested to my mind. The one point that I desire to urge in criticism is that he has not sufficiently distinguished between the negative principle of uniqueness and the positive principle of individuality in things. I felt that the results of this omission appeared particularly in the chapter on our Lord's life. In spite of all Canon Streeter's magnificent belief in the Incarnation and in all it means to Christian theory and practice, yet somehow, whenever he writes of the historic Jesus, the picture of a unique man, a hero and teacher immeasurably greater than any other, is all that his language succeeds in bringing before my eyes. Now, it seems to me to be a radical confusion to suppose that, by emphasizing our Lord's uniqueness as a man, or even by emphasizing His sheer uniqueness in any sense, we can make any progress at all towards thinking of Him as Incarnate God. By such emphasis we might indeed make Him appear as some angelic being or superman, but Godhead would be as far from Him as before. Godhead stands revealed, not in the uniqueness which makes Him different from all other men, but in the supreme individuality which in Him achieves the harmony of all the jarring elements of human nature, and even points the way to the final reconciliation of the awful strife between good and evil in the world. To you and me Jesus Christ is God, not just because He is different from us, but rather because in Him we dimly discern ourselves made new, as we might be; and so has every faithful Christian since He came to earth. His earthly life and teaching are the mirror which ever transfigures and yet truly reflects every man and his world. It is when men have seen themselves in Christ, that they can also forget themselves in Him. And the words, 'Come unto me all ye that labour and I will give you rest,' if they are true at all, are the clearest declaration of Christ's Deity which man can hear. So St. Paul was inspired to proclaim that Christ Himself is the individuality, the whole perfection, the controlling harmony, of the Church which is His Body. Father Thornton has lately been teaching those who can still read difficult theology that God Himself in Three Persons is the one absolute and perfect Individual.[1]

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[1] I think it was Coleridge who said that the opposite of prose is verse, and the opposite of poetry is science.

[2] I am well aware that my analogy begs an important question in favour of religion, by taking a building made to be beautiful, instead of, *e.g.*, a motor-car made for mechanical use. In the latter case the specification would have much greater relative importance, the sketch much less. Fully to justify the choice of analogy would take us too far afield.

But if I have suggested that Canon Streeter's treatment of individuality is from a certain point of view defective, I would conclude by recording my debt to his two chapters on the Defeat of Evil and on Religion and New Psychology, where he has illuminated and helped me in a way which can only be achieved by theology which, at least to me, is great—and I think this is particularly true of the former chapter. I do not want to comment, or to spoil by summary. But I would ask all whose minds need help in religion to read and ponder. And after all it is by its treatment of the problem of evil that Christian theology must be mainly judged.

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[1] See *The Incarnate Lord* (Longmans). The treatment of the idea of individuality is one of the most impressive features of the book.

Literature.

DR. BERNARD'S COMMENTARY ON THE FOURTH GOSPEL.

The most recent addition to the valuable series, 'The International Critical Commentary,' appears under the title *A Critical and Exegetical Commentary on the Gospel according to St. John*, 2 vols. (T. & T. Clark; 30s. net). The author of the Commentary is the Most Rev. and Right Hon. J. H. Bernard, D.D., who had fortunately completed the manuscript of both volumes before his death in August 1927; so that Dr. A. H. McNeile, who has edited the work, has been responsible only for seeing it through the Press.

It is a Commentary for which many have been eagerly waiting, and we make bold to say that it will fulfil expectations. For in Dr. Bernard, as it appears to us, we have not only a capable guide in all questions relating to the Fourth Gospel but a wise and cautious one as well. One thing that will appeal to readers of a conservative turn of mind is that he does not lightly abandon traditional standpoints in favour of novel theories. For example, while allowing that there was a Jewish mind behind the Fourth Gospel, and that an undertone of Semitic ways of thought and speech may be discerned in its language, he does not allow that, as Dr. Burney urged a few years ago, the Fourth Gospel is of Aramaic origin and its Greek only translation-Greek, betraying its Aramaic base at every point.

On the question of authorship Dr. Bernard is also inclined to keep as near as possible to tradition. He cannot, it is true, attribute the authorship to the Apostle John, the son of Zebedee, whom he regards, however, as the Apocalyptist, being unable to accept Dr. Charles's view that John the seer is a personage distinct not only from John the Presbyter but also from John the Apostle. But he reaches the conclusion that the Fourth Gospel was written by John the Presbyter from the reminiscences and the teaching of John the Apostle. He would say, with Harnack, that the Fourth Gospel is to be considered as 'a Gospel of John the Presbyter, according to John the son of Zebedee.'

Dr. Bernard does not print a critical apparatus; he regards Tischendorf's as still the most useful. But he names some of the most important authorities for the Gospel, including some of the numerous papyrus fragments. The text printed in the volumes is similar to that followed by Westcott and Hort, and by B. Weiss, although not identical with either. A good case seems to be made out for printing *πρωί* instead of *πρῶτον* or *πρῶτος* in 1^{41}; 'he finds *early in the morning* his own brother Simon.' Yet the reading has the support only of one or two Old Latin MSS.

As to the interpretation of the meaning of the Fourth Gospel, Dr. Bernard is insistent that the author was not an allegorist. It was the author's aim and intention that his readers might accept as facts, and not only as symbols, the incidents which he records.

What of the relation of the author of the Fourth Gospel to the Synoptists? Dr. Bernard's conclusions are (1) that he almost certainly uses Mark, (2) that most probably he uses Luke, or perhaps we should say Q, and (3) that there is no good evidence that he used Matthew at all, or was aware of the Matthæan tradition as distinct from that of Mark. Dr. Bernard even suggests that the 'Gospel according to St. Matthew' is in its present form the latest of the four canonical Gospels.

Of special value to the student of New Testament theology are the sections in the Introduction (which runs to one hundred and eighty-eight pages) on the Christology of the Fourth Gospel and its Doctrinal Teaching. An interesting point is made in the first of these sections when it is affirmed that the Gospel has been preached with a Jewish accent ever since the disciples of Jesus were first called 'Christians' at Antioch. For the title 'The Son of Man' was in Jesus' regard a greater and more far-reaching designation of Himself than 'the Christ.' He was not only the Deliverer of the Jewish people; He was the Deliverer of humanity at large. 'And it is an irony of history, that since the first century His most familiar designation by His disciples has been *Christ*, and the religion which He founded has been called *Christianity*, rather than the religion of *Humanity*, the religion of the Son of Man.'

SYNAGOGUE AND CHURCH.

A book of much value alike to Jews and to such Christians as are interested in the origins of the Church has just been published by the Macmillan Co. ($3.00). It is entitled *The Origins of the Synagogue and the Church*, written by the late Dr. Kaufmann Kohler, perhaps the foremost exponent of Reform Judaism, and revised for publication by H. G. Enelow, who prefaces the volume by a highly interesting account of the writer, who in a remarkable degree blended the interests of the scholar with the passion of the preacher. Dr. Kohler, a man of fine breadth of sympathy, worked for the reconciliation of Judaism and Christianity, and urged that Synagogue and Church, mother and daughter, must learn to work together.

The first part of the book offers an exhaustive examination of the origin of the Synagogue, from which it is clear how profoundly Dr. Kohler's sympathies are with the spiritual and anti-sacerdotal conception of religion which it embodies. He loves to show how through the Synagogue the laity finally wrested the Torah from the priesthood and created the religious democracy of Judaism, and how little the Psalter has been affected by the sacrificial cult. 'The real founders of the Synagogue were not the Pharisees as a body, but their leaders, the Hasidim,' or saints, and from them in course of time sprang the Essenes, who, in their turn, produced the first Christians. That is his thesis. The historical background of Jewish worship up to the time of the Maccabees is carefully traced, and the influence of Persia on Jewish practices, such as the wearing of the Tefillin, and on the Jewish Benedictions is duly noted. Throughout these learned chapters, brief as some of them are, such as that on Pharisaic Ethics, there is a wealth of suggestion.

To Christian scholars the second part of the book will be even more interesting. They may often disagree, but they will find the case which they oppose powerfully stated, and about many important statements there can be little or no disagreement, such as that the Early Church took over and adapted the Jewish liturgy. No Christian could speak in terms of higher admiration of Jesus and Paul. Dr. Kohler speaks of 'the simplicity and incomparable humanity in which' Jesus, 'the man of the people, eclipsed the Pharisean schoolmen.' 'He was an idealist of the highest type,' 'a redeemer of men and an uplifter of womanhood without parallel in history'; while Paul, 'like one of the great prophets of Israel, exhibited a heroic spirit that places him among the greatest of men.' 'He was indeed an instrument in the hands of Divine Providence to win the heathen nations for Israel's God of righteousness.' This sympathetic appreciation of the Christian position, which, after all, is just the frank but none the less welcome recognition of historic fact, reconciles us to other utterances which will evoke a definite challenge, as when we are told that Jesus 'never encouraged, in fact rather discouraged, industry'—what of the Parable of the Talents?—or that 'what Paul calls The Mystery of the Cross is really a surrender of reason.' But no strictures which may be made in the detail can diminish our grateful appreciation of this book, which is a real contribution to historical research, marked by wide learning and noble generosity of spirit.

THREE MINOR PROPHETS.

A melancholy interest attaches to the latest addition to the 'Westminster Commentaries,' which is the volume on *The Books of the Prophets Zephaniah, Nahum, and Habakkuk* (Methuen; 15s. net). The commentary on the first two prophets was written by the late Mr. G. G. V. Stonehouse, B.D., who eighteen years ago gave us a scholarly book on Habakkuk, and who passed away at the early age of thirty-eight. Dr. G. W. Wade, who writes the commentary on Habakkuk, abridged and adapted Mr. Stonehouse's work to the plan of the Westminster series. How faithfully this task, which was no light one, has been discharged is suggested by a quite incidental remark in a footnote on p. 148, which shows that he does not share Mr. Stonehouse's view of the date of Nahum as 625 B.C.

The commentary proper is prefaced by introductions which deal at reasonable length with the historical background of the respective prophecies, with their message, their teaching, and their literary form, and concluded by translations which embody the results of the textual criticism of the books. Zephaniah, who is set about 626 B.C., and connected with the Scythian invasion, is regarded, while essentially a prophet of doom, as one who prepared the way for the reform of 621. The original prophecy was supplemented by 'at least three revisers, the first of whom lived towards the close of Josiah's reign, the second in the last decade or decade-and-a-half of the monarchy, and the third at the close of the exile.' Nahum is regarded as predicting the Fall of Nineveh in view of the attack on Assyria by the Medes under Cyaxares in 625. His prophecy also was subjected to three revisions, of which one of the latest is the fragment of an alphabetic psalm preserved in $1^{2-8, 10}$. The view that Nahum was a 'false' prophet, unethical and nationalistic, is vigorously repudiated. Of the very perplexing Book of Habakkuk, Dr. Wade summarizes the opinions of recent English and German scholars, and concludes by rejecting the growingly popular view of Duhm which places the book in the fourth century and connects it, by emending the crucial 'Chaldeans' in 1^6 to 'Kittim,' with the conquests of Alexander and his Greeks. Duhm's argument, as developed by Sellin, is more formidable than Dr. Wade has been able to represent it in the space at his disposal, and his own view that 1^{5-11} is '*quoted* by Habakkuk from some earlier prophecy (delivered probably by himself)' will seem to many rather unsatisfactory. There is a fine appreciation of the literary power of Habakkuk, and especially of that of Nahum, and the emphasis on the religious message of all these prophets is very welcome.

All of them, and especially the two named, present desperate textual problems, and these are dealt with as adequately as is possible without the use of Hebrew script. Here are two illustrations. For יחריש in Zeph 3^{17} (*he will be silent* in his love) the writer suggests ירחש (*he will be stirred*; cf. Ps 45^2); while for the impossible היין (*wine*) in Hab 2^5, for which Sellin ingeniously conjectures היוני (*the Greek*), he proposes היונה (*the tyrant*).

Few of the minor prophets receive less attention from preachers than those dealt with in this volume. These interesting introductions and the careful and sympathetic exegesis are well fitted to show preachers how much they lose by the neglect of them.

FUNDAMENTALISM.

In *Essentials and Non-Essentials of the Christian Faith* (T. & T. Clark; 5s. net), Professor John Mackintosh Shaw, M.A., D.D., of Auburn Theological Seminary, New York, discusses the 'Five Points of Fundamentalism' from a modern conservative standpoint. The Five Points are the inerrancy of Scripture, the Virgin Birth of Jesus, His atonement by vicarious sacrifice, His physical resurrection ('with the same body with which he suffered'), and the supernatural character of His miracles. Dr. Shaw does well to remind us that while these Five Points were drawn up in 1910, and reaffirmed in 1923, by the Assembly of the Presbyterian Church, U.S.A., they are not regarded as essential to Church membership, but are to be subscribed only by candidates for ordination. It is a valid distinction, such as a Church may rightly enforce, and the reminder may serve to remove prejudice in some quarters against the Fundamentalist position.

It is the burden, however, of Dr. Shaw's book, which is very clearly written, that in the alleged 'essential' doctrines of the Fundamentalists there is a serious confusion between properly religious or spiritual convictions which are of the essence of the Christian faith, and particular doctrinal or theological formulations of these convictions on which liberty of judgment may very well be allowed even within the Christian ministry. It is a timely thesis, and gathers together many ideas that have long been in the minds of Christian preachers and teachers who are at once loyal to Scripture and anxious to bring their theology into line with modern thought.

In our opinion the Modernist would find most satisfaction in the discussions of the Inspiration of the Scriptures and of Jesus and Miracle; the chapters on the Incarnation and Virgin Birth, the Atoning Work of Christ, and the Resurrection of Christ are not so likely to appeal to him. But we think that the whole book is well worthy of the consideration of the Fundamentalist. It seems a pity that at this time of day doctrinal requirements which may actually be non-essential to the Christian faith should be made even of the Christian minister.

RAMON LULL

Even in the crowded galleries of Church history few more romantic figures look down on us than that of Ramon Lull. Yet for a hundred and fifty years no full-length biography of him has appeared in any language. In English, at least, that yawning gap has at last been filled, and this most worthily. Professor E. Allison Peers, M.A., has made himself the authority among us in this whole region of things; and books, large and small, translations and original works, keep flowing from his pen. And it is this most competent scholar who gives us ***Ramon Lull*** (S.P.C.K.; 18s.), a fine biography of a most fascinating personality. Our author has ransacked the authorities and delved deep into little known sources for his materials. There is a bibliography of fourteen pages—two hundred and thirty-three volumes, mostly in Spanish—and the writer's heart is in his work. And well it might be. For what an arresting soul is this with which he deals—the young court gallant, petted, proud, light of love, fortune's spoiled favourite—with his passionate nature, and his haughty will! Did he not once ride into a church in pursuit of a lady who had taken shelter there? Yet one day, humming an amorous ditty to which he was fitting naughty enough words, he was suddenly confronted by the vision of Christ on the Cross; and, though he thrust it from him, it returned four separate times, till even his proud will was conquered; and, leaving all he had, vowing himself to our Lady of Valour, clothed only in sackcloth, he settled down among his former friends, determined to live only for Jesus Christ. His zeal ran out in two directions—disputations with Jews, whom he found immovable, and with Saracens, whom he declared to be much nearer Christianity than they themselves at all realized, and often singularly open-minded. Curious, is it not, that the list of people's difficulties that he gives from his own practical experience is word for word the self-same questions hecklers on the streets shoot at us still! But, in the main, he gave himself to writing, with that bewilderingly prolific output, characteristically Spanish. Some say he wrote five thousand volumes! Certainly, it seems, they mounted up to two hundred and fifty! In less than two years he threw out some forty tomes, some of them huge. 'The Tree of Science' has thirteen hundred and ten pages, 'The Book of Contemplation' three thousand! 'Some of them, as he says himself, 'are good, some of them better.' They are of every kind. Those on Natural Science were in their time hailed as a new kind of knowledge—with special Chairs for its study founded in various Universities—though by the time of Rabelais and Bacon they had already become a thing at which to jeer. There are poems too, and deep mystical masterpieces like 'The Lover and the Beloved,' and spiritual romances like 'Blanquerna,' and shrewd proverbs ('Disbelieve not all the things which thou canst not understand'; 'Faith is near to the will, and far from the understanding')—books upon books, of every kind, all for the greater glory of God.

But the passion of the man's life was to reach the non-Christian races. In the time of St. Louis' Crusade he was against crusades, and all for peaceful argument and preaching. Later, he let himself be carried away by the currents of the time. But argument, he felt, alone could really win the world. He went to school and learnt Arabic and Oriental languages with striking thoroughness, although he had no natural aptitude for what seemed to him like 'the voices and languages of the beasts.' He instituted Miramar, a college to train missionaries in languages and in the necessary sympathy and understanding for the foreign field; and year in and year out he laboured to induce the Pope, or the Church somehow, to set up such colleges in numbers. For he believed passionately in Apologetics, and held that the faith is so unanswerable that, stated by skilled men, it must prevail. No man had greater reverence for faith. Yet again and again in his books he comes back to his point that the faith can and should be set forth so as to storm the understanding. The Saracens he felt were waiting for the gospel. It maddened him to think that for each Christian there were a hundred who had never heard of Christ. He felt the times were critical. Win the Saracens, and we win the world; or, later, when the Tartars loomed up ominously in men's minds, if we win them all is done. But if they take to Muhammadanism! Once he had a vision of Christ, who left His Cross in his hands, and so as an old man he himself went three times to the Muslims preaching, arguing, carrying out the principles for which he lived. Twice he escaped with stoning and imprisonment and shipwreck. But the third time, when eighty-three, he won a martyr's death. It was a full and crowded life, all aglow and glistering of romance. Yet, as he often says himself, people thought of him as 'a fantastic fool' who 'talked endlessly and did nothing.' That criticism still survives in certain quarters. Let Ramon Lull make his own answer from his autobiography. 'I have been married and had children. I have been well to do, lascivious and worldly. Anything that I had in the world I have left that I might honour God, procure the greater good of my neighbour and exalt our holy faith. I have learned Arabic, and laboured to convert the Moors. I have been bound, imprisoned and assaulted. For five and forty years I have laboured to move Christian princes and prelates that they may promote the common weal of the Church. Now I am old and poor, yet still I have the same purpose, and trust that, with the grace of God, I may persevere therein even unto death. Does such a life as this seem to you fantastic? Let your conscience judge, as God Himself will judge you.'

CHRISTIAN RE-UNION.

In our day the scandal and the danger of the Christian house divided against itself are pressing on many consciences, and visions of re-union are thrilling the imagination of many in all the denominations. Most timely, therefore, is the appearance of a book which gives a comprehensive survey of the history of division and union from the earliest times to our own, and we welcome such a volume as *Christian Unity: Its History and Challenge*, by the Rev. Gaius Jackson Slosser, B.A., Ph.D., F.R.Hist.S. (Kegan Paul; 21s. net). The work covers a wide field, and requires the compression of many chapters of Church History. Apart from a few, probably typographical, errors —for example, 'Motanist' for 'Montanist' (p. 4), '1843' for '1834' (p. 158)—the narrative is accurate, although, of necessity, very concise.

The long story has a moral, and the moral, strongly and convincingly urged, is the beauty and necessity of unity in the Church of God. The way to union, in the author's view, is by a preliminary policy of close federation; and among other things, all Churches must learn to regard themselves as means, not ends, and, above all, develop the will to unity. 'When the communicants of the Churches have the will to seek and attain unto unity, God will enable them to overcome all otherwise insuperable barriers. All that is dross will be consumed, and all that is gold will yet remain.'

ARAMAIC.

For one person who can read the Aramaic of the Palestinian Talmud or the Old Testament, there are probably a thousand who can read the Hebrew. The prevalent ignorance of Aramaic, while intelligible, is scarcely creditable, and, since the publication of Professor W. B. Stevenson's Aramaic Grammar, is no longer altogether pardonable. There seems, however, to be a revival of interest in Aramaic studies, and two recently published books should help to stimulate that revival.

One is a *Manual of the Aramaic Language of the Palestinian Talmud*, by the late Principal J. T. Marshall, M.A., D.D., edited from the author's MS. by the Rev. J. Barton Turner, with an introduction by Dr. Mingana (Brill, Leyden; 21s. net). It contains a grammar, a vocalized text of one hundred and sixteen selections, an unvocalized text of twenty-four more, representing in all seventy-nine large pages of Aramaic text, and a vocabulary. The Grammar is disposed of in thirty pages, which, to one who has some acquaintance with Hebrew, is sufficient for practical purposes. The beautifully printed text is filled with all kinds of sayings, and especially anecdotes, which give one a real glimpse into the nature and astonishing variety of the Talmud. The value of the vocabulary, which is very complete, is enhanced by the numbered references to the sections of the text in which the Aramaic words occur. But of quite inestimable value to the beginner will be the translations. All the texts are fully translated, with bracketed insertions of such words or phrases as are necessary to complete the sense. Writers of grammars too often forget that the self-taught sometimes struggle long and in vain, just for the lack of such help as this. It is with special pleasure that we commend this introduction to the study of 'the dialect most closely akin to that spoken by Jesus and His first disciples,' and of the language which Dr. Mingana describes as 'a beautiful language which deserves to be more widely studied.'

The other book is entitled *The Aramaic of the Old Testament: A Grammatical and Lexical Study of its Relation with other Early Aramaic Dialects*, by Mr. H. H. Rowley (Milford; 10s. 6d. net). This profoundly judicial and scholarly discussion is essentially a reply to Professor R. D. Wilson's defence of the early and Babylonian origin of Daniel, which is supposed by many to be supported by the discovery of the Elephantine papyri. Mr. Rowley vigorously contends, on the other hand, that Biblical Aramaic stands somewhere between the Aramaic of these fifth-century papyri and the Aramaic of the Nabatæan and Palmyrene inscriptions, which range from the first century B.C. to the third century A.D. With great fulness and care he compares Biblical Aramaic with the Aramaic preserved to us in other sources—in regard, for example, to accidence, syntax, verbal forms, consonantal mutations, etc.—and proves conclusively that very frequently Biblical Aramaic differs from that of the papyri, while it is in definite agreement with that of the Targums. The Greek words in Daniel are subjected to a particularly interesting examination: three of them are names of musical instruments, one of which is definitely associated by Polybius with Antiochus Epiphanes, so that these words 'mark that book as being almost certainly not of Babylonian origin in the sixth century B.C., but with peculiar likelihood of Palestinian origin and of the second century B.C.' The Aramaic of Daniel is later in type than that of Ezra, but 'the interval between them could not have been very considerable, and may have been very slight.' This valuable discussion, which is conducted with great learning and acumen, shows very convincingly how intimately linguistic problems may bear upon problems of introduction.

CHRISTIANITY IN THE MAKING.

Readers who know Professor E. F. Scott's 'First Age of Christianity' will find in his Kerr Lectures a development and expansion of views with which he has already made them familiar. The lectures are published under the title *The Gospel and its Tributaries* (T. & T. Clark; 10s. net). Professor Scott is a recognized authority on Early Church history. His literary style is lucid and interesting. Those two considerations will, we hope, secure for the book the large circle of readers which it so well deserves. It is all the more fitted to appeal to the general reader in that the author touches only such topics as admit of full illustration from the New Testament.

After an introductory discussion of 'Old and New in the Gospel,' the volume deals with the Jewish inheritance, the message of Jesus, the Hellenistic influence, the contribution of Paul, the conflict with heresy, the rise of the Catholic Church, and a final discussion of 'the gospel as borrowed and creative.' The main object is to show that while Christianity borrowed much, it is not a mere amalgam. From the first it had something distinctive of its own, and in light of that it transformed all it borrowed. Such a view needs to be emphasized in our time, and we recommend most cordially this masterly treatment of so important a subject.

FROM CURATE TO PRIMATE.

In *Archbishop Davidson and the English Church*, by Mr. Sidney Dark (Philip Allan & Co.; 8s. 6d. net), we have not so much an intimate biography of Lord Davidson—for the writer has had no access to any private papers—as a study of his career as a Churchman, dictated by a vastly different conception of the character of the Church from that which the ex-Archbishop held; that is to say, the conception of those who now like to be known as 'Anglo-Catholics' rather than as 'High Churchmen.' It is nevertheless not unsympathetic. The writer recognizes that 'a very great figure has passed from the centre of the ecclesiastical stage—a strong man, sincere, steadfast, perhaps limited in sympathy . . . but never failing in his eagerness to serve the nation and the Church.'

Lord Davidson's career may be regarded as that of the typical Scotsman who goes to London to make his way and finds himself at the end of three years as a curate in the Church of England entering Lambeth Palace as Chaplain-Secretary to the Archbishop, another Scotsman. All the rest seems to follow the order of romance. Within a year his Chaplain-Secretary had become Archbishop Tait's son-in-law, later he had won the favourable notice of Queen Victoria, who at the first opportunity made him Dean of Windsor; and after two brief experiences—four years as Bishop of Rochester and seven years as Bishop of Winchester—Randall Davidson was appointed by the then Prime Minister, Mr. Balfour, Archbishop of Canterbury in February 1902.

Thus the young and inexperienced curate who first entered Lambeth Palace in 1877 as Chaplain-Secretary to the Archbishop found himself after twenty-five years again in residence there as Primate of the Church of England! Alike as Archbishop's secretary, as Bishop, and as Archbishop the High Church party was his 'thorn in the flesh.' Queen Victoria did not conceal the fact that she had 'the greatest abhorrence' for 'that party that has done so much to undermine the Church, and to poison the minds of the young and of the higher classes,' and rejoiced to think that Dizzy's Public Worship Regulation Act would keep them in order. It only made martyrs of the most extreme Ritualists. Those members of the Church, however, who were not ashamed but proud to call themselves Protestants were no more content a quarter of a century ago than they are to-day with the temporizing policy of the episcopate. In less than a fortnight after Dr. Davidson's enthronement at Canterbury—by the way, with none of the elaborate ritual that marked the recent enthronement of his successor—a deputation of a hundred Protestant M.P.'s waited upon him at Lambeth Palace to make an emphatic protest against 'the popish practices of disobedient priests' and to demand their prosecution. The Archbishop deprecated prosecutions, but he spoke of 'certain notorious cases,' and declared that 'the sands had run out,' adding, 'I desire and intend that we shall now act, and act sternly.'

What actually happened—the appointment of a Royal Commission to consider the whole subject—was due, not to the Archbishop but to the Balfour Government. This Commission made a unanimous Report in 1906 in which they recommended that certain specified ritualist practices should be 'promptly made to cease by the exercise of the authority belonging to the bishops and if necessary by proceedings in the Ecclesiastical Courts.' It also recommended that the two Convocations should frame, with a view to their enactment by Parliament, 'such modifications in the existing law relating to the conduct of Divine Service and to the ornaments and fittings of churches as may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Church of England and of its present needs seems to demand.'

WHAT IS GOD?

Christianity has come to terms with its former alleged foes—astronomy, geology, and biology. The conflict with psychology, however, remains, and it is vital for religion in a sense in which the older were not. For if, as some psychologists will have it, God is only a 'rationalization' or 'projection,' then all real meaning has departed from religion, and the continued vigorous existence of religion is scarcely conceivable. This is realized by Dr. Cyril H. Valentine in his book *What do we mean by God?* (S.P.C.K.; 7s. 6d. net). He sees also that the most important question of our day is just, Does God really exist? That can be answered only after an inquiry as to the validity of our religious experience. This is one of the best and most useful books on the subject that we know. Dr. Valentine's wide reading is attested on every page. His philosophic grasp of the problems that emerge is masterly. And it is all put down with such ease, clarity, and literary grace as makes the solid and sustained argument a sheer pleasure to read.

The problems that arise are many. They include the relations of religion to science, art, philosophy, and morality; the nature of religious experience; the personality of God; the nature and place of faith. We can do no more than thus indicate the richness of the contents of a work which will serve as a guide both as to what is the most serious conflict religion has ever had to wage, and as to how it may be faced with assurance and confidence.

We are grateful to author and publishers for putting such a valuable, scholarly, and competent work within the reach of the general reading public at so low a price.

The Halley Stewart Trust has already given us two remarkable books, Sir Oliver Lodge's 'Science and Human Progress,' and Dr. Gore's 'Christ and

Society,' both appreciatively reviewed in these columns. The latest addition to the series is *The Ordeal of this Generation: The War, The League, and The Future,* by Professor Gilbert Murray, LL.D., D.Litt., F.B.A., and in its own way it is as remarkable as its predecessors. The sub-title explains Dr. Murray's idea. The 'ordeal' of this generation is the task before civilized man of adapting himself to meet the profound changes, political, social, economic, and intellectual, which have taken place during the last fifty years. This adaptation means the abolition of war, and Dr. Murray has no hesitation in viewing this as practical politics. But there is nothing of the fanatic about him. He recognizes the inevitable place of strife and conflict in human nature. He does not ask the impossible. Indeed, his plea is strongly reinforced by his sane reasonableness. And it would be difficult for any person as reasonable as Dr. Murray to resist either his arguments or his conclusions. Any one who wishes to know what the League stands for, how it works, what its claims to support are, what the 'Covenant' is and the 'Pact,' and where we ourselves stand as a nation, could not get the information from a better quarter. Many of us have felt that the weakness of the League is its powerlessness to interest people or to awaken enthusiasm. But few will continue to feel this after reading Dr. Murray's persuasive pages. As a piece of propaganda this book will make many converts, because it is full of information, of sense, of sound thinking, and of restrained devotion to an ideal that is not in the air but supremely practical and practicable. The publishers are Allen & Unwin, and the price is 4s. 6d. net, but it may be hoped that very soon a cheap edition will be published which will put the book within reach of 'the man in the street.'

Canon Sell, one of the greatest living authorities on Islam, has increased our debt to him by his recent volume on *Islam in Spain* (Church Missionary Society; 3s.). In it he gives an account —which, though succinct, is packed full of material —of the seven hundred and forty-nine years of the Muslim empire in Europe. While maintaining that it was fortunate for Europe that Arab rule did not succeed in establishing itself permanently there, he frankly admits that the expulsion of the Moors deprived Spain of skilful craftsmen, agriculturists, and merchants, though the decay of that country, as he points out, was also largely due to the Inquisition and to the folly of expelling the Jews. The chapter of greatest interest is that on 'Arabian Philosophy.' The Canon contends that there is really no 'Arab' philosophy, only one of the famous philosophers, Al-Kindi, being an Arab. What we commonly call Arabian philosophy is really Greek philosophy in an Arabic dress. Islam as a religion has contributed nothing to science or philosophy: it could assimilate, elucidate, and transmit the thoughts of others, and it is only in this very modified sense that the Renaissance can be said to be in any way due to Islamic civilization, a civilization to which the Jews made a highly important contribution. This chapter is an effective answer to the extravagant claims of some modern Muslims.

Another aspect of Canon Sell's many-sided activity is illustrated by his booklet on *The Kingdom of God* (Church Missionary Society; 9d.). Here he traces the idea of the Kingdom through the Old and New Testaments, discussing the pre-exilic and the post-exilic view, and the conception underlying the teaching of the Gospels and the Epistles. He argues that 'to our Lord the Kingdom had not merely an eschatological significance, but was a very present reality to be fully glorified in a world to come.' It will be convenient not only to Indian pastors, for whom the book was primarily written, but to general readers to have this lucid and succinct account of an idea which has played so dominant a part alike in the Jewish and the Christian religions.

The 'Studies in Theology' series of volumes has been familiar to us for a considerable time, and many famous books have been included in it. There are few ministers' libraries that have not one or two volumes of the series on their shelves. And they will be able to add another in *Christianity and Some Living Religions of the East,* by Dr. Sydney Cave, the President of Cheshunt College, Cambridge (Duckworth; 5s. net). Dr. Cave had already contributed to the same series an 'Introduction to the Study of Some Living Religions of the East.' In the new volume he goes on to compare their dominant conceptions with those of Christianity. He reviews the answers given by those religions to the great problems of God's nature and manifestation, and of man's redemption, duty, and destiny. And his conclusion is that the Christian gospel is the solution of our deepest questions and the true answer to the quest of the saints and seers, not of Christendom only, but of the non-Christian world. This conclusion is all the more acceptable that the inquiry has been made by a competent expert and conducted with fairness and with an appreciation of the truth in non-Christian religions which are characteristic of the broader outlook of our day. Incidentally, it may be said that this appreciative attitude is assumed by none more readily and widely than by present-day missionaries. Dr. Cave adds to this the judgment that if we present Christianity to the East as the religion of the West we shall offer it in vain. Our Western interpretation is not exhaustive, and if the Christian gospel is to win the East it must go in an Eastern guise. This was affirmed long ago by so eminent a missionary as Dr. Miller of Madras, and it is interesting to have it repeated and reinforced by an eminent scholar. Dr. Cave's book is as interesting as it is authoritative.

In 1608, Milton's birth year, there were born two boys in India who were destined through their poetry and character to win almost as great a place in the life and literature of their own people as he holds with us;—Tukārām, with his enormous influence on the North, and he who chose to call himself Rāmdās, for long one of the real religious powers in Western India.

Dr. Wilbur S. Deming tells us the story of the latter in a competent addition to that useful series 'The Religious Life of India'—*Rāmdās and the Rāmdāsīs* (Milford; 6s. net). It is that of a queer mixture of a man. At times, for instance, he shammed madness—to preserve himself from the intrusions of unnecessary visitors, thinks Dr. Deming. Would that keep our own working hours immune from that sore discipline? And in his mind there was the oddest jumble of conflicting doctrines living in peaceful amity. For was he not a firm believer in the dim remote Unknowable of the Vedanta, and yet a passionate Bhakta; or, again, at once an idolater, and a pure theist in some moods, always indeed, it would appear.

However that may be, his life and saintliness and poetry, and above all his immense influence on the famous founder of the great Maratha State, made him a mighty personality till that power fell. Now the movement that he started has shrunk to the merest trickle, or at least has faded to a shadow of itself. So much so that the last chapter here, entitled Rāmdās and Jesus, with its elaborate weighing of the Teachings, one against the other, seems lacking in sense of proportion. Still, this is a useful book.

Much careful study lies behind Mr. F. H. Wales's *Revised Translation of the Psalms,* Book I. (Milford; 1s. net). The translation hits the happy medium between slavish literalness and free paraphrase. The work is so unobtrusively done that only scholars will be able to detect its full excellence, or the acquaintance with the textual criticism of the Psalter which it presupposes. Here are a few of the changes made on the more familiar English versions: in Ps 2^{12} 'Kiss the Son' disappears; in 11^{6} 'snares, fire' becomes 'coals of fire'; in 18^{35} 'gentleness' becomes 'help'; in 23^{6} 'for ever' appears as 'for length of days'; in 29^{9} for 'maketh the hinds to calve' we have 'whirleth the oak trees'; the enigmatic introduction to 36^{1} is replaced by 'Pleasant is transgression to the wicked in his heart'; in 37^{36} '*he* passed away' becomes '*I* passed by,' etc. At numberless such points the text is quietly corrected and the meaning improved, though we could have wished that in 8^{5} the writer had retained A.V.'s 'angels' as much nearer the truth than R.V.'s 'God,' which is as good as impossible in an address to God. The printing is so arranged as to bring out the metrical structure of the psalms, so that, alike by the presentation of the literary form and by the removal of errors, Mr. Wales has made it possible for readers who know no Hebrew to enter into the very spirit of the Psalter. We hope that the writer will in due time give us the whole Book of Psalms.

At a time when there seems to be a flagging interest in the romance of foreign missions, Messrs. Pickering & Inglis are doing a real service in publishing a cheap edition of such a wonderful story as the life of *Robert Morrison: Pioneer of Missions to China* at the price of 2s. net. During the civil war that has devastated that huge empire and driven missionaries from the most of the territories they had so hardly won, there could be no more inspiring incentive to fresh courage for the task that now confronts the Christian Churches of Great Britain and America. Here was the son of a humble and pious workman in Newcastle-on-Tyne, who had the inspiration that the opening of China to the Christian evangelist was to be his life's work. Beset with remonstrances from home and with the difficulty ahead of them of China shut and sealed against the intrusion of the Protestant missionary, yet he never wavered but followed the gleam with the amazingly successful results so well described in this narrative, written by Mr. W. J. Townsend. Morrison landed in Canton, where the East India Company had a trading station, to whose agents he had letters of introduction. Just when the way seemed blocked by insuperable difficulties he was offered and accepted the position of official translator of Chinese to the East India Company at a salary of £500 a year. This was the man who became the first translator of the New Testament into Chinese, to which he was able later to add the Old Testament. No wonder that missionary societies here and in America were amazed at the work of the humble pioneer and his equally humble coadjutor, a Mr. Milne from that fine training-ground of missionary pioneers—Aberdeenshire.

The same publishers have also issued in their two shilling series the story of Bishop *James Hannington*, the English merchant's son who was martyred in Central Africa. The all too brief and promising career of the young and popular clergyman in a Sussex rural parish where he had spent his youth and early manhood, and who gave up everything in his desire to extend the Christian evangel in Central Africa right up to the shores of Lake Victoria Nyanza, has been rewritten by Mr. Charles D. Michael. More than forty years have passed since Bishop Hannington landed in East Africa for his second and fatal journey into the interior; and it is easy now to question whether he was prudent in undertaking the expedition of which he was the sole European leader. He did not wish, we are told, to expose any of his friends to the risks it involved. To himself he made light of them. If only he could have got into touch with that notable pioneer Mackay of Uganda, already on the scene, there must have been a very different story to tell than that of the cruel butchery that closed his career ere his work had been begun.

Another book in Messrs. Pickering & Inglis's two shilling series is *Women who have Worked and Won*. It contains brief biographies of Mrs. Spurgeon, Mrs. Booth-Tucker, the second daughter of the first General and Mrs. Booth, and known throughout the United States as 'The Consul,' Miss Frances Ridley Havergal, and Pandita Ramabai. They have been written by Jennie Chappell with notable skill, so that the necessary compression has not in any instance interfered with the writer's purpose of emphasizing their belief in and remarkable experience of the power of prayer. Their methods differed as widely as their characters and their careers, but all alike were ardent followers of Jesus Christ.

The third and final volume of Miller's *Short Papers on Church History* is now in our hands (Pickering & Inglis; 7s. 6d. net). The whole work consists of a re-issue of 'Papers on Church History' published by Mr. Andrew Miller over forty years ago, with an additional chapter by Mr. W. Hoste, B.A.

The latest additions to the already extensive 'Things Seen' series of travel guides published by Messrs. Seeley, Service & Co. (3s. 6d. net) include beautifully illustrated little volumes dealing with *Things Seen in the Channel Islands*, by Mr. Clive Holland; *Things Seen in Provence*, by Captain Leslie Richardson; *Things Seen in Morocco*, by Mr. L. E. Bickerstaffe, M.A., B.Sc.; and *Things Seen in Sicily*, by Miss Isabel Emerson, who exhausts her vocabulary of superlatives in describing its manifold beauties from the rising of the sun till the going down of the same. The tourist will not only profit from reading these guides before he sets out on his travels, but still more by comparing his impressions with the descriptions and illustrations he will find here.

In *English Ecclesiastical Studies* (S.P.C.K.; 15s. net) Miss Rose Graham has collected together sixteen essays in research in mediæval history which were written and printed in reviews and publications of learned societies between 1903 and 1926. Six of the essays relate to Cluny and the English Cluniac monasteries, a subject on which the author intends to write a separate book. But the influence of Cluny was not confined to English monasticism: though the monks of Paisley came immediately from Wenlock, which was itself an offshoot from the Priory of La Charité-sur-Loire, it was to the Abbey of Cluny that they looked as their head. There are also four studies from the register of Robert Winchelsey, Archbishop of Canterbury; and among the essays of more general interest may be mentioned one on the Intellectual Influence of English Monasticism, and another—'only attached to mediæval ecclesiastical history by the slender thread of the election of women churchwardens in the fifteenth and sixteenth centuries'—on the Civic Position of Women at Common Law before 1800. The essays are learned, scholarly, rich in detail, and most carefully documented; there are many excellent illustrations; and there is an index which, in Dr. Johnson's phrase, is no 'mere beating the track of the alphabet,' but in its combination of spaciousness with conciseness and precision reflects the best traditions of indexing.

We have received volume v. of *Ante-Nicene Exegesis of the Gospels*, by the Rev. Harold Smith, D.D. (S.P.C.K.; 7s. 6d. net). It is a work of laborious research and accurate translation. The method followed is to arrange under New Testament texts whatever the Fathers said by way of comment or exposition.

Our main criticism of *The Coming of the Church*, by Mr. J. R. Coates, M.A., of Selly Oak Colleges (S.C.M.; 3s. net), is that it is much too compressed. It reads rather like notes for a book than the book itself. The space occupied by quoting *in extenso* long Scriptural passages might have been utilized for expansion and explanation of the theme. Mr. Coates has an interesting theory that the Old Testament describes an ideal Israel under such categories as Covenant-people, Light of the World, Son of Man, Son of God, Suffering Servant and Messiah; that Christ came to call that true Israel into organized being; and that the New Testament writings exhibit in turn the main ways in which the Church is designed to stand forth in the world as the true Israel. It is often arresting and thought-provoking, but the treatment is far too slight.

Dr. Samuel Daiches delivered a lecture on *The Bible as Literature*, which has been published by Williams, Lea & Co., Worship Street, London, E.C. 2. The treatment is very unconventional. The lecturer 'sketches a few pictures' to illustrate his theme. He traces the life of a human being from early childhood through adolescence and manhood up to old age, and shows that, in all the experiences through which he passes and to all the questions he can ask, the Old Testament has some wise, gracious, and solemn words to say. The treatment, though suggestive, is very slight, and we hope that Dr. Daiches will elaborate it some day, as, with his wide knowledge and his vein of poetry, he is well qualified to do.

The Book of Job and the Problem of Suffering.

By Marjory S. West, B.A., B.D., University Extension Lecturer, London and Oxford.

In a powerful article on 'The God of the Old Testament,' reproduced in translation in *The Bible and Modern Thought*, Dr. Paul Volz criticises the modern anthropocentric attitude towards religion and shows that the attitude of both Old and New Testaments is a theocentric one throughout. The Bible, like the burning bush, is all on fire with God. It is the wonderful works of God which the Old Testament proclaims, the whole of Nature revealing His glory and the course of history showing His wonderful ways with man. It is God whose glory the heavens declare, it is God whose love and mercy human life shows forth, it is God who is everywhere first and foremost in the writer's thoughts. When we remember that to the Jew this God is the Absolute Righteousness, and that righteousness to Israel became progressively filled with the content of loving, omnipotent, fatherly care, till it culminated in the conception of God given by Christ Himself, we can see that the faith in which both Old and New Testaments are steeped is the sublime conviction of the moral order of the universe, an order, not abstract and impersonal, as to the Greeks, but the personal law of a Father's love. This great reality dominates all else. Before it man assumes his right place, as but one among created things, the chiefest, it may be, yet whose sole and highest reason for existence, whose greatest glory, is to be able to be the expression of the Divine righteousness. The Old Testament begins by proclaiming that man is made in the image of God. The New Testament shows that image as the measure of the fulness of the stature of Christ. The whole progressive and painful training of mankind is aimed at producing this stature, so as to reveal in man's own person moral perfection, which is the very glory of God.

Modern religious teaching too often inverts this position by making man the centre of the universe and by treating of God as there solely for the benefit of the human race. To this inversion is largely due its lamentable lack of appeal in the present day. If God's sole reason for existence is to serve and comfort man, to assist him in his efforts to attain happiness here and hereafter, if religion is merely a form of consolation or anæsthetic, a drug to be used to alleviate the pains incidental to human life, then it is obvious to any pleasure-loving, pain-fearing soul that religion is but a poor consolation at the best, that its consolations deserted the Divinest soul the world ever saw in His hour of extreme need, and that the Psalmist's cry, 'My God, my God, why hast thou forsaken me?' is but typical of man's age-long cry of agony in the face of torments he cannot understand—the strongest argument against the moral order of the universe, and the strongest condemnation of its Ruler, who proves thereby either His utter incapacity to rule, or His heartlessness in the face of human pain.

Man cannot long worship a feeble or an ineffective God, however loving. Hence the modern emphasis on the Christian religion as a kind of anodyne to pain, and the presentment of a God helplessly trying to seek and save a suffering and despairing world, has proved itself futile in the extreme. If God is the servant of man it is clear He is but a poor servant, and man therefore seeks relief from his ills elsewhere.

But this presentation of Christianity is false both to the spirit of the Old Testament and of the New. In both, the attitude of man to God is entirely reversed. In the Epistle to the Hebrews even the Son of God Himself is made perfect through that which He suffered, and suffering and death are in themselves the glory with which the greatest of mankind are crowned. In other words, God, or the personal moral law, is not there to serve man, but man is there to serve it, or Him, to the very uttermost, even to death by torture; and the possibility of such faithful service is the most Divine achievement, the highest glory, to which the human race can attain.

This is a religion worthy the reverence, the devotion, and the obedience of all that is most heroic in the nature of man. Religion, to be worthy the name, must be a heart-whole devotion to the highest ideal a man can conceive, and this ideal it is that he recognizes and worships as eternal reality in God. It is a religion such as this alone which is capable of raising him above the animal level of mere pleasure-pain sensations and exalting him to the height of that which he worships, a Divine which exists not for happiness or profit, but which is the ultimate righteousness after which the souls of men are indeed in their heart of hearts athirst. 'As the hart panteth after the water-brooks, so panteth my soul after thee, O God.' 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled.'

How often is this metaphor of thirst, the keenest of physical desires, used in the Old Testament to express man's longing for the Divine. And this Divine is to the Jew no mystic yearning after infinity, no pantheistic and non-moral revelling in sensational states of union with the 'Absolutely Other,' no abstract *tremendum et fascinans*. It is a passionate yearning after holiness, a righteousness which can only be attained in the actual world of concrete human life, and not in the excitements of either ritual or mystical religion. 'I hate, I abhor thy feasts. Thy Sabbaths, incense and new moons' (to which might be added to-day 'thy sacraments and mystical states'), 'are an abomination unto me; I am weary to bear them. When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.'

So thunders the Absolute Moral Law in both Old Testament and New. It is in the concrete world that victory is to be won, if anywhere, and by concrete human actions that love is revealed. But this victory of godlikeness will be costly and dearly bought, and he who shrinks from pain cannot attain thereto. As Christ proclaims, 'Whosoever doth not bear his own cross, and come after me, cannot be my disciple.' So of each would-be disciple the Divine Righteousness still asks, 'Are ye able to drink the cup that I am about to drink?' And to those who reply, 'We are able,' the answer is still, 'My cup indeed ye shall drink; but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father.' That is, Christ holds out no thrones or their equivalents to His faithful followers. These are for those alone for whom God has prepared them. In other words, they are God's free gift and cannot be earned. The Christian must render faithful service with no eye to other reward than the cup of his Master. 'If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done.'

As the great chalk downs were laid down by the deaths of myriads of animalculæ under the sea in long distant ages, so the higher moral progress of mankind, the kingdom of heaven which Christ preached, is to be built upon the blood of countless generations of unknown martyrs who have suffered for righteousness' sake even unto death. And the building of the kingdom of righteousness, not their own heavenly crown, must be the glory for which the martyrs lay down their lives. As the First Book of Maccabees states in grandly simple words, at a time when there was no belief in a future life to comfort faithful Jews, 'Wherefore they chose rather to die that they might not profane the holy covenant: so then they died.'

The Book of Job wrestles with the problem why righteousness should be so beset with pain. In the primitive world suffering was always indicative of Divine displeasure, and the naïve interpretation of early Israel, even of Isaiah, as of all the great pre-exilic prophets, looked on suffering as the invariable punishment and indication of sin, either in the sufferer or his race or his forefathers. But under the Exile it was realized that the pious Jew suffered just in proportion to his piety, not for his own sin, but for the sins of those enemies and oppressors with whom God had sent him to dwell. Some righteous purpose must underlie the sufferings of the faithful followers of God. The greatest attempt to find this purpose was made in the 'Servant Songs' of Isaiah, where Israel is represented as God's faithful servant, suffering not for his own sins, but for the redemption of the world. 'He was wounded,' say the heathen nations, 'for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.'

Thus the great unknown prophet of the Exile pictures his own martyred nation suffering to bear witness to a higher religion and morality among the debased religion and morals of Babylon.

That the sufferings of the innocent have this redemptive value is certain. Would Christian nations to-day be filled with the same horror of the wholesale massacre known as war if only the guilty were to suffer by it? Would the life of Christ have had the same effect upon mankind if He had died, as Buddha did, in a ripe and honoured old age? The prophet was right in his estimate of what the martyrs of his persecuted race actually achieved in raising the religious and moral conceptions of the world. It was by their loyalty and sacrifice that Judaism was preserved to become the seed-bed of Christianity, the highest religious and moral force in the world to-day. Then, as often since that day, the blood of the martyrs became the seed of the Church, and proved the most living of all seeds.

The Book of Job deals with a similar theme to that of the 'Servant Songs' of Isaiah—the sufferings of the innocent; but here the case of the individual sufferer, not of the suffering nation, is considered. Job is not a Jew. He is a Gentile of the land of Uz; so the writer is here rising right above national limitations. It is the pains and sorrows of the whole world that are his problem, in the face of a Divine order of the universe which is at the same time absolutely good. On any other hypothesis the problem ceases to exist. If God is a devil, or morally imperfect, if God is weak or does not exist, then the pains and torments of life can be explained as part of, or contrary to, the will of an imperfect Creator, or as the result of blind forces working in a world without a god at all. But where the Creator and Sustainer is all-powerful and all-good, as in the Jewish and Christian religions, there the problem of innocent suffering becomes acute.

The author of Job was one of the greatest religious poets and thinkers the world has seen, but he is entirely unknown. He lived in the post-exilic period and by the use of an ancient and well-known legend he endeavours to grapple with this mysterious theme, the question of human pain in a world whose omnipotent ruler is a loving and righteous God; or, in other words, a world where the moral law rules supreme.

He begins with a Prologue, of which the scene is laid in heaven, and evolves a great cosmic drama, the tragedy of man. The theatre in which this drama is enacted is the universe itself, earth is the stage, heaven the auditorium. God is the author of the piece, mankind are the actors, Satan is the critic who adapts and revises the plot, the spectators are the innumerable hosts of the angels of God, the theme is the mysterious problem of human pain. The hero of this tragedy is Job.

The scene in heaven shows at the outset that what is at stake throughout the drama is the vindication of the moral dignity of man. Is the righteousness of Job a true righteousness? Does he serve the moral law—that is, God—merely for what he can get out of it? Is he only righteous because it pays? Or is he capable of faithfulness when it does not pay, when all outward prosperity and happiness are taken away, and the easiest escape would be to curse God and die? Satan, as critic of human values, asserts that Job can never stand the test. He is a mere self-seeker like the rest of mankind. But this God denies. In other words, the Creator is represented as trusting in the moral greatness of the human race that He has made in His own image, and His confidence is justified. Job will rise superior to all outward fortunes and manifest a wholly disinterested love of goodness, or of God, for Himself alone, without any hope of reward in this world or the next. Satan does not believe even the best of mankind to be capable of such heroism, and he is allowed to prove Job to the uttermost.

A cosmic purpose, of which the sufferer is all unconscious, is thus served by the trial of Job. And in the person of Job, man stands the test.

Alone, in the deepest misery, humiliation, and even despair, knowing no reason for his pain, no explanation being vouchsafed to him by heaven or hell, in extremest desolation, the soul of man wins the victory over suffering and death, and is rewarded by the very vision of God.

Such is the theme of this sublime poem.

The Epilogue, with its concluding return of Job to earthly prosperity, would be part of the popular legend, and as such is retained by the poet as a concession to the general level of his hearers. It is not essential, indeed, is even contrary, to the purpose of the book, the assertion of the possibility of a disinterested love and service of the Good—that is, of God.

How does the writer deal with his theme? The text of the book is obscure in many places, and there has obviously been a good deal of interference with it by later hands in the interests of conventional orthodoxy. In particular, the long and tedious Elihu speeches are a later insertion which add nothing to the argument. The beautiful chapter in praise of Wisdom also appears from its style to belong to a later period. But it is now practically agreed that the main portions of the work are by one hand, and the intention of their author is clear. In the person of Job he challenges in the most daring language the whole moral order of the Universe; he places God Himself upon His trial, and demands an answer in the name of torn and persecuted man. Like the suffering Titan of Greece, Prometheus, who hurls his defiance at the ruler of the world, while clamped immovably to his rock in the Caucasus, Job sits upon his ash-heap throughout, accompanied only by his desolate wife, the bereaved mother and partner of his fallen fortunes. The shallow cynic has often suggested here that Satan doubtless had his reasons for leaving her when he took all the rest! But as a woman writer truly observes, her one cry of agony is for the only pain in which she has no share, her husband's bodily disease. To him come his three former friends, whose silent sympathy encourages Job at last to give utterance to his grief in curses of the day on which he was born. The friends are horrified at his vehemence, and in three cycles of speeches, to each of which Job replies, offer as consolations the ordinary parrot-cries of religious orthodoxy, the omnipotence and goodness of God, the prosperity of the righteous and the punishment of the wicked, the need for repentance and humility under the well-deserved chastisements of God, till Job realizes that his moral character also is lost with everything else, since to the friends outward prosperity is an unfailing register of spiritual merit. They are incapable of learning or of grasping what he says, and ring the changes on their conventional themes from the beginning to the end of the book. All Job's agonized assertions of innocence, all his piteous appeals to God and man, 'Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me,'—all the wild eloquence of his despair, merely serve to alienate them from him more and more, and finally to harden in them the conviction of his hidden guilt. So Job is driven upon his own resources to find a reason for his pain.

The dramatic movement of the book consists in the representation of the interior struggle in the soul of Job himself, and the varying moods through which he passes from the lowest depths of desperation to the heights of hope and trust. In few writings, ancient or modern, can be found a more daring criticism of the moral order. At one time no God, but a devil, seems to Job to be seated upon the throne of the world. Nor has Job any consolation in the thought of a life after death. Hardly anywhere is the life after death depicted in darker colours than it is in the Book of Job. Both good and bad alike go down to Sheol, 'to the land of darkness and of the shadow of death, a land of thick darkness, as darkness itself; a land of the shadow of death, without any order, and where the light is as darkness.' From this land there is no return, and after death even God Himself would seek the most faithful soul in vain, for in Sheol Job cannot find contact with God. Even so the Greek martyr, Antigone, in the face of death looks for no vindication in the grave. The gods of the nether world will presumably side with the rulers of this. Yet to both Greek poet seer and Hebrew seer, from the very absence of present or future recompense, there rises the vision of an Absolute Righteousness so shining and holy that it is its own exceeding great reward. Antigone looks for the welcome of her parents and brother in the world below. Job perceives that his lifetime of communion with God as friend with friend cannot be broken now. Somewhere, somehow, that loving God of his must still exist. His face is but hidden for a moment, why Job cannot tell, but some day, even if only after death when Job can no longer hear, God will remember again the faithful servant of former days. At length he arrives at the triumphant assurance that his vindicator lives, and that even if he himself may suffer and die, one day his honour at least shall be re-established by the God whom he has loved and served all his life. Nay more, before death he will see God. 'Yet from my flesh I shall see God, whom mine eyes shall behold and not another.' Thus the vision of God, even if but for a moment, is, for the righteous, an all-sufficient reward. With this triumphant victory of faith and trust Job's personal problem is at an end, though there follows a discussion on the darker problem of the suffering of the world at large, with a terrible picture of the prosperity of the wicked, followed by a probably still more terrible picture of the sufferings of the good. But in the later speeches orthodox piety has obviously been at work to tone down Job's most startling utterances. Finally, the long and pathetic summary of all his former glories, with a description of the blamelessness of the life he used to lead, gives an ideal picture of the life of a good man of those days, and is one of the highest flights of Hebrew ethics. It shows what righteousness meant to this Hebrew writer at least 400 years before the time of Christ. 'If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him——' Thus with the most solemn affirmation of innocence from the highest standard of Old Testament morality, Job presents himself before God to answer for his life 'as a prince' might meet his judge. The dramatic moment for God's self-revelation has arrived.

By the omission of the speeches of Elihu we come to the great poet's own work in the answer of God out of the whirlwind. Here, if anywhere, we should expect reply to Job's bitter criticisms of God's rule. What justification has the poet put into the mouth of God for the terrible sufferings of mankind of which He is believed to be the sole originator and cause?

In the speeches out of the whirlwind we find that God does not give the explanation that might have been expected from the Prologue. These speeches form some of the most sublime pieces of Nature poetry in the literature of the world. In wonderful and majestic imagery God's creation is described, the greatness of the world of earth and sea and sky which He had made long ages before Job was born—'When the morning stars sang together, and all the sons of God shouted for joy.'

In the magnificence of these glorious and triumphant descriptions of Nature Job sees the very image of God. This was what omnipotence and power and wisdom really meant. This was the God whom Job had ignorantly presumed to challenge like a prince to His trial, presumed to dare to criticise and understand.

Here seems to be the Hebrew poet's attempted answer to the questioning of mankind. The sufferer is lifted right out of the misery of his self-centred attitude towards the world, and shown the greatness and the glory which exists independently of him and over which he has no control. Is there no trace of purpose here? he seems to ask. Is there not enough wisdom and beauty and order in the visible world which man can see and which is so surpassingly great, to give him confidence to trust in the Maker of it in the face of what he cannot understand? The speeches of Yahveh from the whirlwind do not answer the problem of pain; but, as Professor Strachan says, they turn Job's mind from the problem of evil to the even greater problem of good. Job cannot account for suffering. He has dared to challenge God to His trial. In reply God challenges Job with another side of the picture, a side equally true, equally real, equally impressive, for those whose kinship with it gives them the eye to see, the wonderful vision of the good. Whence comes it? What is it? Who made it? The poet soul of Job's great author is stirred as man's perhaps may seldom have been stirred before or since by the overwhelming beauty of created things. Not for him the answer of Eastern pessimism that all is Maya, all illusion. He leaves to inferior minds, like the writer of the Book of Ecclesiastes, the pessimistic view that all is vanity. To the poet author of Job the glory of the world is too intense to be illusion. It is something beyond all vanity, something so great that even in the depths of personal pain his Job can rise to rejoice as God unrolls its splendour before his dazzled eyes. What must the maker of all this be like? he seems to ask. And in reply Job sees a vision of goodness and purpose, of wisdom and grandeur so surpassingly glorious that he bows the head in utter reverence and worship. It is not abasement, not humiliation with which Job speaks at last to God. It is 'that awed stoop of the soul' which proves to man his true kinship with the Divine. In return for his sufferings God gives to Job the vision of Nature, the garment and robe which to the Jew reveals while it conceals the very form of God. As the exultant psalmist sings:

> 'The heavens declare the glory of God, and the firmament showeth his handiwork. One day telleth another, and one night certifieth another. Their sound has gone out through all the earth, and their words to the end of the world.'

With the revelation of Deity in Nature the poet closes his book. God has unveiled before Job the shining problem of the good, has given him the eyes to see and the heart to understand, and in the midst of his pain with all his soul Job rises up to worship and adore. In reverence and love he replies to his Creator-Friend :

> 'I uttered that which I understood not, things too wonderful for me, which I knew not. I had heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.'

After this there is little more to be said. Job has triumphed. Without a reason given, with no explanation from God or man, he has stood the test of pain and loves God still. Without any earthly hope of release and, as we have seen, with faint hope in a world beyond, Job still holds fast to his trust of the good through all the darkness that might have overwhelmed a smaller man. And in so doing he has unconsciously vindicated in the sight of heaven and earth the moral value of mankind. Man is not insignificant, man is great, and greatest of all when he feels himself of most little worth. Made in the very image of God, he can rise to heights at which even angels gaze in amazement. He cannot be crushed by human suffering and limitations. He can love goodness so greatly as to forget all human pain, or even to rejoice in it when suffered for the sake of the righteousness that he loves with all his soul. He can rise superior to the earthly things—and reach out to the highest stars, to the very union and friendship with his Maker, the Creator of earth and heaven.

Job was not the first, nor is he the last of men to pass the test. Not only in ancient Israel, but in every workhouse and hospital to-day, wherever there is sickness and sorrow and pain, there the author of Job might show the same test still being silently passed by many a poor unknown who is little aware of the immeasurable value of his work for mankind. As the general, without their knowledge, puts his best soldiers in the hottest places on the field, and as the strongest athletes are submitted to the hardest trials, so, it might be suggested, do the saints of God suffer for the uplift of mankind. Suffering, the poet of Job seems to say, has a cosmic value far beyond the order of this world. For the reader the veil is lifted in the Prologue and he is not left in the ignorance of Job. The reader knows that righteous sufferers are God's chosen and most trusted servants. Their sorrows are a privilege and a crown. Angels watch the issue of the conflict in the arena of life. Will man under trial win his fight for God, or will he be worsted by the pain and, turning aside, curse God and die? The value of the human race depends on the reply. And the true answer is given most often, not by the great and wealthy, the prosperous and famous in men's eyes, but by the toilers and sufferers who lay down their lives unknown. It is they who in the sight of God redeem mankind from being mere empty profit-hunters and pleasure-seekers such as Satan would declare them to be. It is they who rise to the fulness of the stature of humanity and are worthy to be called the very children of God.

The Old Testament figure of Job is in truth a forerunner of Christ. But the New Testament was to teach mankind that the greatest beauty in the world, the highest revelation of Divinity, lies not in the splendour of external nature, however glorious, but in the human face of a Man of Sorrows, the fullest, because most personal revelation of God to man and of man to himself.

Christ endorsed the teaching of Job on the problem of pain. Suffering is not solely a punishment for sin. 'Neither did this man sin, nor his parents, but that the works of God might be manifest in him.'

But the New Testament does not leave the problem of pain where the writer of Job left it. Christianity holds up to the world an immortal hope, a life in Christ with God, an eternal life which may begin even here and which can never end. No gloom of Sheol awaits the Christian soul, but an ever closer union with and likeness to his God. In this hope the martyrs died with joy, reaching out towards their everlasting home with the triumph and words of Paul in their hearts and ears :

> 'Wherefore I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward.'

And this glory of which St. Paul speaks is no earthly glory of crowns and thrones and harps of gold. It is the shining whiteness of moral achievement, the Godlikeness or Christlikeness that is its own exceeding great reward. As the Fourth Gospel declares, 'And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' And knowledge of a person implies spiritual kinship, the sonship by adoption of which St. Paul speaks, the grafting into the very inmost essence of the Divine. There can be no higher reward for the soul than this.

The Book of Job might be written upon the text of the unknown writer of the Epistle to the Hebrews:

> ‘Wherefore seeing that we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.’

But the author of Job had no such future to look forward to. Job had been tried and stood the test. If joy were ever to come to him again it must come on earth or not at all. The vision of God for which he had thirsted had been granted him. He is now ready to die in peace, however dark the land of Sheol that awaits him, and anticipates Simeon's words:

> ‘Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.’

Job's poet does not let him die so, though to our thinking this might have made a better and a truer ending. The Epilogue rounds off the drama with poetic justice, and satisfies even the most materialistic type of hearer that the righteous will be rewarded in the end. Those that have ears to hear can do without the Epilogue, which is in itself but a parable of which the Christian doctrine of eternal life gives the deeper underlying truth.

To conclude in the words of Professor Strachan:

> ‘To love and serve God for His own sake, as man's moral and spiritual ideal, and thereby to quench the accusing spirit of sceptical cynicism, are the principles of action which are inculcated in the Book of Job, and there are none higher. They are the principles which made the Hebrews, with all their faults, the foremost nation in history, and they are the principles which make nations great to-day.’

Or as Professor McFadyen says:

> ‘Nothing that anyone has ever said or will ever say about the Book of Job can remotely approach the titanic impression made by the book itself. It is therefore all the more to be regretted that it is so little known.’

Such are some of the reflections aroused in the modern mind by this great and ancient book. Its permanent value consists in its faith in the moral order of the Universe in spite of all appearance to the contrary, and its exaltation of loyalty to the moral ideal above all other considerations whatsoever. It is on these qualities that the spiritual progress of mankind has always depended and will continue to depend, and it is in this faith that the moral pioneers and saviours of mankind have died and still die every day. When the New Jerusalem descends from heaven ‘as a bride adorned for her husband’ her costliest foundations will not be the jewels of Apocalypse, but the sacrifices and tears of an innumerable multitude of unknown saints. A foundation of more precious spiritual worth cannot be conceived. Against a city founded upon such a rock the evil forces of degeneration and decay will never be able to prevail. It has in it the principle of eternal life and youth.

Divine Sovereignty in Revision.

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Part of the difficulty of making explicit our conception of God arises from the fluid indecisiveness which is the present state of some of the terms traditionally employed. If ‘sovereignty’ is a word that we do not now readily apply to God, this is largely because it no longer means to us what it did. So long as ‘the ghost of the Roman Empire’ was ‘sitting crowned upon the grave thereof’ there was no difficulty. The absolute tradition of the Cæsars was carried on by the Popes and the Holy Roman Emperors in concert or in conflict; there was at any rate the permanent symbol of power, certainty, and finality. This symbol had become so necessary to the ordering of the world's stability and progress that it was an easy step to attributing the same general characteristics to the God whom the human mind demands as so necessary to ultimate existence. He must be regarded as Sovereign in the full, rigid, settled sense of the term.

It is, however, a modern commonplace that this comfortably settled state no longer obtains. ‘Sovereignty’ is still in our vocabulary, but with the passing of the visible universal power it has been inevitably narrowed. Each state now claims for itself what was once the prerogative of inclusive Empire. But even more important than the change in denotation is the change in connotation. Not merely have the frontiers been withdrawn; we have replaced our massive system of ramparts by a mere defenceless line of boundary posts, and that at a time of incursion and eruption when nothing is safe from violation. In other words, sovereignty, even with its diminished borders, does not mean for us that same absolute and final certainty which it once implied. This country, for example, retains a Sovereign. But he does not exercise sovereignty. He is not absolute, for although for reasons of practical policy and constitutional stability he remains where his fathers sat, it is the people themselves whom he uniquely represents who hold the power, and his sovereignty is simply that inherent in the Empire.

Sovereignty, then, in the modern idea, is vested not in an autocratic individual, but in a thinking, determining community, which may have an individual as its representative but which declines to hand over to him the right to order its life. Fascism in Italy is in striking contrast to this view, just as is Russian Bolshevism, but neither of these movements is in line with the general tendency of political theory of the last century and a half.

Undoubtedly in some form or other sovereignty is a permanent factor in human life. It is the right to direct affairs, but the long battle has been for the transfer of that right from without to within, until now it is not held as just for one to order the affairs of another. Sovereignty implies supremacy, but the modern mind denies any external supremacy which is not answered and sanctioned willingly from the inner side. In so far as sovereignty in this sense calls into action the individual will of the governed, we may find the term still useful in our quest for a definition of God.

Nevertheless, with such a changed understanding of sovereignty in human affairs, we may well hesitate to apply the term to God. It is a perilous expedient to put Him ‘into commission,’ having a supremacy merely derived from human consent. It may indeed be necessary for us to redistribute in thought the relative interactions of God and man, but we must retain some clear sense of God as a Reality unimpaired and still in some way supreme, even though we may need to alter our category of supremacy. We may find man’s share larger than we had thought, or God’s, in any mutually satisfying relation between the two, but we must no more diminish what our soul demands in God than we must attach to man capacities beyond his constituted nature.

Finding, then, the thought of Sovereignty whether in its older or its current acceptance inadequate to express what God means to us, we turn to seek a more helpful mode. Now the emphasis of our Lord’s teaching is upon the nature of God, not as autocratic Sovereign any more than as metaphysical Absolute, but as Father. This word, it would seem, should lead us straight to the heart of the mystery, but here again we find that connotation has changed in some important respects. We have outgrown the civil privilege acknowledged in Roman law, although the theory has died very slowly. In this generation, however, it is practically extinct save as a regret. The ‘paterfamilias’ with extended powers and cast-iron authority has virtually ceased to be. Various causes, not least of them the late War, have tended to raise a revolt. There has been an assertion of freedom, a disposition on the part of the upgrowing generation to take the bit between its teeth, and on the other side a rather helpless abdication of parental authority. This is not the occasion for a prolonged discussion of the ethics of parental control, but if we desire to use the notion of Fatherhood to apply to God we must allow for the profound change which has taken place in modern thought on this subject.

It is true that neither in the political nor in the domestic sphere has a satisfactory solution been found. There are still many questions left rather alarmingly open alike in constitutional and family relationships, and it may be long before a stabilized readjustment can be made. But the ferment of thought along both these lines must be recognized as part of the general liberal trend away from an external authority which seems to disregard personal judgment in others.

When we examine what the older theologians meant by the Divine Sovereignty we must admit that primacy of some sort was rightly held to be an inseparable attribute of God. It is the further question of the nature of that primacy that is now being tested in the category of Fatherhood. Obviously here is a term which does at the outset assert a form of primacy, that of origin, and this can never be eliminated. We are bound, however, to respect the modern view that a ‘primacy of origin’ does not go the whole length of conferring autocratic right. Although men are to be held responsible for their children’s existence, yet so soon as their children become able to accept responsibility themselves their parents are only indirectly responsible for their children's actions. They have been the means of reproducing in the world persons free and capable like themselves, but that does not give them the right thereupon to frustrate that freedom and deny that capacity. Surely this applies *a fortiori* to God the Producer *par excellence* to whom alone we can trace the personal characteristic which we possess.

The notion of Fatherhood, however, holds other implications of far richer ethical significance. The relation between father and child is undoubtedly more than a natural one, and it is unwarrantable to carry over the priority and subordination proper to the natural relationship and apply them without modification to relationships which are of another order. For example, it is no longer accepted without challenge that a son must always obey his father in all things simply because they are father and son. When the son has reached a certain stage of development collaboration is offered and accepted in place of obedience. If human experience has wrought out some such conception of fatherhood as this, and the religious instinct desires to apply the term to God, this sense of it must find a place in the application. We can think of God as Father in this modern sense, but with enhanced beauty and certainty, if we are prepared to make room in our thought of His Divine nature for an eager desire that the human spirit should co-operate with Him in His purposes. The co-operation will not be perfect; our experience and judgment will fail us and fail Him just as in these things we fail each other, but if He is really a Father He will rather accept our willing offers however faulty, than our unwilling obedience however mechanically faultless.

Along this line, too, there is place for some thought of a Divine Sovereignty in a sense which our modern mind can accept. Absolutely God does and must enjoy a supremacy analogous to a primacy of origin. He is the metaphysical Source, the indispensable Fountain of personality as we know it. Nothing that we can give Him can enrich Him here, nothing we can subtract can diminish this splendid eminence.

But however satisfying this may be on the metaphysical side, something is needed from the ethical and religious standpoint. He is King for us only as we attribute to Him Kingship over us. To regard Him as Sovereign in His own right does not exhaust His greatness. Indeed, our modern constitutional theory points to the profound truth that Sovereignty is in our gift to bestow. If we will, we may have Him to reign over us; but if not, He will not. He will not abuse our freedom by coercion. He still has His absolute sphere into which we cannot intrude, but He has so made us that we can render ourselves morally impervious to Him. We do not make Him God, but we can make *our* God.

This thought drives deep. Our important dealings with God are those in which we are conscious of liberty of choice. The common habit of judging God by those circumstances which are beyond our control misses the true greatness alike of Him and of ourselves as human, which lies in the mutual understanding, with all its practical issues, possible between men and God.

In summary, then, it may be said that the growing conviction of the worth and the implications of Personality has revolutionized our conceptions both of Sovereignty and Fatherhood. It is still possible to use the former term to express the relation in which God stands to us, but to do so we are bound to employ some ideas which, though more or less naturalized to it, really have their roots in the notion of Fatherhood. In this latter conception we can find a sufficient metaphysical basis, an ultimate supremacy which while beyond question does no violence to free human prerogative. In God there must be ethical as well as metaphysical supremacy; to be moral He must not use the second to ensure the first. It is as Father that we best understand God, because in this relationship do we most naturally achieve that ideal state of complete confidence which in the realm of political sovereignty is reached, if ever, only by bitter struggle. He is inevitably our Father because He is ultimately and solitarily responsible for the existence of our spirit; but there is an inwardness to the relation which is unrealized until we have freely conceded to Him the treasure of our loving and confident sympathy which makes us glad to unveil ourselves unreservedly to Him, and helps us to take an increasing share in the unfolding of His purpose. The fulfilment of ethical relationship is that we acknowledge of choice that supremacy of good purpose from and to all eternity which belongs to God of right.

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In the Study.

Virginibus Puerisque.

Learning his Verbs.

By the Reverend Stuart Robertson, M.A., Glasgow.

'In the beginning was the Word, and the Word was made flesh.'—Jn 1^{1. 14}.

Girls and boys who are learning Latin at school know what is the Latin for 'word.' It is *verbum*, and we have cut off its tail and have taken it into our language as 'verb.'

We have all sorts of words—'parts of speech' we call them—and our grammar gives us names for them. A 'noun' is the name of something; an 'adjective' is a word added to a noun; a 'preposition' is a word placed before a noun; and a 'conjunction' is a word that joins words together. But there is one sort of word which has no name. It is too important. It doesn't need to be described. We just call it '*the* word,' the 'verb.' It is the backbone of the whole business. Everything hangs on it—the word, the verb.

Now I am happy to say I haven't seen an English grammar for forty years, so I don't know what the grammars of to-day say; but I can tell you what the old grammars said about the verb. I was glad to say good-bye to mine, for I hated it, as we hate lots of things that are good for us, and I laid it away with joy. But there was one thing it said which stuck to me, and which has come to mean more and more to me the longer I live. It was this: 'A verb is a word which signifies to be, or to do, or to suffer.'

When I put away my grammar I thought I was finished with learning the verbs, but I found (and you will find) that I have been learning these verbs all my life, and still haven't learned them perfectly. For life is not just getting things; it is learning 'to be, to do, and to suffer.' It is not what we have that is the important thing, but being and doing and suffering—what we *are*, what we *do*, and how we *bear* what comes to us.

The Lord Jesus had nothing—nothing at all but the clothes He stood in—nothing like what you have. When He wanted a piece of money He had to say 'Give me a penny.' An old writer in Egypt seventeen hundred years ago says, 'The Lord ate from a cheap bowl, and made His disciples lie on the ground, on the grass, and He washed their feet with a towel about Him, the lowly-minded God and Lord of the Universe. He did not bring a silver footbath from heaven to carry about with Him. He asked the Samaritan woman to give him to drink in a vessel of clay as she drew from the well. He *had* nothing.'

But He is the Saviour of the world and the high example to men, and His Name is above every name because of what He was, what He did, and what He suffered. He was the Word, the Verb of God, being, doing, and suffering.

He *was* pure and holy and good. He *did* works of truth and kindness. He *suffered* with men, for He took their sorrows on His heart and felt them as if they were His own, and He *suffered* for men, for He took their sins on His heart and bore them on His Cross.

He was God's Word, the Verb of God, the Word become Flesh, being, doing, suffering.

We have to learn the verb with Christ. These words have to become flesh, to become alive in us. That is what life means. It will not be what we will bring in our hands, or have in our bank, that will matter at the end of our life, but what we have in heart and conscience and character, what we have learned by being and doing and suffering.

We are to Be? Like Jesus. We are to Do? The things He asks. We are to Suffer? Not on that terrible Cross, but as He did among men, feeling for others, feeling through others, and taking their sorrows on our heart. That is what 'sympathy' means; not just feeling for others, but suffering with them.

Here is what a poet has written, looking back on his life, and it will be good if we, when we come to look back, can say the same:

> I have learnt 'to be'—well, a man:
> How 'to do'—well, a part of my duty:
> And in 'suffering,' own that the plan
> Of the world is all goodness and beauty.
> Still at times from the path I may stray,
> And thus make the journeying rougher,
> But at least I am learning the way
> 'To Be, and to Do, and to Suffer.'

Some of you will go to the University and by the things you learn there take a degree, and mayhap an honours degree, and have letters after your name. Some of you won't. But all of you are entered in the Great University of Life and, by the things you learn there, have the chance of winning a degree and having at last 'W.D.G.F.S.' after your name.

Do you know what those letters mean? 'Well Done, Good and Faithful Servant.' It is the honours degree God gives to those who have followed Christ and with Him have learned the verbs 'To Be,' 'To Do,' and 'To Suffer.'

Game to the Last.

By the Reverend Arthur Jones, D.Lit., Oxford.

'That ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore.'—Eph 6$^{13, 14}$.

There is a phrase which we use sometimes, and which conveys something for which we have a great respect. It is the phrase 'sticking it.' When we say that, we do not mean merely going on with the thing, but going on with it when it would be quite pleasant for us to drop it. We use it, for instance, about games. I have sometimes seen, and I daresay you have, a fellow 'sticking it' grandly at Rugger. Perhaps he is one of the 'threes,' and is making a run with the ball. How the other side get on to him! You think he is done for, and his run at an end. But, out of the ruck of them, there comes a figure, still going, still in possession of the ball. It is our 'three,' who has refused to acknowledge that the other side was too much for him, and has been 'sticking it' to such purpose that he is still all there, and, very likely, will get 'a try' in a few minutes. We use it sometimes of work. Maybe there is an exam to prepare for. Well, preparing for an exam is sometimes awfully slow and difficult, and there are all sorts of temptations not to go on with it. But the girl or boy who recognizes that exams are things to meet and overcome, and who 'sticks' the long preparation, refusing to be beaten, is the one that will arrive. Why, not long ago, I had to examine a man, not a boy, and it was an oral exam, too. This particular man had not had the opportunities of some of the others, and he was not quite as good as some of them. But the plucky way in which he came up to each question, and evidently made up his mind that he would do his very best with it, won our respect. He might so easily have said: 'This is beyond me, it's no use my trying.' But he was a sticker. Some of his answers were quite wrong, and some of them made us smile, but we liked him, for he would not give in.

Now the writer of this Epistle has evidently some such idea as this in his head, only the picture which *he* gives is of something worse than Rugger, and worse even than exams; it is a picture of war. Now war is a horrid, horrible thing, so horrible that we all want to get rid of it, once and for all. But, while war is so dreadful, and we do not want to get a love for warlike things, let me tell you this, that many soldiers have been simple, tender, lovable men. I met hundreds of them in the Great War, and, while war is, more or less, the fault of people in general, those men were just true and straight and good, and very fine. And I think that St. Paul was thinking of some soldier-boy of that kind. Perhaps he was thinking of one whom he had seen just once, in his many travels, or, perhaps, he was thinking of one whom he may have known, and possibly had a chance to talk to about Christ, and who, in turn, may have talked to him about some of his own adventures. At any rate, it seems to me that St. Paul had a pretty definite picture in his mind, and I am going to try to pass it on to you as it has come to me.

It is war-time, and 'at the front.' Also, we will suppose, it is night. Our soldier-lad is on sentry-go. He has his orders, which are to let no one pass him. Well, he takes over, and, for a time, all goes well. Then there is a noise. Round goes the sentry's head; he is all alert. 'Who goes there?' There is no answer, but now there is something dim to be seen, and it moves! It is some of the enemy. Our boy gives the alarm. But that is not all. He must try to hold this enemy until help comes. The enemy must not be allowed to penetrate the camp. So he goes at it. He is overpowered, they are several to one, but he does not care. It seems as if, now, he has done his utmost, but still he keeps on at it. At last, at long last, as it seems, help does come. In the end, the enemy is overcome. And then our boy, who has not been relieved of his sentry-duty yet, goes on with his work. He is faint, his nerves are a bit jumpy, perhaps he is hit, but he goes on, and, when the officer comes round, he is ready with his salute. He has 'withstood in the evil day' and, having done all, he is still standing. Or, as you would put it, he has stuck it.

Girls and boys, we hope there will not be much more need for the sort of fighting which we have been talking about. But God always, and never more than now, needs those, especially those young ones, who can withstand in the evil day, and, having done all, still stand. It is not those who begin, not those who begin and go half the way, or three-quarters of the way, but those who begin and go all the way who are of value in doing His mighty work. Are any of us guilty of not going through with it, in the matter of dealing honestly with ourselves, or of doing our duty by other people, or towards God? It is good, of course, to withstand a bit in the evil day, but it is far, far better to withstand all the way through, and be found standing at the last, evil having battered at you, and hurt you, perhaps, but not having power to make you cease from standing. So that it becomes true of you that you did your all, and did not let even that exhaust you, but were found standing where you should be at the end.

Did you notice that my text finishes up with another 'stand'? That is very full of purpose, if I am not mistaken. St. Paul means something like this. 'You think this a good idea? You feel that it is what ought to be true of you? You mean to make it true? Well, the way to end by standing is to begin by standing. Take your stand once and for all, and that will go a long way towards your being found standing at the end.' And that is true. In the things that matter most, we gain resisting-power by taking a stand for right. That sentry of whom we were thinking could never have done what he did unless he had begun by taking his stand as a sentry. No more can you; no more can I. 'Stand, therefore,' now.

It is said of Jesus Christ that He loved His own 'unto the end.' It seems to me that that means that His love was such that, come what would, He would *never* let His loved ones go, His love was proof against everything that might tempt Him to do otherwise. That is a grand thing. And we want to be like Him in our love for humanity, and in what we do for the world. Let us ask God to help us to take our stand now, and to keep it; withstanding, as we go through life, everything that we believe to be evil, and, although perhaps knocked about in the great struggle, to be found standing at our post at the last.

The Christian Year.

SUNDAY AFTER ASCENSION DAY.

The Ascension.

'And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.'—Ac 1[9] (R.V.).

The fact which we call the Ascension is stated or assumed by several of the New Testament writers, but only one writer, St. Luke, gives any description of it. In his Gospel he writes: 'And it came to pass, while he blessed them, he parted from them, and was carried up into heaven'—though the last clause 'and was carried up into heaven' is not found in some of the most important MSS and may be a later addition. Possibly St. Luke himself invented it, for in the Acts he quite distinctly describes a physical ascent, and describes it in detail. If he did not himself actually write the passage, he embodied it in his story as a trustworthy tradition.

Now different minds will take different views of this incident. Some will say: 'If our Lord had to depart, what more natural than that He should ascend? Since men habitually think of heaven as above their heads, and since in the traditions of His own people there were stories of men caught up from earth into sky, He would in this way be giving to His departure a form not unfamiliar, and one capable of impressing itself upon His imagination.' Others, more critical, but not therefore necessarily less believing, will feel that we have no means of knowing what happened, that the New Testament description belongs rather to the region of symbol and poetry, and cannot be taken literally. That there was a real departure, that a real event happened, which made a marked impress on the minds of the disciples, they do not deny. Only they will not commit themselves to any theory of the manner of the departure. A smaller number, feeling the difficulties which gather round all the post-resurrection appearances of Jesus, will tend to regard the story of the Ascension as simply the creation of the pious fancy of the disciples.

But why the *last* manifestation, why did pious fancy stop here? Why not continue the series of appearances? There is no answer, on the supposition that the Ascension was a fancy and not a fact. But grant that Jesus really did rise from the dead and show Himself to His disciples, then there is no reasonable objection in supposing that there was a last manifestation, after which He withdrew from earth. Certainly we cannot read the narratives of the Ascension without realizing that somehow the disciples knew that this was the last appearance. Nor can we deny that the New Testament writers everywhere take for granted that an important event called the Ascension happened, which had unique results for their theology, and in particular for their view of our Lord's person.

For us the thing which matters most is not that we should be able to give an exact account of what happened when our Lord ascended, but that we should understand the religious significance of the Ascension. The meaning of the fact is often more important than the fact itself.

What, then, for us to-day is the significance of the Ascension?

First, it witnesses to the reality of what we call a spiritual world. The event is in tune with the record of His post-Resurrection appearances, when He appeared and then vanished. 'Their eyes were opened, and they knew him; and he vanished out of their sight'—the movement from the physical to the spiritual plane. 'Jesus cometh, the door being shut, and stood in the midst'—the reverse movement from the spiritual plane to the physical. And at the Ascension the withdrawal finally into the world of spirit. Do we at times think this to be impossible? Why should it be? Who knows what is the power of spirit over body, when spirit has free control, as it has not under the conditions of our earthly life? We creatures of physical sense, tied to earth, framing so many of our judgments out of our earthly experiences, with only a limited foothold here in the eternal, with the difficult task before us of growing less earthly and more spiritual—how difficult it is often for us to preserve our sense of the largeness of things!

The presence and reality of the spiritual world. We do need to be constantly reminding ourselves of this, and of the fact that the meaning of the universe is spiritual, and that we are passing through time to a life where things eternal will take the place of the things of time. Our task here is to make this unseen world as real and vivid as we can. We have to grow in the things of the spirit. We do not want to seek for them through occult mysteries. They are close at hand, within us, all around us. Where can we find them? On our knees, when we shut out the world and pray. In following out that noble aspiration which comes to us—comes like a flash of light from Him who dwells in light unapproachable. In quenching that natural resentment at an injury, and in being ready to forgive a human brother. In the glory of a sunset, which reveals a God of beauty; in the mystery of our own self, with its mind and will and haunting visions of things Divine. Of all this spiritual world the Ascension reminds us. It is a vivid and graphic symbol of the eternal realm, calling us to ascend with Christ. 'If ye then be risen with Christ, seek those things which are above.'

And then, secondly, against this background of a mysterious spiritual world the Ascension sets a figure—the figure of Jesus Christ. He moves through the whole gospel story, its central and dominating personality. And at the end it is He who withdraws from the gaze of His wondering followers. What does it mean that we fix our faith on an ascended Christ? As time went on, and successive generations of Christian thinkers tried to think out what Jesus Christ meant, what His work meant, what redemption meant, more and more did they find significance in the fact of the Ascension. In fact, so rich was the fact that they grew interested more in the meaning than in the fact itself. And that perhaps accounts in part for neglect of Ascension Day as a festival.

Lastly, let us make two points, both of them full of practical lessons.

A mysterious spiritual background of the unseen and eternal—and against it the figure of Jesus Christ. Into that unknown has come Jesus Christ, and He is the revelation of what the spiritual mystery is. He showed men what it was, to the measure of their capacity to understand Him, and He said that the mystery was a mystery of love, and that in and through time the light of the eternal was always shining. And what does that mean? It means that, as there is only one chemistry of the earth and stars, so there is only one moral chemistry for earth and heaven. Truth here is akin to truth there. Love here is of a piece with heavenly love.

Jesus Christ, and what He stood for, are the realities of that spiritual world which is our true home. Jesus, truly human when on earth, has taken His humanity with Him into the heavenly places. There is an essential kinship between the Divine and the human. The known need not be for us strange and remote.

The second point is this—that the figure of the ascended Christ speaks of power. God's purpose centres in Him. He is the fulfilment of it. All things, as St. Paul says in the Epistle to the Ephesians, 'are to be summed up' in Him. His Ascension marks His triumph. The Cross was followed by the Resurrection, the Resurrection by the Ascension. In principle the victory was complete. Henceforth throughout the ages that victory is slowly being made actual in the field of history and in men's hearts. The advance is indeed slow, and often we wonder if the victory will ever be finally won. But here comes in the assurance which the Ascension gives. Can God's purpose fail? To believe it even for a moment is to destroy the foundations of our Christian faith.

There is a Divine purpose working itself out; and Christ is that purpose personalized. It is for us to co-operate with Him. Indeed, He cannot do His work without us. If we grasp that and link ourselves to Him and His purpose, we shall realize that the Ascension, which, as a surface view, seems to mean His absence and withdrawal from the world, is really a pledge and token of His presence. Physical absence is spiritual presence. 'Lo, I am with you alway, even unto the end of the world.' He is present as power to reinforce our wills, to lift us into the enthusiasm of a great purpose, to help us to ascend with Him into a world rich with spiritual forces. All this, and much more, does the Ascension mean.[1]

WHITSUNDAY.

The Self-Evidence of Pentecost.

'Every man heard them speak in his own language.'—Ac 2^6.

1. The first sermon preached in the Christian Church was a sermon having the Holy Spirit for its text, and the preacher found no difficulty in expounding his subject to a popular and nondescript audience. It did not for one moment seem to St. Peter's hearers that he was preaching over their heads or dealing with an abstruse theological dogma when he spoke to them of the Holy Spirit. Three times over the fact is emphasized that what so astonished and delighted the casual audience which came together on that first Whitsunday was the fact that each man heard the truth proclaimed 'in his own language.' It was something conveyed to them in terms and expressions with which they were entirely familiar. There was not a touch of anything foreign or strange in what the Christian witnesses were saying.

Now this spontaneous testimony is, one feels, in sharp and amazing contrast to the kind of untutored criticism that would be passed to-day by the man literally in the street, as on the first Pentecost. He is most conscious, so he tells us, of the unintelligibility of the whole doctrine. He is apt to taunt the Christian preacher with setting forth 'cold Christs and tangled Trinities.' He has not so much as heard whether there be a Holy Spirit, in the sense of a present Comforter or Strengthener. He does not even know whether to speak of the third manifestation of the Divine character as 'He' or 'it.' Is it any wonder that the hosts of the Lord move in such straggling formation, and with such seemingly halting steps go forth to battle, when the trumpet gives an uncertain sound? In *Lavengro* Borrow describes the almost magical effect that followed the utterance of certain sounds by a rough Irish smith when speaking to a horse. 'He uttered a word which I had never heard before, in a sharp, pungent tone. The effect upon myself was somewhat extraordinary, a strange thrill ran through me; but with regard to the cob it was terrible; the animal forthwith became like one mad, and reared and kicked with the utmost desperation.' Then the smith 'uttered another word in a voice singularly modified, but sweet and almost plaintive; the effect of it was as instantaneous as that of the other, but how different!—the animal lost all its fury and became at once calm and gentle.' If such effects can follow the addressing even of a dumb animal 'in its own language,' how much more swift and telling would be the effect of allowing the Spirit to move men through a medium they could understand, and to which they could respond!

2. We should be chary and suspicious of any statement of the vital truths of our souls' salvation which does not call for at least some mental as well as moral effort on our part. 'In mystery the soul abides,' and when we are speaking of these things we cannot be expected to deal meanly with them, either in language or in thought. As Dr. Dale used to say, 'though infinitely mysterious, the revelation of the one God as Father, Son, and Holy Spirit fulfils the profoundest, the richest, and the noblest conception of the Divine Life.' But where God feeds us with the loaves of the little lad we do not honour Him or satisfy any more the hunger of our souls by demanding mysterious manna. The thought of the Divine Spirit was apt to be associated with vagaries of religious experience which are wild, extravagant, and abnormal; with emotional excitement rather than with clear thinking. It was this tendency which St. Paul had to combat when he pleaded for comprehensible preaching against utterances of which no man could make anything, and when he insisted that the evidences of the Spirit are desirable things like love, joy, and peace.

3. The doctrine of the Trinity and of the Holy Spirit was arrived at and formulated by the Church, not by the way of philosophic speculation on the nature and being of God, but by the way of immediate spiritual experience. We can never go wrong when we say, 'that which we have seen and heard declare we unto you.' This is the great fact which the Church joyfully celebrates this Whitsunday, that God has communicated Himself to men in ways that they can understand. The Holy Ghost is God speaking to each man in his own language. The Oriental mystic who heard the apostles speak has his counterpart in the man of

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[1] V. F. Storr, in *Anglo-American Preaching*, 121.

to-day who with immediacy can catch the intimations which come from the unseen. The Greek amongst us, with philosophic bent of mind and delicate perception and love of beauty, finds that the Holy Spirit, if he will but listen, is addressing him also directly in his own language, through this love of beauty. For the scientist, with his Roman-like devotion to law and order, it is in no strange tongue that the voice of God comes to him. And for those among us of a kind of Egyptian, sphinx-like reserve, who never utter much of their mind upon these great questions, but who are guided by an innate sense of fairness, governed, as the ancient Egyptians were governed, by a conviction that the souls of men will be weighed in a scale as unswerving as Osiris's own, it is not in unfamiliar accents that the tones of the Holy Spirit come to them.

4. These are days in which we are being reminded over and over again that the world has escaped from the shackles of convention and authority. But does the demand of the age for freedom not carry with it more than the demanders realize? It means that a new freedom is granted also to the Holy Spirit. What if our formulæ and precedents, our prejudice and orthodoxy, have been acting as so many swaddling bands fettering and limiting the working of the Holy Spirit? Evidently it was not difficult for people who passed as religious, zealous pilgrims to the Temple at Jerusalem, to dodge the demands of righteousness when the message was droned to them in ecclesiastical phrase and time-worn ritual. It was when they heard the voice of God speaking conviction to them 'in their own language' that we read that they first were 'pricked in their heart.' This age which so loudly demands freedom and reality and unconventionality is going to set the Holy Spirit free as well. It was open formerly to one resisting conviction and the striving of the Holy Spirit to say that he could make nothing of such expressions as 'washed in the blood of the Lamb,' or 'vicarious sacrifice,' or 'atonement' and 'regeneration.' But he does know the meaning of brotherhood and social responsibility, of self-control and self-development, of commercial morality and business rectitude; and if he has got a heart at all, it will not be so hard for the point of the two-edged sword to prick it in days to come. At least he cannot pretend that he is ignorant of his native tongue, and the Holy Spirit is able to speak in those accents as well as the loftier language of theology and philosophy.

'To every man,' says Stevenson, 'there comes at times a consciousness that there blows through all the articulations of his body the wind of a Spirit not wholly his.' The only unforgivable sin is that of the man who closes the windows of his being to the incoming of this viewless power. The unforgivableness is not arbitrary, it is rooted in the nature of things. For we gradually poison ourselves if we breathe nothing but our own vitiated atmosphere. And if a man do but open door and window, the Guest comes in and makes His abode—as the bloom of health upon the soul and the perpetual inspiration of the life.[1]

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.

Trinity Sunday.

The Great Companion.

'Lo, I am with you alway, even unto the end of the world.'—Mt 28^{20}.

There are a great many ways in which men are lonely. Sometimes it is the physical absence of loved ones. There is the loneliness of lack of sympathy. There are plenty of people about, but the flash of the comradely eye and the sense of the nearness of the comradely heart are absent. There is the loneliness of the selfish man. He has no end of intimate relationships in business and in society. But gradually it comes home to him that none of these people of whom he sees so much really cares about him. In spite of the round of busy activity together, and the contact of the hours of recreation and pleasure, he is a solitary man. His spirit moves alone through the days and the nights. Then there is the loneliness of hostility. A man is fighting for a forlorn hope, and as he stands faithful in the hard hour he feels the strange loneliness which comes when the eyes which might be bright with fellowship are, in fact, cold with disapproval. There was a day in Boston when it seemed to one of Boston's sons that those who might have been his dearest friends had been turned by the slavery contest into bitterest foes.

It is in a world like this, with so many kinds of loneliness, that the Master promised to be with His disciples. He gave them a great task, and as they set about its accomplishment they might rest with comfort in the knowledge that He would be with them always, even to the end of the world. In truth, in an even more intimate sense than these words declare, He is the Great Companion always near to men and women and little children even when they least realize His presence.

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[1] H. L. Simpson, in *Ascension and Whitsuntide Sermons*, 166.

1. He is *the Companion of our thoughts*. As a matter of fact, the little world in which we do our thinking is a much more important world than we realize. We always say a thing in our mind before we say it with our lips. We always do a thing in our mind before we do it with our hand. And so the man who is lord of his thoughts is king of his life.

Many a man does things in his mind which he feels sure he would never do in any other way. And many a man thinks things he feels sure he would never say. But all the while there is an unseen Presence. He lives this life in his own mind with the Great Companion always near. Mrs. Wharton says of a great mother, 'She overheard her son's thoughts.' Not even the greatest mother can always do that. But the Master Himself always overhears the whole silent conversation of the mind with itself. And so He knows us with that astonishing insight from which no secrets are hid. But the unseen Guest may be made the seen and welcomed friend. We may rise in the morning glad of His nearness and with the first morning prayer committing our minds to His keeping. We may meet the problems of the day remembering His presence, and at last every thought may be coloured and ennobled because we live in the daily sense that He is with us.

2. The Master is also *the Companion of our words*. There is such a thing as a life whose speech is set to the music of a constant consciousness of His presence. Emerson refers in one of his poems to 'the manners of the sky.' There is such a thing as the manners growing out of the consciousness of the august and friendly Presence. There is a kind of speech subtly influenced by the awareness of the Great Companion. A good deal that men say is really dictated by the people they meet, and the experiences through which they pass. An adroit man does not find it hard to get a good many people to say just what he wants them to say. If a man does not watch closely, his speech is merely the mirror of his environment. The consciousness of the nearness of Christ gives a new background, a new standard, a new stimulus, and a new inspiration. There are a great many things a man does not say because of his invisible Friend. There are a great many things a man does say because of that high prompting. The fine old phrase, 'His conversation is in heaven,' expresses something of the meaning of all this.

Men go to no place where the Great Companion does not follow them. And there is no difficult or intricate or ugly situation which comes to the point where it crystallizes into speech without His understanding apprehension. There is infinite sympathy as well as infinite nearness. There is infinite comprehension as well as a perpetual and insistent and noble demand. Professional life, business activities, and all the manifold processes of statesmanship come to the point of speech under the scrutiny of this constant Listener to the words of men.

3. The Master is *the Companion of our deeds*. Our thoughts deepen into feeling. They leap through our lips in energetic speech. They harden at last into the steel strength of deeds. And as what we are becomes what we do, the Great Companion stands at our side. There are deeds which are more the thoughtless expression of nervous energy than the deliberate expression of intention. There are deeds which take their colour from our surroundings. For men, like chameleons, often wear the protective colouring which makes it hard to distinguish them from the other men about them. 'Everybody does it' seems to many people the sufficient justification for their actions. There are deeds in which the slowly maturing experience of years, the maturing processes of thought, the crystallizing decisions after countless moral struggles, put their whole meaning into decisive action. And all the while the Great Companion is waiting, ready to save us from our own carelessness, ready to rescue us from our environment, and ready to deliver us from evil intentions into that goodness of purpose which is the safety of the soul.

Blessed is the man who does his thinking in constant consciousness of the nearness of the Great Companion. Blessed is the man who speaks with a deep awareness of the presence of the invisible Listener. Blessed is the man whose action expresses a conscious companionship with the living Christ.

This acceptance of the nearness of Christ, so that it becomes a thing we choose and accept and love, brings us nearer to all other human beings. For nearness to God means nearness to all the other men and women and little children in the world. The heart of loneliness is alienation. And the man who gladly practises the presence of Christ has the heart of a friend as he moves about the turbulent town, the little village, and the open country.

His personal experience of fellowship with Christ is the beginning of a new social experience with men.[1]

First Sunday after Trinity.

The Revelation in History.

'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.'—Is $55^{8f.}$.

The gospel of Christ is neither a philosophy nor a law nor a system of worship, but a life which is Divine as well as human, revealed through life to mankind and to men. That life is complete in one sense, for the Son of Man has long ago ascended where He was before. Christ, being raised from the dead, dieth no more. The days of His flesh are ended, and He sitteth now at the right hand of the throne of God.

But in a higher sense the revelation is hardly yet begun. The infinite fullness of that life is what no one man or nation or age of the world can realize. Even the Divine Teacher can only reveal it gradually, in an infinite variety of dealings with mankind and with men. Jesus Christ is the same yesterday, to-day, and for ever; yet not the same to Jew and Gentile, Greek and Roman, English and Japanese, to our fathers and ourselves. He is the same power of life to all that truly come to Him; yet that power is quite as much revealed as limited by a vast variety of race and country and historical and personal circumstances. The same Lord and Saviour is rich in mercy to all that call upon Him; but we see Him from an infinite variety of points of view.

But leaving on one side as far as may be the varieties of race and climate and personal character, let us speak more generally of the revelation of the Life to men through history. Turning to history, we see our text blazoned on every page of it, that the thoughts of God are not like our thoughts, and our ways are not His ways. The apostles themselves who walked with Jesus were so far from understanding Him that they persisted in looking for an earthly kingdom, and strove for a place in it the very night before the crucifixion; and even the enlightenment of the Spirit only just overcame their slowness to receive the mystery of the call of the Gentiles. So again in the fourth century, when the patience of the saints had at last overcome the rage of the persecutors, and a long prospect of peace and prosperity seemed to lie before the Churches, we cannot wonder if Constantine's bishops were ready to cry, 'This is the kingdom of God.' But even then destruction was upon them, and in a few more years the ancient world was overthrown. Pass on to the sixteenth century. Rome sat again as a queen, and said, 'I shall see no sorrow.' She had overcome the restless North at last, and given the flesh of her fellow-servants the heretics to something worse than the fowls of the air and the beasts of the field. She was building the dome of St. Peter's as her memorial for ever—building with the price of sin, when Christ came suddenly and cut her in sunder, and appointed her portion with the hypocrites.

We have no need to envy the men who saw the face of Christ with the eyes of sense, and heard His gracious words with their outward ears. They were not the better for knowing Him after the flesh, neither are we the worse for knowing Him after the Spirit. It is the Spirit that quickeneth; the flesh profiteth nothing, though it were the flesh of Christ. It is but the text from which His Spirit preaches to successive generations, and His teaching is the unfolding of the mystery of the ages with a clearness that increases as the centuries lengthen that separate us from the carnal presence of our Lord. 'He that hath an ear, let him hear what the Spirit saith unto the churches.' We can often read something of it in the light of history. What, then, did the Spirit say to the church of Israel, the church of Pharisees and Sadducees, of Gamaliel and of Ananias the whited wall? That the Gentiles were their brethren in Christ, and that Israel itself would gain by their admission a better liberty than any that Barabbas or Judas of Galilee could offer. They would not listen; and therefore the Romans came and took away their place and nation. What did He say to the Romans themselves in the fourth century? That the barbarians were their brethren in Christ, and partakers with them of His promise. They would not listen; and therefore these same barbarians came in like a flood and overthrew the Roman Empire. What was His message to the Latin Church of the sixteenth century? That the nations of northern Europe were their brethren in Christ, and no longer needed to be kept in leading strings by a visible catholic Church of Latin sectarianism. They would not listen; and therefore Europe was rent in sunder to this day, and the leadership of Christian thought was shifted to the North. And now what does the Spirit say to modern England? We need no prophet among us to read some of the writing on the wall. That the outcasts of England are our brethren in Christ, and the victims of our social system are children of God as well as we. We have cared far too much for this world's wealth and this world's fashions, and even the good gifts of culture and learning have too often helped to puff up our pride. It is not enough to offer them charity, or justice, or political rights. Nothing will suffice but a welcome in Christ which the man of the world will never give; and nothing short of this will heal the discords of the State, and avert the war of classes which darkens the horizon of the whole civilized world. So much of the Spirit's message we can safely read by the Light of Scripture and history, and the rest will be revealed to us in due time, if we are willing to receive it. When we turn to history, we find that God seems to reveal Himself to nations chiefly in their trouble and distress.

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[1] L. H. Hough, *The Renaissance of Religion*, 137.

But why is this? Let us look to history again and see. It is on a stubborn and rebellious generation that the affliction comes. If men prefer their sin to the Spirit's teaching, that sin will find them out. They are quite free to disobey if they like. Meanwhile God gets His work done whether we are willing to be labourers with Him or not; and if we refuse, the loss is ours. If the Jews of our Lord's time had been willing to put away their hatred of the Gentile, Jerusalem need not have been destroyed. Had the Romans chosen to overcome their scorn of the barbarian, he would have been proud to serve their glorious Empire. So too, if we refuse to lay aside our pride and lose our class divisions and our party hatreds in the love of Christ, England also will have to go the way of Israel and Rome, for there is no respect of persons with God.

Once more, the thoughts of God are not our thoughts, neither are our ways His ways. Our systems are like the stately icebergs that plough their way for awhile through the sea, glittering with rainbow colours in the sunshine. But the waters pour down their sides in cold cascades, and soon they shall vanish away, and the face of the deep shall know them no more. The thoughts of God are infinite and changeless as the azure sky. The covenant of the Lord is from everlasting, and His counsel shall endure for ever. It is He that rules the tossing sea of this world's wickedness, and causes the Pharaohs and Sennacheribs to do His will, and accomplish the thing He would have done, and to sum up not all men only, but all things in Christ, from whom they came, in whom they consist, and to whom they are moving as their final end. And His will is to have mercy on all men.

May He of His infinite mercy strengthen *us* to hear His voice and serve His will in our own generation.[1]

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[1] H. M. Gwatkin, *The Sacrifice of Thankfulness*, 15.

The New Physics and Religious Thought.

By the Reverend J. H. Morrison, M.A., Bucksburn, Aberdeen.

Weyl, in his great mathematical treatise on *Space, Time, and Matter*, says, 'In our time there has been unloosed a cataclysm which has swept away space, time, and matter, hitherto regarded as the firmest pillars of natural sciences, but only to make place for a view of things of wider scope and entailing a deeper vision.'[2] These words are no exaggeration, but a sober description of the cataclysmic change which has taken place. If one may use the expression, physics has begun a new innings, and all the signs indicate that it is going to be a big innings.

This revolution is destined to have a profound influence in every field of thought, though it will take years, probably generations, to work out all its bearings. Professor Muirhead has expressed regret[3] that idealist philosophers, having in general had no training in physics, are but ill-equipped to deal with the situation which has arisen, and it will be freely granted that theologians are in no better case. None the less, it is incumbent on us to endeavour as best we may to attune our thinking to the new modes of thought, lest haply some day we wake up to find that we are using terms which have grown obsolete and categories which have been discarded.

Special points of interest in the new physics may be said to gather round Relativity and the Quantum Theory, mysterious words which have begun to make their way into the popular speech, without conveying much meaning to ordinary minds. The former deals with the structure of the world; the latter is concerned with the ultimate stuff of which the world is made. Let me venture a few elementary remarks on each.

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[2] P. 2.

[3] *Contemporary British Philosophy*, i. 320–2.

I. Relativity.

Relativity, as applied to Einstein's work, is somewhat of a misnomer, for his whole effort is to get rid of relativity. Relativity simply means that things look different when viewed from different standpoints, and especially when the observer and the object are in motion relatively to one another. A penny looked at sideways appears not a circle but a narrow strip. The telegraph poles move in swift procession past the carriage window; the sun and stars circle through the sky. This individual element enters into all our perceptions, and we learn, in a rough and ready way, to correct it in some degree. Einstein's endeavour, to put it in a nutshell, was to cancel out this element, and to find a way of stating physical laws in a form common to all observers. And this he brilliantly accomplished.

The most interesting of all points would be to determine just whereabouts we are in the universe, and how we are moving. The famous Michelson-Morley experiment was an ingenious attempt to find this out. The velocity of light is known, and is a constant. That is, a ray of light never slows down like a spent arrow. Well then, let us measure the speed with which it strikes on us, and we may discover whether we are moving towards the light or away from it, and at what speed. The experiment was sufficiently refined to have served its purpose, but nothing could be detected. Under all conditions light came along at the same velocity. The consequence of this is that there is no possibility of telling at any moment how we are moving relatively to the ether. Nobody can say to his neighbour in an absolute sense, 'I am at rest. It is you who are moving.' Nobody's standpoint, except in some restricted sense, is superior to anybody else's. All our standpoints are equally relative.

To explain the negative result of the Michelson-Morley experiment, Fitzgerald suggested that bodies in motion suffer a certain contraction of length varying with their velocity, and Lorentz worked out a formula to express exactly this assumed contraction. This, of course, was just an *ad hoc* solution, unsupported by any reasoning, but simply adopted for practical purposes. It fell to Einstein to confer upon it a new and startling significance. For the first part of his epoch-making work was to take the formula of Lorentz and to show that it is demonstrably true of all uniform motion, though in the case of slow motion it cannot be detected by experiment. His proof is sufficiently simple to be followed by any one who has an elementary knowledge of geometry. The result may be very roughly put in this way. If a body is in motion its length is multiplied by one minus a fraction, the numerator of which is the square of its speed and the denominator the square of the speed of light. Obviously the speed of light is so incomparably great that in most cases the fraction becomes infinitely small and is negligible. The diminution in length, it should be added, is exactly balanced by an increase in time according to the same formula. This would mean, to use an illustration of Eddington, if a man were flying overhead in an aeroplane at one hundred and sixty-one thousand miles a second (five-sixths the speed of light), he would appear about three feet long, and his time about twice as slow as ours, 'as though time had forgotten to go on.' Eddington[1] has some interesting reflections as to what would happen if one could attain to travel with the speed of light. Both the space-unit and the time-unit become infinite. The traveller waits for the next minute, which never comes. 'So long as he travels with the speed of light he has immortality and eternal youth.'

What Einstein had so far accomplished was to provide a formula which would give the same measurement for all observers, no matter how they were moving, so long as their motion was uniform and in straight lines. This is his Restricted Principle of Relativity, which was made public in 1905.

It will be observed that when motion is included, the idea of time is necessarily brought in. It was there from the first, only we chose to ignore it for certain purposes, and in so doing, as it now appears, we grievously erred. 'Time and space are never separated in nature, and we have no right to separate them in our theories which are supposed to represent nature.'[2] The consequences of this are far-reaching. Henceforth we must deal, not with *things* but with *events*. The unit of reality is not a point in space but a minimal event in space-time.

To the mathematician Minkowski belongs the honour of working out in detail the laws of the four-dimensional space-time continuum, and Einstein has acknowledged that without his work 'the general theory of relativity would not have got beyond long clothes.'[1] Measurements in three-dimensional space are made in terms of the square of the length plus the square of the breadth plus the square of the height. Minkowski was able to show that the four-dimensional continuum required the addition of the square of the time, *but introduced under a minus sign.* Accordingly, to put his co-ordinates on all fours, he assumes an imaginary time, which is equal to real time multiplied by the square root of minus one. 'It is not very profitable,' Eddington remarks,[2] 'to speculate on the implications of the mysterious factor $\sqrt{-1}$, which seems to have the property of turning time into space.' But one cannot help regarding it with the greatest possible curiosity, especially as Eddington himself admits that 'that minus sign is the secret of the differences of the manifestations of time and space in nature.' It is becoming customary to say that time is the fourth dimension. It might be truer to say with Maeterlinck[3] that eternity is the fourth dimension. Time is our imperfect way of conceiving the fourth dimension, it is the shadow cast by the fourth dimension upon our three-dimensional world. Any three-dimensional body passing through a plane would be represented on the plane as a time-like succession of events, which would be the only way in which a two-dimensional being could represent a solid to himself. So it would appear that time is the only way in which the fourth dimension is apprehensible to three-dimensional beings like ourselves, and the surd $\sqrt{-1}$ may be the mathematical way of expressing the fact that the fourth dimension is essentially inconceivable by us.

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[1] *Space, Time, and Gravitation*, 26.

[2] Bolton, *The Theory of Relativity*, 7.

We come now to the general principle of relativity, which Einstein published in 1915. Under the restricted principle he had dealt only with straight lines and uniform motion. But obviously the world is full of all sorts of curves, and its principal motions are not uniform but accelerated, as in gravitation and the rotation of planets. To reduce all these to one system was an immensely more difficult task. In this task Einstein was aided by the work of certain great mathematicians of the nineteenth century, particularly Riemann, who had shown that space might be spherical. Einstein, basing himself on Riemann's geometry, was able, by a superhuman effort of mathematical genius, to work out a set of equations which would produce complete unity of measurement, eliminating all relativity. In other words, if two observers, no matter where they stand or what their motions are relatively to one another, make each his own independent measurements, then if these two sets of measurements be corrected according to Einstein's formula, the answer will be the same in both cases. We thus at last reach a figure which is completely independent of the individual standpoint. It should be borne in mind that time is involved in this calculation as well as space, so that we have now a formula for connecting any two events in the space-time continuum.

We shall not attempt here to elucidate the mystery of the space-time continuum, in which matter is represented as a wrinkle, so that in the neighbourhood of matter space is non-Euclidean but becomes a curve in the first degree as it approaches infinity. We may pass by Einstein's argument that space is spherical, unbounded but not infinite. These speculations may be left to the mathematicians. But we, at least, must accustom ourselves to this new view of the universe as an indissoluble complex of space and time. The world is not static but dynamic, a world in flux. It is continually on the move, with an inconceivably intricate power of self-adjustment. If our perceptions were fine enough, we should see that, whenever we make the slightest movement, the whole world readjusts itself to meet the new situation. This is not fancy but sober science, and it is extraordinarily suggestive.

II. The Quantum Theory.

The Quantum Theory, though considered by those most competent to judge to be even more revolutionary than relativity, may perhaps be treated more briefly. As is now generally known, the old idea of the solid indestructible atom has completely vanished. The atom is now resolved into its constituents of positive and negative electricity. The phenomena connected with radio-activity could only be explained by the break up of the atom and the radiation of its enormous electrical energy. The molecules of the different chemical elements are constructed of these electrical units held together in equilibrium according to various patterns of complexity. The limit of complexity seems to have been reached in uranium, and the phenomena connected with radium indicate a breaking down from uranium towards lead, that is, from the more complex to the less. It is as if the inorganic world had reached in uranium a degree of complexity which it could not continue to maintain, as if the tide of inanimate nature had touched high-water mark and was now on the ebb. This is a deeply significant fact which should be carefully noted, for it reveals a process of devolution in the inorganic world, the opposite of evolution. To this we shall return presently.

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[1] Einstein, *Relativity*, 56.

[2] *Op. cit.* 48.

[3] *The Life of Space*, 85.

Bohr's theory of the architecture of the atom is generally accepted. According to it, the atom consists of a nucleus of positive electricity balanced by negatively charged electrons which revolve round it in various orbits. This theory has been worked out in great detail and is supported by many exquisite experiments. A complication arose when it was discovered by Planck that an atom does not radiate energy uniformly but in little spurts or pulsations, which are always multiples of a certain fixed quantity known as Planck's constant. To meet this new fact Bohr adapted his theory by postulating that whenever an atom receives or radiates energy, it means that an electron instantaneously jumps the rails to a wider or a narrower orbit.

On this theory two remarks may be made. People are beginning to get into the habit of saying that the architecture of the atom is a model on a small scale of the solar system. This is very loose talk. If the earth, besides revolving round the sun, were to change its orbit erratically, jumping suddenly inwards towards the sun till we were scorched, then jumping instantaneously outwards to an immense orbit where we were frozen solid, and if all the other planets behaved in the same way, then you would have something resembling what is supposed to go on inside the atom. The second remark is that Bohr's theory with its orbits and its jumps, beautifully constructed and strongly supported as it is, begins to be too intricate to be credible. It has the appearance of an *ad hoc* theory, like the Ptolemaic system with its ten crystal spheres. One is therefore disposed to look favourably on the recent theories of Heisenberg and Schrödinger, who postulate a sub-æther in which the electron is a kind of diffused presence capable of manifesting itself at various points. The atom, according to this view, is simply a mysterious, utterly unexplored *locus* out of which there come measurable spurts of energy or *quanta* of action.

Now the disconcerting thing about the Quantum Theory is that it seems to contradict continuity. It loosens all the joints of the framework of the world, and throws the very elements into a mad dance. Nothing is left but vibrations, as impalpable as a musical note, as evanescent as a colour. Nature, it used to be said, never makes a jump. Now, it would appear she makes nothing else. Nor can any one predict just when or where or why she will make the next jump. Even Bertrand Russell concedes that the Quantum Theory 'seems to show that nature has a kind of foresight, and also knows the integral calculus,'[1] and again that 'one might, more or less fancifully, attribute even to the atom a kind of limited free will.'[2] Eddington's weightier conclusion is that 'in this reconstruction all the determinism is removed from the laws of physics, the apparent determinism is found to be merely high probability. . . . The new quantum mechanics contains only laws which decide the odds; it apparently has no cognizance of any factors deciding what actually will happen. In the old conflict between free will and predestination, it has hitherto seemed that physics comes down heavily on the side of predestination. The quantum theory has entirely removed this bias.'[3]

III. Some Reflections.

What influence are these new theories likely to have upon the thought of our time? That is an exceedingly difficult question. It will take years to work out the implications of these theories, and generations to root them in the common mind. Yet ultimately they will become part of our mental furniture, just as the Copernican system has done. That is to say, just as we are now able without difficulty, contrary to all the evidence of our senses, to imagine the earth revolving round the sun, so men will come in time to think of the world in terms of *quanta* of action in a space-time continuum. With what results in human thought, who can tell? One could well imagine that the idea of relativity, if it came to obsess the public mind as evolution has done, might become a powerful weapon of scepticism, leading men to argue that there is no absolute truth, no one standpoint superior to any other, but each one relative to the observer. One could also imagine that the new theory of matter might lead the materialist to argue that matter is so wonderfully constituted as, by its own inherent power, to be capable of anything. Doubtless the most diverse systems of thought will continue to be built up. One may perhaps venture to indicate, very tentatively, some directions in which thought seems to be moving.

(*a*) A most notable change is taking place in the attitude of the scientific mind. It is no longer, as in the nineteenth century, confident and dogmatic, but is humble, reverent, expectant. The wonder of things is felt to be infinitely magnified, the mystery of the world deepened. 'It is impossible,' says Whitehead, 'to meditate on time and the mystery of the creative passage of nature without an overwhelming emotion at the limitations of human intelligence.'[1] The physicist does not know what he is dealing with. He is striving to master the conception of a world of four dimensions, and he knows that very possibly the world is of *n* dimensions. He has carried his analysis of matter almost beyond the limit of human imagination, yet he comes no nearer to the end. He measures certain things, but he has no means of knowing how much is escaping through the meshes of his net. 'The problem of matter,' says Weyl, 'is still wrapped in deepest gloom.'[2] The observer can note certain effects, but what the thing itself is completely eludes him. His knowledge, says Eddington, is only an empty shell, like the knowledge one might get of chess by reading a list of figures representing the moves without having any idea of what a chess-board and chessmen were like. It is, says Bertrand Russell, such poor knowledge as one might get of music by reading the score without ever having heard a note.

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[1] *ABC of Atoms*, 151.

[2] *Outline of Philosophy*, 311.

[3] Eddington in *Nature*, 26th Feb. 1927, p. 328.

(*b*) Natural law has fallen from its high estate. It has been stripped of its authority and exposed as 'a concealed convention, plastered on to nature by our love of what we, in our arrogance, choose to call rational.'[3] Bertrand Russell remarks sarcastically, 'The theory of relativity has shown that most of our traditional dynamics, which was supposed to contain scientific laws, really consisted of conventions as to measurement, and was strictly analogous to the "great law" that there are always three feet to a yard.'[4] Whitehead is no less severe. He speaks of scientists framing arbitrary laws of Nature which 'were empirically observed, but for some obscure reason were known to be universal. Any one who in practice or theory disregarded them was denounced with unsparing vigour. This position on the part of scientists was pure bluff.'[5] Elsewhere he says, 'The simple security of the old orthodox assumptions has vanished. . . . Heaven knows what nonsense may not to-morrow be demonstrated truth.'[6] This may seem a disquieting conclusion, and obviously it might be made the instrument of a devastating agnosticism, but religiously it is a liberating gospel. Too long and too abjectly have we bowed to the dogmatism of the scientist, as if his latest theory were the final truth. It is time we stood erect upon our own feet. 'Interfering with natural law' simply means interfering with our imperfect notions of how the world is constituted, and when that is understood it becomes amusing to assert dogmatically that our notions must not be interfered with. What law has been more confidently asserted to be universal than the law of gravitation, yet to a four-dimensional being gravitation, as we know it, would simply not exist. He might not even be conscious that we had formulated such a law, and if it came to his knowledge he would doubtless think it ridiculously crude. If Newton had been born in a non-gravitational field (inside Einstein's box, for instance) the problem of the falling apple would never have arisen, though probably his genius would have formulated some entirely different law to explain why the apple did *not* fall. We cannot escape the conviction, doubtless, that there must be some impressive orderliness of the universe which manifests itself to our minds as natural law, but how far the validity of these laws reaches, how far they may be modified, or even to our minds abrogated, in higher spheres we have no means of knowing, and to make dogmatic assertions is, as Whitehead says, '*pure bluff*.'

(*c*) The old dogmatic materialism has been hard hit by the new physics. It was a bold creed, amounting in brief to the assertion that there is nothing in the world but what can be measured by a footrule and a clock. It had its citadel in physics, and now it would seem the citadel has been evacuated. 'What is the use of talking about materialism,' says Eddington, 'when you don't know what material is?'[7] And similarly Whitehead, 'What is the sense of talking about a mechanical explanation when you do not know what you mean by mechanics?'[8] Strange language for physicists! This would appear to be the most kaleidoscopic change in the whole picture, the most dramatic overturn in the history of modern thought.

Matter, as formerly conceived, has evaporated. Instead of the hard little bricks of which the world was built, the tiny billiard balls called atoms, we are left with nothing but infinitesimal whirlpools of electricity. And it cannot be too clearly understood, there is nothing *solid* (in the old sense) at the heart of them. 'Elementary particles of matter,' says Einstein, 'are in their essence nothing else but condensations of the electro-magnetic field.'[1] And Weyl says, 'There is no longer a meaning in speaking of the same portion of matter at different times. . . . The electron is an energy-knot which propagates itself in empty space in a manner no different from that in which a water wave advances over the surface of the sea. There is no one and the same substance of which the electron is composed at all times.'[2] In other words, the existence of a piece of solid matter is like the playing of a tune, or the vibrations which cause a colour or a light to shine. A stone is nothing but an aggregate of electrical energy, held in superb equilibrium, with pulsations that never cease.

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[1] *Concept of Nature*, 73.

[2] *Space, Time, and Matter*, 311.

[3] Bertrand Russell, *ABC of Relativity*, 227.

[4] *Op. cit.* 170.

[5] *Science and the Modern World*, 227–8.

[6] *Op. cit.* 166.

[7] *Gifford Lectures*, 1.

[8] *Science and the Modern World*, 24.

From this, it is obvious that the problem of the relation of matter and mind, body and spirit, has been fundamentally altered. It used to be supposed that mind and matter were essentially and eternally diverse. Matter had the attribute of extension, mind the attribute of thought. To that extent men on either side assumed that they knew what they were talking about. Now the physicists have made the revolutionary declaration, 'We do not know what matter is, but as far as we can see it cannot be expressed in terms of extension but in terms of energy.' It would be vain for mental philosophers and theologians to go on talking as if this tremendous concession had not been made. If matter is now defined in terms of energy, how else is mind to be defined? It would seem as if the gap between mind and matter were being filled up. Eddington says, 'The 19th century physicist felt that he knew just what he was dealing with when he used such terms as matter and atom. . . . Now, we see that physics has nothing to say as to the inscrutable nature of an atom. . . . There is nothing to prevent the assemblage of atoms forming the brain from being itself a thinking machine *in virtue of that nature which physics leaves undetermined and undeterminable.* Because we see that our precise knowledge of certain aspects of the behaviour of atoms leaves their intrinsic nature as transcendent and inscrutable as the nature of mind, so the difficulty of interaction of matter and mind is lessened. We create unnecessary difficulty for ourselves by postulating two inscrutables instead of one.'[3]

This points in the direction of the idealism which maintains that mind and matter are not two different things arbitrarily joined, but are aspects of the same reality on different planes. It would appear to have a direct bearing on the doctrine of the Resurrection. Some theologians, whose thinking is more Greek than Christian, would fain leave no place for anything but pure spirit in the kingdom of God. To them the body is an offence, the bodily resurrection of our Saviour incredible, human destiny is to be expressed only in terms of the immortality of the soul, and the eternal world is a state where all suns and stars have been obliterated. 'A generation ago it was customary to say that heaven was a state and not a place, the implication being that the life after death was in time and not in space. Einstein has, however, demonstrated that space and time form a single complex, which we arbitrarily break up in our thought. We have no right to postulate that in the world to come part of this complex will be destroyed while the other part remains intact.'[4] Personally, the writer has always instinctively resented the view that God's wonderful world of Nature would in this summary way be scrapped. Now he feels he has the support of physics itself in firmly repudiating it. Nobody knows what potencies are hid in matter, or how far it is capable of being etherialized; nobody can tell how close is the link that binds together body and soul, nor how necessary to the fullness of the soul's life the body may be. Nobody can set limits to the transformations which the body may undergo; nobody is qualified in the name of science to challenge the great hope that the Lord Jesus Christ 'shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.'

(*d*) Finally, a few words may be added about the process by which the world has come to be. It is evident that the theory of evolution will require to be profoundly modified in the light of the new physics. Professor J. A. Thomson says, 'The prodigious recent advances in chemistry and physics have not yet had their full effect on biology, which must cease to be so orthodoxly Daltonian. Thus it is beginning to be suspected that X-rays may have played, and may still play, their part in provoking variations in organisms. As the standard of scientific scepticism has risen, the evolutionists have become more and more dissatisfied with the genealogical tree that grew luxuriantly in the warmth of early Darwinian enthusiasm.'[5]

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[1] *Side Lights on Relativity*, 22.

[2] *Space, Time, and Matter*, 202.

[3] Eddington in *Science, Religion, and Reality*, 208.

[4] Bishop Barnes, *Speech at Church Congress*, 5th Oct. 1928.

[5] *Glasgow Herald*, July 1928.

Professor Soddy, perhaps the greatest authority on chemistry, has pointed out that there is not the slightest trace of an upward evolution in the inorganic world. On the contrary an opposite process of devolution is going on, and 'we know more about the devolution of matter,' says Soddy, 'than we know about the evolution of species.' To extend the ideas of orderly progressive evolution to the inanimate world is 'the merest obsession,' it is to 'stultify the fruits of learning and make of real knowledge a fantastic whim.'[1] Any theory of the world-process worth considering must account for the descent of uranium to lead, as well as for the ascent of the amœba to the vertebrate. The breakdown of the chemical elements suggests to Bertrand Russell the speculation that 'perhaps the universe has long cycles of alternate winding up and running down. If so, we are in the part of the cycle in which the universe (or at least our portion of it) runs down.'[2] Whatever may be thought of such speculation, the facts have to be accounted for, and not ignored.

Turning for a moment to the future, the confidence with which the religious exponent of evolution assures us of a glorious upward destiny of the human race and an unbroken evolutionary march through all the ages of eternity, is a thing to marvel at. Heaven save us from making gods of the work of our own minds. These laws of unbroken evolution and everlasting continuity are of human origin, but now they tyrannize over the mind of man and stifle independent thought. Let it be firmly asserted that there is simply no scientific evidence as to what the future course and ultimate end of things will be. If all the science in the world cannot foretell when a single atom will make its next jump, is it to be thought competent to foretell what the whole travail of creation will bring forth? There may come a sudden change, as easily as a thaw comes in spring. Some mighty force utterly beyond our ken may at any moment intervene. There may be a cataclysmic end of this present world, as the New Testament forecasts. Science has not a word to say in contradiction. And to profess a knowledge of the conditions of a future life, to assume that there is a law compelling life for evermore to shape itself according to our ideas of continuity, is merely an idle dream.

The revolutionary upheaval of the new physics is a summons to liberate our minds from the grooves of conventional thinking. This is a far more wonderful world than was formerly supposed. Dead matter has come alive in the physicist's hands. The very stones are pulsing with energy. Their existence is an amazing equilibrium, maintained by an inconceivable rapidity of motion. It is a world where nothing can be counted impossible, for it is the august scene of a ceaseless Divine activity. It would almost seem as if the world were created afresh every moment, for the *quanta* of action, the mysterious pulsations which constitute existence, appear to spring direct from the will of God. We may fitly say of them, as Abt Vogler says of the invisible vibrations which make up the world of music:

> here is the finger of God, a flash of the will that can,
> Existent behind all laws, that made them and, lo, they are!

It is a world, also, where the will of man counts, and may become really creative. It is not rigid but plastic, capable of taking on the impress of spirit to an unknown degree. There is, of necessity, a certain firmness in the framework, limiting the scope of man's activity, and frustrating the rebellious. But a great mistake was made when man's environment was conceived as a cast-iron frame within which frail mortals were imprisoned, and doomed to beat their wings against the bars. 'During the last three generations,' says Whitehead, 'the exclusive direction of attention to this aspect of things has been a disaster of the first magnitude.'[3] Now we are learning to conceive of the environment as not utterly alien to the organism, but itself sensitive and responsive to a degree hitherto undreamed of. It is fluid, not rigid. Man in his environment is like a swimmer in the sea rather than a prisoner in a cage. The water bears the swimmer up and responds to his every motion. It has its own laws, and woe betide the swimmer who fails to obey them, for then the whole environment becomes an avalanche of destruction. But when the swimmer conforms to the laws and boldly uses them, then the whole environment conspires together for his help, bears him up and speeds him on. This would seem to open up tremendous possibilities of action to the spirit that is in tune with the universe and dares to draw on its resources. Does it not point in the direction of our Lord's great saying, 'All things are possible to him that believeth'?

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[1] *Evolution in the Light of Modern Knowledge*, 402–4.

[2] *ABC of Atoms*, 123–4.

[3] *Science and the Modern World*, 295.

Entre Nous.

'Not servants, but friends.'

Once in every four years the Student Christian Movement holds a Conference. The last of these was held in January of this year at Liverpool. The note of the Conference was friendship—friendship as the only solution of industrial and interracial problems. As one of the speakers said, 'I think of André Siegfried's book, *America comes of Age*, where he concludes his stark chapter on the colour question in the southern States with the words: "The race problem is an abyss from which we shrink back in horror." I think of the verdict of one of the most eminent of modern historians, Rostovstev, who ends his brilliant study of the social and economic life of the Roman Empire by saying: "*Our* civilization will not last unless it be a civilization not of one class, but of the masses."' Not only industrial and interracial relationships but also international relationships were constantly present in the minds of the members. 'I think, but need not speak of what even the professional soldiers are saying about a world still organized and organizing for war: armaments mean disaster, because war—of a scientific savagery yet undreamed of—is bound to come sooner or later where the conditions of that war exist. To put it at its lowest, the world's practical philosophy of human relationship is not only barbarous, it is dangerous; unless we can adopt and live by another philosophy, we are at our extremity.' How were these problems to be met? It could only be done by reducing them to problems in personal relations and by showing that the 'deepest need of the world is for some new power and hope in the realm of the spirit.' 'Not servants, but friends.' This is the new power and hope.

The addresses which were delivered at the Conference have been published under the title *The Purpose of God in the Life of the World* (S.C.M.; paper covers, 2s. 6d. net). The recently appointed Grote Professor of Philosophy in University College, London, Mr. John MacMurray, who puts his thoughts in a very fresh and stimulating way, spoke on the words, 'Ye are my friends.' 'We have been thinking too much in terms of service—service of God and of the world,' he said. 'But there is nothing distinctively Christian about service. Socrates called himself the servant of Apollo. The key-word of the Christian gospel is not service but friendship. "But, surely," you will say, "we are called as Christians to serve Christ and to serve the world?" No! we are called to be the friends of Christ and the friends of men. That is not at all the same thing. Friendship often looks like service from the outside. So long as we stand on the earth, the earth going round the sun will look like the sun going round the earth. But when we take our stand at the centre of life with Jesus, the whole landscape is altered and service is swallowed up in friendship.'

There are two ideas which are bound up with service, but are not found in friendship, Mr. MacMurray says. These are duty and self-sacrifice. Duty fades right out of the picture in the Christian view of life. 'Suppose a friend came to see you when you were ill, would you be satisfied to know that he came because it was his duty to come? Would you not rather feel that the one thing needful was lacking? In friendship the personal things—warmth and intimacy of feeling—must be the springs of action. The cold impersonality of obligation is unprofitable. We shall not then be surprised by the quaintness of Christ's treatment of the idea of duty. "So likewise ye, when ye have done *all* those things which are commanded you, say, 'We are unprofitable servants: we have only done that which it was our duty to do.'" Only our whole duty! and Jesus calls that unprofitable service! It is because His view of life begins where duty ends, because Christian relationships are all intimate personal relationships. To fall short of that is to miss the one thing needful.'

And so with sacrifice. 'The more deep and real our friendships become, the more what looks like sacrifice from the outside is found to be the free and spontaneous expression of our own soul's necessity. If you discovered that a picture you had bought for an old song in a country curio shop was a priceless Old Master it would be ludicrous to say that you had *sacrificed* five shillings for it. In a perfect friendship, however, the word sacrifice is not merely ridiculous, it is just meaningless. In such a relationship what looks like giving what I value most is really getting what I most desire: the losing is the saving.'

'The fact is that in friendship we are beyond law and obedience, beyond rules and commandments, beyond all constraint, in a world of freedom. But did not Jesus say, "Ye are my friends *if* ye do whatsoever I command you"? Yes, He did.

We, on our side, are apt to miss the quiet humour of His paradoxes. "These are my commandments," He goes on, "that ye love one another." In other words, the friendship of Christ is realized in our friendships with one another.'

Do we make Christianity too easy a thing when we say it is the religion of friendship? But friendship is not easy. If we think it is easy we are confusing it with friendliness, Mr. MacMurray says, and friendliness is only a refined form of service. 'What men need from us is love, not loving acts; friendship, not friendly services. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not friendship, it profiteth me nothing"—just nothing. Friendship means losing ourselves, and that is apt to be a terrifying experience.' To be a friend means committing ourselves completely and revealing ourselves without reserve. 'It is to this dedication of themselves to friendship that the followers of Christ are called. Those who have the courage so to lose themselves discover with an ever-recurring surprise that in losing themselves they find themselves, and freedom. All of us know something of the freedom that comes—the tranquillity and self-realization that comes—when we slip from the company of strangers into the companionship of our intimate friends. . . . The purpose of God in the life of the world is simply the spreading and deepening of that experience until it covers the whole earth.'

The Formidableness of Jesus.

Dr. Bowie in a volume which he published in 1926—'The Inescapable Christ'—had a chapter on 'The Formidableness of Christ.'

In his latest volume of sermons, *The Inevitable Christ*, Dr. J. D. Jones has an address on the same subject. He tells us that he read Dr. Bowie's chapter and that this thought of the formidableness of Jesus had been with him ever since.

It is because there is a wonderful inclusiveness about Jesus that we can think of Him as the 'Gentle Jesus,' a gracious loving Person who went about doing good, and at the same time as the Person who proclaimed in such absolute terms the life and death authority of that spirit which He represented, 'The stone which the builders rejected, the same has become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.' 'The men who listened to Jesus that day,' says Dr. Bowie, 'had no doubt as to what He meant, and neither need we. . . . There is no escaping the ultimate spiritual authority. If any will not make God's purpose the foundation stone for all their living, then the stone becomes an avalanche grinding them to powder beneath its awful weight. That is a gigantic thing to claim.'

Jesus was formidable through His very goodness, Dr. Jones says. For goodness is always terrifying to evil men. 'Goodness condemns evil men by revealing themselves to themselves. That was the reason Mr. Live Loose gave for wishing to have Faithful put to death—"He would always be condemning my way."' There are many illustrations of this in the Gospels. One from the beginning of the Ministry might be cited: 'When at Nazareth Jesus turned round and faced the crowd on the brow of the hill, and none dared stretch out a hand to do him hurt.'

But the formidableness suggested by the words of the eighteenth verse of the twentieth chapter of Luke is a deeper and a more solemn formidableness. 'Things that come into collision with the mind and spirit of Christ are doomed because they are in conflict with those eternal forces and laws which express the working of God's purpose.' Jesus is formidable still to every system, every institution, that is not based on justice and truth. Is our present *social system*, asked Dr. Jones, whereby some are inordinately rich and some desperately poor, in accord with the spirit of Christ? If our *international relationships* are to be governed simply by regard for our own interests, our own rights, our own prestige, they are definitely anti-Christian. This is true of *individuals* also. 'It is not a matter of no concern what a man does with Jesus—it is a matter of infinite moment. We speak—and we act—as if it didn't matter very much whether a man accepted Christ or not. As a simple fact, it matters everything. If a man rejects Christ, he rejects goodness and purity and love, he chooses the base and the evil, and when he chooses the base and the evil, and rejects goodness and purity and love, he is setting himself against the eternal laws of the universe, he is setting himself against God. There can be only one result of such a choice—a broken and shattered life.'

War: A Moral Discipline.

'Speakers for the League of Nations know only too well that if you show on a lantern slide two alternative ways of settling an international dispute—either by a cavalry charge with horses plunging and men sabring one another or falling dead under the hoofs, or by a conference of rather plain and bald old gentlemen reading papers to one another round a table—practically every young boy and girl in the room is secretly in favour of the cavalry charge. It is not that they want to kill, but they want to face death and peril. . . . I accept fully and frankly the position that strife or conflict is a necessary element in the building up of character, and indeed a necessary quality of life itself.

'But must this strife take the form of actual fighting? 'Judged even by the standard of war itself, the civilized man, accustomed all his life to peace, showed no deterioration. The London clerk was certainly no worse than the Sikh or Gurkha, the French *poilu* no worse than the Senegalese. Judged by almost any other standard of moral fortitude, I think he would come out better.

'Consequently I do not think that there is any case to be made for the necessity of frequent fighting to modern men as a moral discipline. The moral discipline, for the majority of men who have to earn their own living, is there already. But furthermore, if such a moral discipline were really needed, I greatly doubt if modern war would give it. . . . War to-day provides comparatively little of that simple and clear-cut call to sacrifice which came as a matter of course to the ancient warrior facing death for his wife and his city. To the imaginative and highly intelligent, doubtless, the cause for which he faces death may remain present; but if so, a thousand other elements of experience will be present also whose effect will be to blur and blot out the element which once made the thought of war *dulce et decorum*. One friend of mine, after long stalking and hiding behind the stones of a churchyard, successfully shot dead a mild-looking middle-aged German, and found himself merely haunted by the thought that Christ had died equally for both of them. One, taking refuge from a hail of bullets in a cellar, in which there was only just room for himself and his own platoon, had to stand at the door keeping it barred against other bodies of French and English fugitives, shutting them out into the bullet-swept street. The things that had to be done became too obviously evil. One became too like a beast of prey, only more subtle and more relentless than other beasts.'[1]

Point and Illustration.

A tribute to the memory of the late Dr. W. L. Watkinson takes the form of a collection of his *Sermon Illustrations* (Sharp; 2s. 6d. net). It has been made by Mr. A. E. Salmon, a friend of Dr. Watkinson and a colleague in the ministry.

EXCITEMENT HARMFUL.

Some of the trees on the Thames Embankment cannot thrive because they are deprived of rest at night. Powerful electric lights take up the work when the sun sets, and the trees languish from arboreal insomnia. The light, not the kind of it, does the mischief, for electricity stimulates growth. The too-long-continued light causes the trees to languish, they need intervals of rest. And human life withers under abnormal stimulation; its best characteristics disappear, its blossoms are blighted, and its fruits are spoiled as by the caterpillar.

A NEW MAN IN CHRIST.

Professor J. Arthur Thomson, treating of the mutations and uplifts of Nature, writes thus: 'We turn to Nature's method of making extraordinarily new things out of very old things. For this is what has happened in a great number of cases where something apparently novel has emerged. The old is, as it were, recrystallized. The mineral becomes a jewel. . . . There is no doubt that to make an apparently very new thing out of a really very old thing is part of Nature's magic.' Shall we then say that the order of grace follows that of Nature, and that the new creature in Christ Jesus is an extraordinarily new being brought out of one old and familiar?

SPIRITUAL RECEPTIVITY.

Unless we have aspiration, faith, receptivity, the precious influences that encompass us are lost. The Sahara Desert is visited by tremendous rainstorms, but it is none the better for them; not a drop but descends in vain, for the heat evaporates the rain before the drops reach the sand. We may live in such an unsympathetic state that the rain and dew of heaven leave us unrefreshed and barren. 'They all with one accord continued steadfastly in prayer' until the power came upon them.

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[1] Gilbert Murray, *The Ordeal of this Generation*, 27 f.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The University of Pennsylvania Press has published a useful and interesting book by Professor George A. Barton, Ph.D., D.D., who has the unusual distinction of being professor both of Semitic languages and of New Testament Literature and Language. It deserves its title, *Studies in New Testament Christianity* (Milford; 8s. 6d. net), for its chapters are real studies, careful, thorough, and well-informed. Dr. Barton's method is to take a subject and work his way patiently through each section of the New Testament, examining the relevant teaching of each section. The result is satisfying, for, even if you do not agree with the writer, you know that he has gone over the whole field carefully and honestly.

The subjects are the Fulfilment of Prophecy, the Person of Christ, God, Sin, the Death of Christ, the Eucharist, and the Christian Life. The chapter on the Death of Christ is perhaps the best in the book, and is in any case suggestive enough to repay reproduction here. We begin naturally with our Lord's own words, and of these there are two that deal with His death. The first is the 'Ransom' passage in Mk 10[45] and Mt 20[28]. This has given rise to a well-known theory of the Atonement, but Dr. Barton does not find in it what Anselm did or even Calvin.

Dr. Barton dives into the Septuagint of various passages in the Old Testament, and he concludes that the word denotes something precious which one surrenders either to gain something more desirable or out of a feeling of obligation or love to a kinsman. Jesus was probably thinking of the Suffering Servant of Is 53 and of Himself as suffering for the sins of the nations. Suffering atones for sin—that is the burden of the Servant prophecy, and, if we may go to it for a clue to the meaning of Jesus, we see in His words a suggestion of His kinship to humanity and the costliness of the offering He was making. By the costliness of that offering He would reach and soften the hearts of men everywhere. His suffering would atone for their sin inasmuch as it would lead them to repentance.

The other passage is Mk 14[24]: 'This is my blood of the covenant which is poured out for many.' The important words are 'covenant' and 'blood,' and these words point to an ancient and worldwide method of attesting covenants. In some fashion the blood of the attesting parties is shared, and so the life is shared. Jesus speaks of His blood as the attestation of a covenant between God and man. His life and death mark a new epoch in God's relation to mankind. 'God so loved the world' is the heart of the New Covenant, and that Covenant is attested by our Lord's lifeblood.

From the Gospels we pass to St. Paul. Now here the first thing to do is to grasp the Judaic background of Paul's thought. The key to that is in

Gal 3^{13}, 'Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree.' God's curse rests on every man who is hanged, and this curse is contagious. To prevent it affecting the land, the man who was hanged must be cut down before nightfall (Dt $21^{22f.}$). To Saul the Pharisee Jesus was accursed, and as the Christian heresy spread, this curse was contaminating the people. Hence his persecution of Christians. But when the Vision came to him on the way to Damascus his whole outlook was changed. God had honoured Jesus in spite of the curse, and therefore He must be Messiah and Divine.

But this meant a revolution in his way of regarding the Law. There was a region in which it was not in force. Jesus must be exempt from it. And therefore His followers must be so too. So man might be justified apart from the Law. To the Pharisee the Law was the one avenue of approach to God. But now Paul saw another avenue apart from the Law. This was Paul's startling discovery, and it accounts both for his gospel to the Gentiles and for his unpopularity with his own people.

Now when we read St. Paul's words on the death of Christ we must always keep this Rabbinic background in mind. There is in reality no doctrine of vicarious substitution in Paul at all. Take his famous words about 'propitiation.' The Greek word meant always a place, never an offering, and ought to be translated 'mercy-seat.' St. Paul's thought is that God, by permitting Jesus to be crucified and incur the curse of the Law, and then raising Him from the dead, had established a mercy-seat apart from the Law. Paul's thought moved in the region of the Law, the gibbet, and legal relations, not in the realm of sacrifice or altar. The idea of ritual sacrifice is wholly absent from Paul's mind about the death of Christ. His real gospel is his doctrine of the mystic union of Christ and the believer.

The other New Testament writers are treated less fully. Peter follows Paul in both aspects of his teaching, the rabbinic and the mystical. In the Epistle to the Hebrews Jesus is the great High Priest who offered Himself as a sacrifice, entering heaven, the real Holy of Holies, with His own blood. We are not told how Christ's sacrifice takes away our sins, but the writer lifts our thoughts away from earthly counterparts to the Eternal Priest, to His availing sacrifice and to heaven. With this Epistle the interpretation of Christ's death as a ritual sacrifice, which has since played such a large part in Christian thinking, definitely enters into Christian thought.

As to St. John, the death of Christ is not the vital problem to him. He has really no interpretation of it. It is the Incarnation, the New Birth, and Fellowship with Christ in life in which he is interested. But he uses five figures of the Lord's death, each one of which is suggestive. (1) 'Behold the Lamb of God, which taketh away the sin of the world.' The meaning is that our Lord was the offering acceptable to God, but it seems probable that the writer was thinking as much of His purity as of His sacrificial work. (2) 'I, if I be lifted up,' and 'as Moses lifted up the serpent . . .' Both these passages interpret the Cross as the instrument whereby Christ wins men's faith to their salvation. (3) The Good Shepherd giving His life. There is no significance in this beyond the sacrifice of love or loyalty. (4) 'The blood of Jesus Christ cleanseth us from all sin.' This, again, is the efficacious sacrifice. (5) 'He is the propitiation for our sin.' In John's use of this word there is no suggestion of propitiation in the sense of appeasing an angry deity. It is, again, a word pointing to the sacrificial meaning of Christ's death.

To sum up, these points have to be noted. In our Lord's teaching references to His death are a very small part of the whole. For St. Paul, again, the death of Christ opened up a way of escape from the Law. This is why Christ's death and resurrection are so prominent in his teaching. It is St. John that restores the balance of the different parts of our Lord's life, presenting the death in proper perspective of the whole, but emphasizing above all the love of God in Christ.

There are many possible approaches to the Bible; there is the historical, the literary, the religious, the critical approach. And now we have the anthropological approach. Anthropology is a comparatively modern science. At any rate the material which forms its basis has been so greatly enriched in recent times, notably by the study of the tribes of Central Australia, that we are able to approach it with vastly deeper insight into such workings of the primitive mind as have left their traces in ancient literature or in mediæval and modern superstition. More particularly, new light has been thrown upon the Bible, especially upon the Old Testament, but also to a very real extent upon the New. In the accumulation of relevant material many investigators have rendered honourable service, but in relating that material to the Bible, no one has laid students under so heavy an obligation as Sir J. G. Frazer by his three massive volumes on 'Folk-Lore in the Old Testament.'

Resting in part upon his labours and in part upon independent investigation, the Rev. H. J. D. ASTLEY, M.A., Litt.D., has presented us with a volume on *Biblical Anthropology, Compared with and Illustrated by the Folk-Lore of Europe and the Customs of Primitive Peoples* (Milford; 12s. 6d. net), which will be read with curious interest by those who have been accustomed to see nothing more in the Bible than the unfolding of the plan of salvation. The book forces us back upon origins. It is written in the conviction, for which it furnishes abundant proof, that to the discerning eye traces of savagery disclose themselves beneath the surface of the most refined civilization, that some of the ideas cherished among the most advanced peoples are survivals of more primitive stages of culture, and that to this rule the life and the ideas reflected in the literature of the Bible were no exception.

Every one is aware that the idea of sacredness attaches to certain objects, places, and persons in the Old Testament, to stones like that at Bethel or Ebenezer—and the pillars Jachin and Boaz at the Temple porch come within this category—to trees and wells, which figure in the patriarchal stories, to the ark, the tabernacle, the Temple, Mount Sinai, etc. This idea appears to be a survival of a stage of culture in which persons and no less things were believed to be possessed by a certain mysterious supernatural influence which is now commonly expressed by the Melanesian term 'mana.'

Dr. ASTLEY shows that far more of this primitive world of ideas is present in the Old Testament than is dreamt of by those who know nothing of the anthropological approach to it. Even the great word Elohim, which is frequently explained as a plural of majesty, is believed to be rooted in very ancient animistic ideas. The Elohim of a place originally meant all its sacred denizens, viewed collectively as an indeterminate sum of indistinguishable beings, who became in time condensed or concentrated in the One God, and thus the use of the singular verb with the plural noun has behind it a long history of man's reflection upon the nature of the world in which he lives and moves.

Light is thrown by anthropology upon many an obscure phrase and passage. An interesting chapter, for example, on Women's Fashions in Jerusalem, based on Is 3[16-24], deals with the curious phrase in v.[20] rendered by A.V. 'tablets,' and by R.V. 'perfume-boxes,' the literal translation of which is 'houses of the soul.' On this phrase, which is sometimes connected with the doctrine of the external soul and explained as referring to amulets in which the soul of the wearer was supposed to lodge, Dr. ASTLEY makes the happy suggestion that it may refer to the soul of the flower, whose perfume or 'essence' may probably have been conceived as an accession to the life of the wearer.

Further, traces of an ultimate totemism may be observed even in comparatively late sections of the Old Testament. The superstitious rites briefly alluded to in two passages which have probably to be assigned to a period as late as the fifth century B.C. (Is 65^{2-7} $66^{3, 17}$) seem to imply a totemistic background. Indeed, there is a graphic picture of such a mystic, mysterious cult, practised within the Temple itself, from the pen of Ezekiel (8^{7-12}). The 'unclean' animals associated with these cults were unclean precisely because they had once been 'sacred'; and the members of these mystic guilds were in reality 'the successors, though perhaps unconsciously, of the old totemic clans.'

Thus Dr. ASTLEY pursues his way through the quaint and superstitious customs and ideas of the Old Testament—'superstitions' in the literal sense of survivals—such as the scapegoat ritual with its implied belief in the transference of evil; the trial by ordeal of a woman suspected of infidelity to her husband, with its resort to the drinking of 'holy water'; the wearing by the High Priest of golden bells upon his garment, probably for the purpose of scaring away demons—an idea which doubtless lies behind the ringing of bells at weddings, and the tolling of them at funerals; the dance in which religious feeling sometimes expressed itself; the mysterious potency of the Divine name. These and other phenomena and beliefs are considered in the light of primitive usage, whether in the ancient world or among such uncivilized tribes as exist at the present day; for it is an axiom on which Dr. ASTLEY repeatedly insists, that under a similar environment and at a corresponding stage of culture man is always and everywhere the same. But customs may live on for ages after their meaning has been forgotten. The Christmas tree and May-day revels have their roots in an immemorial past.

Valuable as Dr. ASTLEY's book is for the light it throws on the tenacity of custom long after its primary meaning has been lost or transformed, it is very far from being a book of purely academic interest. The present is linked in the subtlest of ways with the very distant past, and it is still possible for the modern man to learn something from those remote ancestors of his. Even the idea behind the term 'mana' is a sort of anticipation or rather recognition of that mysterious quality of the universe of which the reverent modern scientist becomes daily more and more convinced. Dr. ASTLEY has therefore some practical suggestions to offer which the layman, the clergyman, and the missionary may profitably lay to heart.

Take, for example, tree-worship. We are in no danger of relapsing into such worship to-day, but is there not a permanent truth behind it which it would be worth our while to recapture and to which we might give some visible and valuable concrete expression? Dr. ASTLEY thinks there is. In imitation of the vernal festival of Arbor Day celebrated by the United States of America and reproduced with modifications by Italy and Spain, he suggests that a similar festival might be instituted in this country in the month of June, possibly on Midsummer Day, a day 'devoted to the planting of trees as part of a national and universal festival.'

In dealing with the perplexing problem of how Christianity should be presented to primitive races, he suggests that every missionary should be first and foremost an anthropologist. In the most primitive forms of religion there are—sometimes, indeed, to the accompaniment of customs that are definitely repellent—real analogies to the Sacraments of the Christian religion. Baptism has its analogy in the rites of initiation, and the Lord's Supper in the sacrificial feast, through which communion with the deity was procured. In the savage customs which the missionary seeks to transform he will look with sympathetic insight for the truth which, however fiercely and darkly, they express and will show how it is consummated in Christianity.

But the suggestions which will meet with most challenge are those which are offered to the clergy. Dr. ASTLEY is well aware that, if some of them have little inclination for study, others, overwhelmed by the cares of a parish, have little opportunity for it. But his most serious criticism is levelled not at intellectual inadequacy, but at practices which degrade religion to the level of magic. He points out that 'the crux of the whole matter of Prayer-

Book Revision lies in Reservation,' and that this practice gives colour to ideas which are indistinguishable from superstition. 'Ideas as old as man, and still endowed with a living power among savages, are sublimated to the uses of the world's highest religion; while superstition, the surviving relics of these ideas of the antique world, still endows the Bread and Wine in the Eucharist with the actual Body and Blood of the crucified, risen, and glorified Christ.'

How deeply hostile Dr. Astley is to this type of religion and to the sacerdotalism which is its almost inevitable accompaniment, will be evident from the following indictment: 'When Reservation is practised, not for the sick—that is, in many cases, a mere excuse—but for adoration and worship, we are landed in what is nothing less than fetishism and idolatry, although I yield to no one in my recognition of the deep religious feeling of those who practise it. The increasing prevalence of these beliefs and practices to-day is, however, a further serious indication of that recrudescence or revival of superstition in our age, which is so marked in other directions also.'

'This is the kind of religion which is being introduced into our English Church once more, with all its accompaniments of superstition and sacerdotalism and the consequent turning of the Christian ministry into a priestly caste, not far removed from, and but little above, the magicians, wirreenun, and priests of primitive man! Such is the circle in which ideas seem doomed to revolve!'

According to the late Archbishop J. H. Bernard, whose long-expected Commentary on the Fourth Gospel was reviewed last month, the beginning of the Fourth Gospel, as distinct from the Prologue, consists of a detailed report of a momentous week. On the third day of that week, which was the first day of the ministry of Jesus, the first disciples were called. These were Andrew and the unnamed disciple of 1^{35}, who is probably to be identified with John, the son of Zebedee.

Now the Evangelist makes a remark about Andrew which has never proved simple and obvious in its meaning. He says, 'He (that is, Andrew) *first* findeth his own brother Simon.' If we adopt the reading, πρῶτος, for which there is good authority, the meaning would apparently be, that Andrew was the first to find his brother (Simon called Peter), implying that the unnamed disciple, who had also set out to find *his* brother (probably James, the elder son of Zebedee), took longer than Andrew. But, as Dr. Bernard remarks, if the sentence means all this, it is very obscurely expressed.

The reading πρῶτον instead of πρῶτος appears to be better attested, and has been accepted by most modern editors. It has the advantage of not overloading the meaning of the sentence. The meaning would then be that Andrew found Peter first, before he did anything else: 'he *at once* findeth,' etc. There would be no suggestion of John looking for any one. Yet some expositors, for example A. E. Garvie (apparently), in his 'The Beloved Disciple' (1922), and G. H. French, in his 'A Study of St. John's Gospel' (1918), find even with the reading πρῶτον the overloaded meaning to which we have referred.

It is sometimes even thought that the sentence under consideration contains the suggestion that Andrew found some other disciple named Simon, besides his brother Simon Peter: the emphasis on ἴδιον, 'his *own* brother,' would be consistent with this. First finding his own brother Simon, he afterwards found another Simon, whom he brought to Jesus.

But is there emphasis in the use of the word ἴδιον? Dr. Bernard evidently thinks so. Professor B. W. Robinson in the 'Gospel of John' (1925) thinks otherwise. Here, in the case of this puzzling and seemingly superfluous word 'own,' we have one of many cases in which the papyri have altered our idea of the meanings of words. In the papyri, according to Deissmann, the word 'own' occurs frequently in colloquial dialect and is nothing more or less than a duplication corresponding to the double negative or to such an expression as 'perfectly all right.'

If, then, we accept this interpretation, are we still to be content with the reading πρῶτον? On the face of it the meaning of the sentence is now simpler and more natural. Yet the fact still remains that a good deal of time elapses between 1^{39}, when Andrew and the *innominatus* are invited to come and see where Jesus dwelt, and 1^{43}, where occurs the reference, τῇ ἐπαύριον, seemingly the fourth day of that eventful week. The two first disciples have a full and convincing conversation with Jesus, staying with Him for the afternoon and night; Andrew goes out and finds Peter, who is brought back to Jesus, welcomed, and renamed Kephas.

Modern editors, as Dr. Bernard tells us, usually try to find time for all this between 4 p.m. and the next morning (ἐπαύριον). But he thinks it would be easier to understand the sequence of events if we suppose 'that day' (1^{39}) to mean a full day of twenty-four hours, from sunset to sunset, and allow two nights, instead of one only, to intervene between ἐπαύριον of 1^{35} and ἐπαύριον of 1^{43}. This would be consistent, he adds, either with πρῶτος or πρῶτον, both being awkward on any hypothesis.

But there is another reading, πρωί, supported by certain Old Latin texts, which have *mane*, 'in the morning.' An original πρωιτοναδελφον would readily be corrupted to πρωτοναδελφον, which leads to πρωτοντοναδελφον. This reading, πρωί, gives excellent sense: 'he finds early in the morning his brother Simon,' having stayed the night at the lodging where Jesus was. Then ἐπαύριον in 1^{43} stands for the day after the finding of Simon, which occupies Day iv. of the 'spiritual diary' covered by this chapter. This is certain, says Dr. Bernard, if πρωί be accepted as the true reading, and even if we read πρῶτον it is highly probable.

How, then, are the incidents of the week to be arranged? Day i. is taken up with the Baptist's witness as to the Coming One (1^{19-28}), Day ii. with the Baptist's designation of Jesus as the Christ (1^{29-34}), Day iii. with the meeting of Jesus and the two first disciples (1^{34-39}), Day iv. with the call of Peter (1^{40-42}), Day v. with the call of Philip and Nathanael (1^{43-51}). Nothing is told of Day vi., but Day vii. is the day of the marriage at Cana, where Jesus arrived on 'the third day' after the call of Philip and Nathanael.

'Which of these days,' asks Dr. Bernard, 'was the Sabbath? Most probably it was the day of the call of Andrew and John, who *abode with Him that day* (1^{39}). There was no travelling, such as there was on the days of the journey from Bethany to Cana. If this be so, we reach an interesting coincidence, for then the day of the marriage at Cana would be the fourth day of the week; and a Talmudical direction ordained that the marriage of a virgin should be on the fourth day, or our Wednesday. Marriage feasts in Palestine were, and are, generally held in the afternoon or evening.'

The idea of revelation is one on which fresh light is always welcome. It is a difficult idea in itself, and it has been a source of much doubt and difficulty. Accordingly we turn with interest and no little measure of hopefulness to the chapter on the Idea of Revelation which forms a sort of appendix to the recent volume (reviewed in another column) on *The Interpretation of Religion* by that able and competent theologian, Professor John Baillie of Toronto.

In this volume the whole process of religion is represented as one of progressive discovery, under the guiding principle of faith. But religion stands for a dual relationship, and to the activities of faith and discovery, which are essentially activities of the human soul, there must correspond Divine activities. Religion cannot all be a giving, but must also be a receiving. To our human activity of faith corresponds the Divine activity of grace; to the human activity of discovery corresponds the Divine activity of revelation.

A glance at the history of the idea of revelation should help us to conceive of it aright. In the early days the theory of religious knowledge was that the gods revealed the whole body of the tribal tradition to the great inspired men of the race, who received it in ecstasy or in sleep. But the Greeks virtually put aside the idea of revelation altogether, definitely substituting discovery on man's part for revelation on God's part. In the Early and Middle Christian Ages the conception of revelation was rehabilitated, but Nature, which the Greeks regarded as the one source of religious knowledge, remained alongside of revelation, natural religion being, however, conceived as carrying us only a certain way. In the seventeenth and eighteenth centuries the principles of Nature and revelation were in conflict. Since the beginning of the nineteenth century the opposition between the two has been transcended. We have come to believe that 'on the one hand an entirely unaided reason can discover nothing about God at all, while on the other hand it is only to the keen and patient seeker that any aid from Heaven ever comes.' Thus 'human discovery and Divine revelation, instead of dividing the field of religious knowledge between them, hold the whole field of it in common and are but complementary sides of the self-same fact of experience.'

But to say, as some recent writers seem to do, that all truth, and not merely religious truth, is both discovered and revealed, is to run the risk of taking all meaning out of the idea of revelation. The fact is that 'while none of our knowledge stands wholly unrelated to God's self-disclosure of Himself to our souls, yet that knowledge which we regard as being specifically religious possesses the character of revelation in an altogether different degree from the rest.'

What is the logical basis of the distinction here involved? Why should we, in speaking of this insight that comes to us through our human values, through our nature as moral personalities (for our writer lays the emphasis upon the ethical approach to religious knowledge), feel it necessary to pass beyond the language of discovery to the new category of revelation? The answer, says Professor Baillie, must begin from the consideration that goodness is not in the first place something that exists in us, but something to which we are called, that our values are felt by us to belong to some wider order of reality, as indeed Plato taught.

That is why the world's great men of faith represent their religious insight as having its deepest origin in the activity of the Divine Spirit. St. Augustine even went the length of saying that faith itself is not an act but a gift. And if we would know where in our experience the Divine Spirit is most unmistakably manifested, this is the answer: 'In the voice of conscience wherein His law is written in our hearts, in His Spirit bearing witness with our spirits that we are His children, in deeds of love and mercy and heroic self-sacrifice, in the souls of good men in which such things as these are most manifest to our eyes, and supremely and finally in the soul of Jesus Christ wherein they all shine with a new and matchless radiance.'

A standpoint is thus provided from which to view the doctrine of our Lord's Divinity, and to find it expressive of the profoundest religious truth. The doctrine is truly based on 'the perception which came long ago to the Galilean villagers and fishermen that, while Jesus was in one regard but a man like themselves seeking God, yet somehow also in His words to them and His deeds and presence among them God was seeking man; a perception which after His death on the Cross deepened itself into the realization that not merely had one man triumphed, but high Heaven had spoken.'

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Books that have influenced our Epoch.

'Essays and Reviews.'

By Herbert G. Wood, Selly Oak, Birmingham.

Any one who reads now the volume of *Essays and Reviews* which drew down such vials of wrath on the heads of the unlucky seven contributors will probably regard its fame as somewhat adventitious. The important place which it holds in the history of religious thought in England is due not so much to the contents and character of the essays themselves as to seemingly accidental circumstances attending their publication in 1860. The reaction which the volume evoked was unexpectedly violent. It drew High Church and Low Church into a temporary alliance against a common foe, and threw Dr. Pusey into the arms of *The Record.* It called forth an episcopal letter of indiscriminate censure, drafted by Wilberforce, but signed by most of the leading bishops, including Tait and Thirlwall. Two of the essayists, Williams and Wilson, were put on trial for heresy, and after they were acquitted on appeal both Houses of Convocation passed resolutions reaffirming their condemnation of the book. A third, Frederick Temple, was threatened with an agitation to remove him from his position as Headmaster of Rugby School, and when he was appointed to the see of Exeter in 1869, feeling was so strong that Temple, who had refused to make any declaration while his appointment was under discussion, withdrew his essay from publication in order not to offend his brethren. The violence of the criticism to which *Essays and Reviews* was subjected makes Temple's subsequent advancement to Canterbury seem little short of a miracle. Disapproval of Benjamin Jowett and his essay on the interpretation of Scripture took a meaner form. For years the proposal of the Hebdomadal council at Oxford to raise the salary of the Professor of Greek from the exiguous sum of £40 a year to the still modest figure of £300 was thrown out by the clerical vote. Even after responsible leaders had withdrawn their support from and expressed their disapproval of this procedure, the rank and file continued in this way to register their protest against Jowett's scandalous suggestion that Scripture must be interpreted like any other book. Those who came to the support of the Essayists risked their chances of preferment. When Dean Stanley, who regarded the publication of the book as a mistake, chivalrously took up the cudgels on behalf of his friends in the pages of the *Edinburgh Review,* his mother wrote to him, 'I am very glad you have written this; not that I agree with it all, but because it puts out of the question your ever being a Bishop.' 'I was annoyed at the time,' said Stanley long afterwards, 'but now I see she was quite right.' Probably he was even more distressed by the fact that Keble, Pusey, and Liddon felt obliged to decline his invitations to preach in Westminster Abbey.

It is possible that *Essays and Reviews* would have precipitated no crisis in the Church of England, if it had not attracted favourable notice in a quarter whose praise was sufficient to damn the book in the eyes of Tractarians and Evangelicals alike. An article by Frederic Harrison in the *Westminster Review* entitled 'Neo-Christianity' first roused the suspicions of the orthodox. He represented the Essayists as having come three parts of the way towards Positivism, and thought they were bound logically to enrol themselves under the banner of Auguste Comte, whose conception of humanity seemed to be reflected in Temple's view of the human race as transformed into 'a colossal man whose life reaches from the creation to the day of judgment.' But though the welcome of the sceptic thus first drew serious attention to *Essays and Reviews,* the character of the book itself would sooner or later have ensured censure. Some of the Essayists were, in Dean Stanley's judgment, needlessly provocative, and undoubtedly some of them did trail their coats. Rowland Williams' account of Bunsen's *Biblical Researches* constantly challenged orthodox opponents by disparaging estimates of their theological principles and irritated them by estimates as disparaging of their scientific equipment. Thus he writes: 'Nothing can be more dishonest than the affectation of contempt with which some English critics endeavoured to receive this instalment of a glorious work. To sneer at demonstrated criticism as "old," and to brand fresh discoveries as "new," is worthy of men who neither understand the Old Testament nor love the New.' Later on he speaks of the wide gulf which in England separates the arguments of our genuine critics from the assumptions of popular declamation. 'Even the conservatism of Jahn amongst Romanists and of Hengstenberg amongst Protestants is free and rational, compared to what is often in this country required with denunciation, but seldom defended by argument.' Once again, Williams thus concludes his summary of the argument for dating the book of Daniel in the reign of Antiochus Epiphanes: 'It is time for divines to recognize these things, since, with their opportunities in the study, the current error is as discreditable to them, as for the well-meaning crowd who are taught to identify it with their creed, it is a matter of grave compassion.' Williams spared neither the Evangelical faith in an inerrant Bible nor the Tractarian appeal to the Ancient Catholic Church. "If such a notion [the legendary character of the story of Jonah] alarms those who think that, apart from omniscience belonging to the Jews, the proper conclusion of reason is atheism; it is not inconsistent with the idea that Almighty God has been pleased to educate men and nations, employing imagination no less than conscience, and suffering His lessons to play freely within the limits of humanity and its shortcomings.' After pointing out that the Scripture writers neither claim infallibility for themselves nor confine inspiration to themselves, Williams adds, 'But if any one prefers thinking the sacred writers passionless machines, and calling Luther and Milton "uninspired," let him co-operate in researches by which his theory, if true, will be triumphantly confirmed.' His challenge to the Tractarian school was the more pointed, since the scope of his essay did not compel him to deal with Bunsen's work as Church historian. He goes out of his way to speak of the picture of Christian antiquity unrolled in the pages of the Hippolytus, and proceeds to contrast it with the idealized Ancient Church so dear to the Oxford Movement. 'The picture was too truly painted for that ecclesiastical school which appeals loudest to antiquity and has most reason to dread it. While they imagine a system of Divine immutability, as one in which, at worst, holy fathers unfolded reverently apostolic oracles, the true history of the Church exhibits the turbulent growth of youth, a democracy, with all its passions transforming itself into sacerdotalism and a poetry with its figures, partly represented by doctrine and partly perverted.'

Such sallies naturally called forth reprisals, but even if the matter had been presented with a more studied moderation, the book would still have occasioned serious misgivings. Individual students who have started from traditional views of the date, authorship, and historical character of different books of the Bible, and who have been led to modify such traditions under stress of criticism, must often have realized with something of a shock the serious extent of their surrenders when for any reason they have had occasion to survey the whole field and report progress. For the Church, *Essays and Reviews* was just such a general stocktaking in the realm of Bible-study, and it administered just such a shock. It was in vain for Dean Stanley to point out that similar judgments on particular points might be found in the writings of Dr. Arnold or of Bishop Thirlwall or even of Dr. Pusey himself. Never before had the general sweep of the critical movement been presented to the religious public so comprehensively and so forcibly, and the religious public recoiled in dismay.

The dismay was the more widely and the more profoundly felt because, apart from the first and the last—Temple's essay on 'The Education of the World,' and Jowett's on 'The Interpretation of Scripture'—the prevailing temper of the essays was distinctly negative. Baden Powell and Mark Pattison were at pains to show that traditional lines of Christian apologetic were hopelessly inadequate, but they did not suggest any better lines of defence. It was small comfort to the devout reader to learn that Butler's *Analogy* was no longer to be relied on, and that Paley's *Evidences* were still less convincing, even if the information was conveyed to him with all the charm of Mark Pattison's epigrammatic prose. The same reader was not helped by Goodwin's masterly demonstration of the utter failure of well-meant attempts to harmonize the first chapter of Genesis with the findings of geology. The breakdown of traditional views and interpretations of Scripture was amply illustrated both by Williams and Wilson, but, apart from Jowett's essay, little was offered by way of a Christian valuation of critical methods and results. This negative character of *Essays and Reviews* was at the time overemphasized and has since been exaggerated, but it was a real factor in the panic occasioned by its appearance. For, unlike many later volumes of essays by groups of Anglican scholars, *Essays and Reviews* was not an attempt at a restatement of Christianity. The book had no such common mind, and no such constructive purpose as are apparent alike in *Lux Mundi* and *Foundations*, in *Contentio Veritatis*, and *Essays, Catholic and Critical*. From the first, *Essays and Reviews* was treated as the manifesto of a school in the Church of England, and as if it were an adequate statement of Broad Church theology. Such a valuation was, and is, obviously unfair.

There is no reason to doubt the ingenuousness of the prefatory note, which asserted that the Essayists 'have written in entire independence of each other and without concert or comparison.' Though the Essayists are seldom in flagrant contradiction with one another, no attempt seems to have been made to harmonize their several contributions, and, in respect of some details, one essayist might have been refuted from the pages of another. Baden Powell's rejection, for example, of the argument for the necessity of miracles on the ground that miracles were never more needed than at the present time is really inconsistent with Temple's characterization of the main stages in the education of mankind. But the whole volume, while exhibiting a certain unity of temper and outlook, was somewhat haphazard in its choice of topics. Consequently it raised more questions than it ever attempted to answer, and left on many minds the feeling of being at sea without either chart or compass.

It is in vain to look to *Essays and Reviews* for even the ground-plan of a modern systematic theology. The contribution of the Essayists is not in the least comparable to that of Schleiermacher and Ritschl, nor did they show any interest in German theology as distinct from German Biblical scholarship. The importance of the book lay in another direction. It was a vigorous, and, as it proved in the end, an effective demand for more intellectual elbow-room in the Church of England. More particularly it was a claim for larger liberty of thought and inquiry for the clergy. The dominant schools of thought in the Church of England were producing an atmosphere of restraint and even insincerity. *Essays and Reviews* was a violent opening of a window to let in fresh air. And the legal proceedings that followed did actually prevent a narrowing of the limits of comprehension in the Church of England. The judgments in the Court of Appeal declared that the clergy were not obliged by the formularies of the Church to believe and teach either the verbal inspiration of the Scriptures or the doctrine of eternal punishment on the Calvinistic doctrine of imputed righteousness. There was some danger that the heightened reverence for the priesthood inculcated by the Oxford Movement should be accompanied by the imposition of severer doctrinal tests. But, as Wilson argued, 'if the national church is to be true . . . to the national character, the freedom of opinion which belongs to the English citizen should be conceded to the English Churchman: and the freedom which is already practically enjoyed by the members of the congregation cannot without injustice be denied to its ministers.' Wilson, indeed, seems at times to assume that no doctrinal limitation is desirable in a national Church, but his more essential point is his fear lest the exaltation of the clerical office should drive a wedge between clergy and laity, and lest the clergy should be so restricted in opinion as to be out of touch with scientific and thoughtful laymen. The Essayists pleaded and suffered for a measure of intellectual liberty of which a growing number of clergy, both Anglo-Catholic and Evangelical, are only too glad now to avail themselves.

It must not be supposed, however, that the case of the Essayists was based primarily on Wilson's multitudinist or latitudinarian conception of the national Church. The Essayists were hammering at certain essential weaknesses in the theologies of the dominant Church parties. The gravamen of the attack was not that both High Church and Low Church were out of touch with tendencies of modern thought. A theology is not necessarily wrong because it happens to be unfashionable. The real criticism, reiterated in *Essays and Reviews*, is that High Churchman and Evangelical alike ignore new discoveries of truth and retain conceptions of authority, ecclesiastical and scriptural, which can no longer be reconciled with historical facts. Every one is familiar with the oft-expressed regret that Newman did not read German. As a result the nature and significance of the critical movement on the Continent lay beyond his ken, and he rejected what he called liberalism in theology without having ever really familiarized himself with it. And it must be confessed that the historical work of the first stage of the Oxford Movement is in no small degree learned but uncritical antiquarianism. The Essayists saw in Biblical criticism, especially in Germany, elements of truth with which theologians had to reckon and which they would ignore at their peril. But incidentally it may be remarked that the Essayists were not hypnotized by German scholarship. Father Knox's clever couplet about the critics, who,

> Setting out the Gospels to explain
> Thought all that was not German, not germane,

does not really apply to the Essayists. They were among 'those who value Germanism so far as it is human rather than so far as it is German,' and Williams, whose phrase this is, also counted it a weakness in German scholarship in his own time that it lay open to the criticism embodied in Father Knox's lines. It was at once the merit and the service of the Essayists that they recognized the scientific value of the developments of historical and literary criticism on the Continent, without being guilty of an uncritical acceptance of the latest novelties of opinion. They made both possible and necessary those adjustments in theology which have been carried through by Anglo-Catholic modernists and liberal Evangelicals, and in consequence they belong to the Church as a whole, and not merely to the Broad Church School.

A modern reader will be inclined to agree with the judgment which Dean Stanley formed and expressed when the book first appeared. The essays fall into two groups—the contributions of Temple, Mark Pattison, and Jowett being on a higher level and of more permanent worth than the contributions of their colleagues. Bunsen's *Biblical Researches* are no longer representative of the critical movement, and perhaps Rowland Williams overestimated their importance when he wrote. Baden Powell's 'Study of the Evidences of Christianity' dealt with the problem of miracle in a form in which it is no longer urgent, and attempted a delimitation of the spheres of faith and knowledge, of religion and science which will hardly satisfy a modern inquirer. Wilson's views of the national Church do indeed represent the Broad Churchman's liking for an establishment with elastic sides, as well as his willingness to stick to old formularies, liberally interpreted, for fear of finding something worse. But his principles throw little or no light on the now acute question as to the right limits of doctrinal and liturgical comprehension in the national Church. Goodwin's account of the cosmogony of Genesis really closed a controversy, though it took his opponents many years to find out that their cause was lost. But the controversy over Genesis and geology was about to be submerged in the more serious issues raised by Darwin at the very time that *Essays and Reviews* was passing through the press. The remaining three essays are of finer quality and less ephemeral interest. Of Mark Pattison's essay on 'Tendencies of Religious Thought in England between 1688 and 1750,' it is unnecessary to speak. It has long since won its way to recognition as a classic of historical scholarship. It is distinguished not only by its literary charm, but also by masterly control of a wealth of material, and by the penetrating character of the judgments expressed in it. Of Jowett's essay on 'The Interpretation of Scripture' it may suffice to say that there is very little in it which any modern scholar would wish to qualify or retract. It still forms an admirable introduction to the study of the Scriptures, and may be confidently commended to serious students whether clerical or lay. Perhaps the section on the language of the New Testament requires some revision, since Jowett did not anticipate the light that would be thrown on the subject by the discovery of papyri in the rubbish-heaps of Egypt. But even here he had already faced in the right direction, and his observations on the Greek of the New Testament are still enlightening. He had realized the danger of a certain pedantry of verbal criticism which was apt to be engendered by classical studies, and which some think has left its mark for evil on the Revised Version. He was aware that the study of the New Testament might suffer under a distorting influence from classical Greek. Few characterizations of the style of the New Testament could be juster or more discriminating than that contained in the following paragraph: 'It is more unequal in style [than other ancient Greek literature] even in the same books, that is to say, more original and plastic in one part, more rigid and unpliable in another. There is a want of the continuous power to frame a paragraph or to arrange clauses in subordination to each other, even to the extent to which it was possessed by a Greek scholiast or rhetorician. On the other hand, there is a fulness of life, a "new birth" in the use of abstract terms which is not found elsewhere, after the golden age of Greek philosophy. Almost the only passage in the New Testament which reads like a Greek period of the time is the first paragraph of the Gospel according to St. Luke and the corresponding words of Acts. But the power and meaning of the characteristic words of the New Testament are in remarkable contrast with the vapid and general use of the same words in Philo about the same time. There is also a sort of lyrical passion in some passages (1 Co 13, 2 Co 6^{1-10} 11^{21-33}) which is a new thing in the literature of the world: to which, at any rate, no Greek author of a later age furnishes any parallel.' An essay marked by judgment of this quality can never grow out of date, and happy is the Biblical student who includes it among his preparations for his task.

Temple's essay was condemned by his contemporaries as being feebly religious. The modern is likely to be impressed by its vigour and freshness. It is true that the concept of the human race as a colossal man passing through stages of development comparable to childhood, youth, and manhood may be a dangerous metaphor. It is not clear that Spengler's application of a similar cycle of development to civilizations rather than to humanity is very much happier. But the distinction of different phases of human history in Temple's essay has still its value, and his account of the contributions of different races to human progress is still suggestive. His essay is, however, most characteristic of the group when he is advocating a wise agnosticism and toleration against dogmatism, and perhaps this same advocacy is the source of its abiding interest and worth. Among the gain of mature manhood, Temple reckoned something which seems a loss. ‘He learns not to attempt the solution of insoluble problems and to have no opinion at all on many points of the deepest interest. Usually this takes the form of an abandonment of speculation; but it may rise to the level of a philosophical humility which stops where it can advance no further, and confesses its own weakness in the presence of the mysteries of life.’ In the light of this mature wisdom, Temple questioned the confidence of early controversialists in their power to decide and define great theological issues, and while he felt that the early councils recorded in the main right decisions, he had no desire to perpetuate their dogmatic temper. And he perceived quite clearly that, at the Reformation, an entirely new lesson commenced, the lesson of toleration. That toleration is an essential part of the Christian faith—the lesson that the Church of Rome has yet to learn—was the great truth to which the Essayists bore witness, directly and indirectly. A sentence from Temple's essay well sums up their faith. ‘He is guilty of high treason against the faith who fears the result of any investigation, whether philosophical or scientific or historical.’

The Gospel for India.

By W. S. Urquhart, D.Litt., Principal of the Scottish Churches College and Vice-Chancellor of the University, Calcutta.

I.

General Considerations of Relationship—The Gospel of the Incarnation.

We hear a great deal in these days about the development of indigenous Christian churches, and much speculative and practical energy is expended in reference to their possible constitution. But something more is needed. There is little use in having a framework if there is nothing to put within it, and Christianity will be but a shadowy and insubstantial faith of any people unless it can make some claim to being itself indigenous, unless many can be found who will echo the words of a Calcutta pandit: ‘Christianity, in spite of the outlandish dress which so often hides its true character from us, has come to us, not as an alien, but as near kindred, always ready to help us, and as such deserves our hearty reception’ (Tattvabhushan, *Krishna and the Gita*, 314).

One could wish that it were possible to say that cultural and spiritual relationships were always sufficiently recognized. We are ready enough to acknowledge closeness of connexion in matters of ethnology, economics, and politics, but it is doubtful whether we are sufficiently aware of the extent to which the ideas of a Western civilization have already influenced the Indian mind. This influence has been often resented, and still more often unacknowledged, but it is there, and the result is that we are not working upon an intellectual soil which is virgin as far as our operations are concerned. We are entering upon the labours of other men, and have to reap what they have sown, the crop being frequently not altogether to our liking. We are carrying a religious message not in its pure simplicity, but as part of a very varied contribution from our own cultural inheritance; and towards many of the elements of this contribution the Indian consciousness is intensely critical, if not actually hostile.

Further, are we sufficiently aware of the intricacy and elaborateness of the civilization which we are hoping to influence by means of the gospel message? The very age of Indian tradition ought to be a cautionary consideration, carrying us back as it does to a period in which Western peoples possessed only the rudiments of civilization, and including achievements both in philosophical and religious speculation of which any nation might well be proud. Most of the problems of modern philosophy were discussed in ancient times in India, and one of their philosophers produced in the ninth century a system similar in contents and comparable in quality to that of Bradley in the nineteenth. Their theological speculation they took with special seriousness. As Deussen says (*System of the Vedānta*, 59): 'No people on earth took religion so seriously, none toiled on the way to salvation as they did'; and an earlier writer, Max Müller, records his impression that 'to watch in the Sacred Books of the East the dawn of the religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the history of the world.'

And yet we occupy with almost obstinate persistence our rôle of teachers, and fail, even when occasion and justification offer, to adopt that of learners. But surely, if in reference to the religious searching of any people, reverence is necessary, and the desire to find good is a more useful stimulus to investigation than the desire to find evil or even deficiency, this is pre-eminently true in relation to India and the earnest efforts of so many of her seekers to pass from the unreal to the Real, and from darkness to light.

Reverence, of course, must not transform itself into indiscriminate admiration or into facile identification. The religion of India, even at its highest, is not Christianity, and never will be, without at least considerable modification. To identify too easily Indian ideas and Christian ideas is to encourage Indian thinkers to refer these ideas to a mistaken source, and thus to treat them in isolation and fail to obtain the associated values of the system to which they belong. It is also to encourage Christian thinkers to minimize the distinctive value of the contribution which Christianity may bring, and to overlook the necessity for continuing that contribution. But, on the other hand, to recognize difference does not mean that we should despise the differing contents or that, because we feel that we have in Jesus Christ the Absolute Value, we should therefore conclude that there is no truth in other systems of faith. Surely to do so would be to forget the principle that He is the Light that lighteth every man that cometh into the world, that He is the magnet to draw forth to the clearness of the day the many truths which lie hidden in the various beliefs of mankind.

In attempting to set certain aspects of the gospel message in relation to the religions of India, we shall keep Hinduism mainly in view. This is, roughly speaking, the religion of four-fifths of the population. It is difficult to define because of its unlimited catholicity. Perhaps negatives serve us best, and we may say that he is a Hindu who is not a Christian, not a Zoroastrian, not a Mohammedan. It is, according to Mr. K. T. Paul, rather a cultural unity than a religion. It has no dogmas, and there is not a practice connected with it in one part of India which is not ignored in some other part. It has affiliations stretching back for three thousand years, to the dim antiquity of the Rigvedic age. Laterally, it includes the most recondite philosophical speculations as well as the crudest superstitions, while between them lies an infinite variety of beliefs belonging to many different levels of value. In this paper we shall be mainly concerned with the ideas of the higher Hinduism, and we shall not, of course, be unmindful of the fact that a very large percentage of the people address their worship to minor deities and follow practices of a primitive character. But at the same time we must also remember that to a greater extent than in many countries, the power of the idea permeates all sections of the population, and that the devotee of the minor deity is governed, more or less consciously, by conceptions which he shares with his more definitely philosophical fellow-countrymen.

Notwithstanding the confusion which has been indicated, it is still possible to gather together certain ideas which are characteristic of Hinduism, and to regard these as forming a kind of Old Testament for the Indian Church, as indicating a thought development into which Christianity may enter in a new 'fullness of time,' just as in its early days it followed as a completer Word upon the prophetic utterances of ancient Judaism.

In any study of the present-day situation in India, it is impossible not to be struck by the many close parallels to the first centuries of our era, and one of these parallels, which has been stressed by Dr. Macnicol in the paper which he contributed to the *Jerusalem Meeting Report*, may be alluded to in passing. He notes that in the last fifteen years or so a change seems to have come over Hinduism. It seems now to be concerned more with the assertion of its claims than with internal reformation; it aims at increasing the numbers, prestige, and solidarity of Hinduism. If he is correct in this generalization, we may recollect in this connexion that it was opposition to a similar spirit amongst the Jews that brought Jesus Christ to the Cross and so revealed the central Divine action upon which Christianity was founded. Thus it may well be that what we may regard as an unfortunate tendency in Hinduism leading to conflict and rivalry will serve to point the contrast in religion between communalism and universalism, between the external and the internal, between the letter and the spirit, and so in the long run set free the treasure that is in the earthen vessel for combination with the spiritual treasures which Christianity can offer. Hinduism as a political or national power will not satisfy the religious longings of humanity any more than Judaism did, or, for the matter of that, Christianity in the ages when it had been degraded from its essentially spiritual level; and until this is clearly seen, it will be impossible to combine for the redemption of men the spiritual resources of the world.

From remote ages India has cherished certain spiritual conceptions of exceedingly high value, and, bearing these in her hands, she comes to meet us as we bring to her the message of Christianity. How are we to receive these gifts, and unite with them the gifts which we also may bring from out the treasure-house of Christianity? Both Hinduism and Christianity cherish a sense of the importance of the gifts, and of the authority conferred by their possession. As has been indicated in a previous article, it will not do simply to confront authority with authority. A belief in the authority of the Christian Scriptures will be challenged by an equally strong belief in the authority of the Hindu Scriptures, and you do not mend matters by simply asserting that in the one case we have the word of God, whereas in the other case we have no such security. There are unmistakable tendencies in Hinduism towards a refining and spiritualizing of scriptural authority, and we must meet that tendency by a corresponding change of attitude within Christianity so that we use the Scriptures not as records of the past revelation, but as indications of a present Reality, and regard them as the Living Word of Christ. We must concentrate attention upon the inner content of our revelation and not upon its form if we are to commend that content to others who themselves possess and cherish an authoritative body of Scripture.

The central truth of Christianity may be said to be the Incarnation of our Lord Jesus Christ, who for us men and our salvation took flesh and 'built his tent' amongst us. What preparation or receptivity can we find in Hinduism for this great truth? To this topic we may devote the remainder of this first article. It is set in the forefront in the announcement, 'Thou shalt call his name Immanuel,' and in the meaning of this, 'God with us.'

Now the condition for the acceptance of such a belief is, first of all, that God and man should be felt as akin or near to each other. So long as God is regarded as inhabiting the remote distance of the heavens, and as having in His nature no similarity to the character of man, such a belief does not readily emerge. The effort of religion is just to break down the sense of distance.

In its long history, Hinduism might be said to have done this. The early worshippers of the times of the Vedas turned their attention outwards, as all other worshippers did, and found in the trees and the rocks, the streams and the hills, the objects of their devotion. They attributed life to each object, to each natural process, and so their pantheon was occupied by a crowd of deities, too numerous to reckon. But the mind of man is not satisfied with a multiplicity, and we soon see efforts after systematization and approaches to a conception of unity. Along with this there goes an elaboration of ritual and an emphasis upon the power of sacrifice, an apprehension of a law pervading all objects and of a hidden power which moved in unison the forces of the world. The speech of the priests was seen to have effect through the proper recitation of the ritual and the direction of the sacrifice. The breath of man was seen to go out from his body and mingle with the all-enveloping atmosphere. And so, on this borderline between the physical and the spiritual, there appeared the conception of a unity between the breath, soul, spirit, or mind of man and the world in which he lived. Might there not be a kinship? As the physical breath mingled with the atmosphere, might not the aspiration or prayer, the out-breathing of the soul, mingle with the unitary Being at the back of all things in the world? So gradually there dawned upon the Indian consciousness the idea of a unity of Nature between the self of the individual and the great Self of the world? God and man were one in essence. Ātman, the deepest Soul, was identical with Brahman. If one could turn the attention inwards and discover the fundamental self of his own nature he would discover the self of the universe as well. The sublimest synthesis in all philosophy, as it has been called, was reached, not 'God with us,' but God and man identical. The identity concept was born, sometimes described as religion in its intensest form. The basis of mysticism was laid in Indian thought. God was indeed brought near, brought actually within, and the self of the worshipper was lost in God. Will not the gospel of *Immanuel* have a special appeal to one who has inherited such a thought tradition?

But before we welcome the conception wholeheartedly as a preparation for Christianity, we must turn back for a little and consider the process by which the identification was reached. It was by a method of abstraction—of double abstraction; a 'noughtening' of all that is made, and of all that constitutes human personality or individuality. All the variety of the world we must resolve back again into the primal unity, making use of the conception of 'names and forms,' regarding all the phenomena of the world as the product of illusion, or at least of our mistaken particularizing way of looking at things. All the senses which condition our relation to the world we must retract, regarding them as wrongly directed activities, suitable only for the processes of lower knowledge, but by no means reaching reality. So in the void which we have made we shall reach God. In the loneliness of our own soul we shall discover the presence of the Absolute and the Infinite, raised above all the divisiveness of space and the changing confusions of time—an Absolute without qualities and without differences. If we call him pure Being, perfect knowledge, unalloyed bliss, we must remember that these categories are not adequate to describe the Supreme Reality. They are simply predicates somewhat vainly thrown out at Him, but not attaining unto Him. We can describe Him only by silence, and by confessing that He is *not* this, He is *not* that. Yet the Divine and ourselves are united in an indissoluble unity. Apparently we have here an exact anticipation of the consciousness of Christ, 'I and my Father are one.' And yet there is a difference, which makes it difficult for the Indian mind to accept the Christian doctrine of Incarnation. Why is this? We have spoken of the twofold process of abstraction, and it is the process of abstraction from the world which here more particularly concerns us. By the denial of differences the Vedantic philosopher reaches the conception of an Absolute without qualities. There is in God no basis from which he may reach forth to the world again, or on which the worshipper may erect a conception of the world as needing or as permitting serious Divine intervention. The Divine Unity has been reached at the expense of difference. The relation has been broken between God and the world. There is a vast difference between the height of the Indian religious consciousness and the saying of Christ which has just been quoted. There is little room in philosophic Hinduism for the conception of Father. And further, there is no opportunity for an incarnation with any meaning in the world of time.

At this point it may be urged that nowhere has there been such a widespread belief in incarnation as in India. There are innumerable manifestations of the Divine in human form. That is true, but there is a fundamental difference which makes these incarnations of lesser value. The world in which they are to take place is ultimately unreal. This world has to be acknowledged, on account of the mere strength of ordinary human experience. But it can be acknowledged only as the work of a secondary god, of a god with qualities who is distinctly on a lower level than the Absolute God, and who can bring himself into relation to the world only by taking into his own being the principle of illusion, by acting as the arch magician. Thus the revelations in incarnation are not truly revelations. They are only concealment of real Being; they do not enter seriously into the world. They are untrammelled by considerations of time and space, and so they may be countless in their repetitions. The Christian message that 'God so loved the world' that 'he gave his only-begotten Son' is on a different plane. The Indian mind is ready to accept this by reason of the sense of the nearness of God, but it is also unready because of the want of content in its conception of the Being of God, and because of its want of belief in the reality of the world. Identity does not leave room for regarding God as the great Object of our worship, for the recognition of Divine qualities which may express themselves in relation to the world. Identity, while preserving the unity, overlooks the differences, and prevents the recognition of the need of the world, and the need of the human soul. And the denial of the world hinders any belief in a great developing revelation of God within it, rising through the different grades and phases of being until it culminates in the perfect expression of God in the Person of His Son. Camouflage—to use a phrase which is adopted by a Hindu writer—is at the basis of the Indian conception of revelation in Incarnation. Grace and truth are at the basis of the Christian conception. God dealt seriously with the world in the coming of Jesus Christ, seriously with its sin and its weakness.

Identity does not leave room for the conception of the love of man to God, for love demands doubleness or duality, the relation of subject and object. Neither does it leave room for the conception of the love of God to man, and this is at the basis of the conception of the Incarnation of Jesus Christ. Thus Hinduism in the philosophic form we have been considering provides the condition under which, generally and abstractly, Incarnation may take place, but it does not provide, either in its conception of the nature of God or of the world, for a concrete and purposeful Incarnation such as we have in Jesus Christ. Yet in many respects Christianity seems to continue, and make available for all men—and not merely for the select few—the central teaching of the Indian Vedānta. The great and fundamental truth of the latter—*tat tvam asi*—'that art thou'—finds its counterpart and its completion in the message of the New Testament, symbolized in the name given to Him whom we believe to be at once Son of God and Son of Man. The suggestion of identity seems to be a vague query sent out into the immensity of the space enveloping us and God, and in the name *Immanuel* the answer comes back in concrete fullness. Is it too much to believe that in Christ India may find the goal of her searching, the satisfaction of the longing of her heart to realize the nearness of God, which, as a theoretical abstract conception, stimulating the affections to ecstasy of devotion but not sufficiently controlling practice, has been her age-long possession?

Literature.

THEOLOGICAL FIRST PRINCIPLES.

The Interpretation of Religion (T. & T. Clark; 14s. net), by Professor John Baillie, M.A., D.Litt., of Emmanuel College, Toronto, is intended as an introductory study, 'mainly for those who are minded to pursue the subject somewhat deeply,' of theological principles. As such we commend it very cordially to the notice of teachers and students of theology.

First comes a discussion of the method which should be employed in an inquiry into the nature of religion. The conclusion is reached that metaphysics, considered as such, can throw no new light on the nature or degree of the validity attaching to the religious experience; that while theology must take its standpoint within the Christian consciousness of God, there is no genuinely religious manifestation of the human spirit which is in principle beyond its scope; and that the modern historical and psychological studies of religion do not so much provide new methods of inquiry as supplement the older theology. Or in the author's own summary, 'When the traditional theology (following the lead given it by Schleiermacher and Ritschl) entirely gives up its speculative ways and turns itself into an attempt to understand religion from the inside, but at the same time (in departure from Schleiermacher and Ritschl) regards itself as having to do not merely with Protestant or with Christian religion, but with religion as such; and when, on the other hand, the psychological and historical studies of religion give up the effort to dispense with those standards of good judgment which are interior to religion itself, and, in consequence, come also to view religion as from within; then all the various lines of study will meet in a science of religion that may at last be worthy of the name.'

Turning from the question of method, Professor Baillie enters definitely upon the inquiry he has in view. In seeking to reach a true interpretation of religion, he first considers theories of religion with which he is out of sympathy. Such are, in particular, the rationalistic theory (as chiefly represented by Hegel), the romanticist theory (as chiefly represented by Schleiermacher), and the theory of theological intuitionism and the 'religious *a priori*' (as chiefly represented by Troeltsch and by Otto). As a result of his discussion of the above-named theories he is left, as he thinks, with 'the sole alternative of believing that the kind of intelligent or rational insight in which religion takes its rise is none other than *moral* insight, and that faith in God is thus in some sort an outgrowth of our consciousness of value.' Accordingly he finds himself in sympathy with the theory of religion as grounded in the consciousness of value—a theory to which may be attached the names of Kant and Lotze among philosophers, and of Ritschl and Herrmann (whom Professor Baillie calls his teacher in theology) among theologians.

This theory he seeks in the concluding section of his book to restate and defend. Defining religion as 'a moral trust in reality,' he holds it to be the authentic core of true religion that the Spiritual Power who controls our destiny is such that we may safely entrust to His care the deepest interests of our being; as he discovers the foundation of all our spiritual experience in our discrimination of good from evil, so he discovers its cope-stone in our trust in the God and Father of the Lord Jesus Christ.

The whole book constitutes a notable piece of Christian apologetic on neo-Kantian lines. It shows wide reading in the history of thought, and a remarkable acquaintance with contemporary philosophical and theological writings. It moves with ease and precision in its chosen field, containing many an acute reflexion and many a shrewd thrust against its opponents. We trust it will gain the attention it deserves. While saying this, we are of opinion that Professor Baillie emphasizes the relative merits of the Kantian approach to religious knowledge too sharply. Nor do we forget that certain ethical thinkers do claim to have presented us with 'a consistent theory of morals which does full justice to the deepest things in our knowledge of good and evil without in any way relating them to a reality beyond ourselves.'

PROVERBS.

A better choice than that of Professor W. O. E. Oesterley for the volume on *Proverbs* (Methuen; 18s. net) in the 'Westminster' series of Commentaries it would be difficult to imagine. Dr. Oesterley knows more about Judaism than most Christian scholars, being an expert in post-Biblical as well as Biblical Literature; and his recent special study of the Teaching of Amen-em-ope in 'The Wisdom of Egypt and the Old Testament' testifies to his minute acquaintance with the Wisdom Literature of the Ancient East, so far as it has come down to us, in countries beyond the borders of Israel. Indeed, it is this feature that gives Dr. Oesterley's Commentary its special significance: he shows the international character of the Wisdom Literature, which demonstrably existed in Babylonia, Egypt, and Syria, and doubtless also in Arabia and Edom. One valuable chapter sets forth the parallels—over a hundred in number, and revealing frequently identity of expression as well as of thought—between the Hebrew 'Proverbs' and the extra-Israelite literature; while between Pr 22^{17}–23^{14} and the Teaching of Amen-em-ope, on which that section undoubtedly rests, comparison is facilitated by printing the corresponding proverbs in parallel columns. There are also useful discussions of the terms משׁל (proverb), and לב (heart) as the seat of the emotions as well as of the understanding, of 'Woman' in Proverbs, and of the five types of 'Fool' who there appear.

It is interesting to note that, on the basis of our wider knowledge of the Ancient East, Dr. Oesterley has been able to claim an earlier date for certain sections of Proverbs than that which has been generally accepted by recent scholars. While, for example, chapters 1–9 are assigned to the third century B.C., 'and quite possibly later still,' 22^{17}–24^{34} are set in the seventh century, and 10^{1}–22^{16} and 25–29 in the middle of the eighth century: indeed, some of the ultimate elements in this section, and especially in chapters 10–15, may go back to the time of Solomon. About the possibility of pre-exilic proverbs there can be no sort of doubt: tradition points that way, and also in that period there were certainly 'wise men' (הכמים) belonging to the circle of the 'scribes,' who in those days in Israel, as certainly in Egypt and Babylon, appear to have been State functionaries. The later sages dealt with the religious education of adolescents, and Dr. Oesterley reminds us that proverbs which seem secular acquire a religious quality from the religious setting in which they are placed; and, in any case, from the sages' point of view, worldly wisdom is piety. We hope that this Commentary will help to restore the Book of Proverbs to the homiletic arsenal of the preacher.

We are glad to notice in the bibliography the too little known book of W. A. L. Elmslie on 'Studies in Life from Jewish Proverbs.' To this might have been added C. F. Kent's 'Wise Men of Ancient Israel and their Proverbs'; and in the discussion of the text, some of Melville Scott's suggestions in 'Textual Discoveries in Proverbs, Psalms, and Isaiah' would have been worth considering.

THE PERSON OF CHRIST.

The sorrow which was felt at the untimely death of Professor H. T. Andrews, D.D., will be renewed by the perusal of his posthumous work, *The Christ of Apostolic Faith* (Nisbet; 5s. net). It contains what was designed to be the first section of a larger work on the Person of Christ, but fortunately it is complete in itself, and it forms a valuable contribution to Christology. Approaching his subject from the side of Christian experience, Professor Andrews proceeds to a careful study of the relation of Jesus to His contemporaries, especially the impression made on the minds of the Twelve. He then traces the inevitable development of this impression in the primitive Christian Church and in the second and third Christian generations. There are extremely valuable chapters on New Testament theology. The writing is lucid, the exegesis careful and scholarly, and the reasoning closely articulated. Stage by stage we are shown how the first simple creed 'that Jesus is the Messiah' was carried forward to 'the Benediction in which Jesus is given rank with God and the Holy Spirit in the same formula,' and at last culminated in the Prologue to the Fourth Gospel. In regard to the origin of the Logos idea, the suggestion is made that 'the probability is that the Logos-theory was a common category of thought at the time, as common perhaps as the theory of Evolution is to-day, and that it is unnecessary for us to attempt to find a more specific origin of the idea as it occurs in the Prologue.' The conclusion reached is that, while we are not bound to the terms and formulæ of the first century, 'the condition which Christian experience imposed on the thinkers of the Apostolic age it imposes still upon us, and that condition is: "None but the highest terms and categories of thought are adequate for the true interpretation of Jesus Christ."'

THE INSTITUTION OF THE LORD'S SUPPER.

In *Eucharistic Origins* (James Clarke; 6s. net), Professor G. H. C. MacGregor, M.A., of Hartford Theological Seminary, offers a survey, exegetical rather than theological, of the material in the New Testament bearing upon the Lord's Supper. The volume comprises the Bruce Lectures for 1928. The author seeks in particular to throw light upon two widely canvassed problems, namely, (1) what is the place of sacramentalism (or the belief in spiritual gifts being really bestowed through the external forms) in the Christianity of the New Testament? and (2) whether the institution of the Christian Sacraments, and more especially the Eucharist, may be ascribed to Jesus or not.

A cardinal position of the author, who in this follows the theory elaborated by Oesterley, is that the Last Supper was not the formal Passover meal, but was a celebration of the *Kiddûsh* or Sanctification for the Passover. As Jesus pronounced the blessing over the cup and the bread, He would give to each a new meaning, thus instituting the Eucharist. It is claimed that the identification of the Last Supper with a Passover-*Kiddûsh* makes it more easy to understand why the Lord's Supper became a weekly commemoration, like the *Kiddûsh* itself, rather than an annual ceremony like the Passover: 'indeed, on the supposition that the Supper was a *Kiddûsh*, the injunction to repeat the Sacrament—"this do in remembrance of me"—becomes much more likely to be historical.'

But while it is 'quite probable,' in the light of what we know of Jesus' own mind, that He definitely instituted the Eucharist, the evidence for such an institution is 'quite uncertain.' Our observance of the Supper is not, however, on that account invalidated. Professor MacGregor would agree with Bishop Barnes that validity is in this case independent of origin: 'if the Lord's Supper has persisted for nineteen hundred years, it is because the reality of its dynamic quality has been vindicated by experience.'

It is not without significance, Mr. MacGregor continues, that in the *Didache* we do not find the ideas of an Institution by Jesus, a commemoration of His death, and a mystic relation between bread and wine and His body and blood. Yet, while in form still a simple 'breaking of bread,' in content the Supper of the *Didache* is becoming a true Eucharist, and can only be understood in the light of the ideas which were developed by Paul and John, for whom the rite of 'the breaking of bread' became a sacramental means of grace. John is, in fact, 'the New Testament sacramentalist *par excellence.*'

This work is not so much an independent investigation of the New Testament records as an essay in mediation, in full view of conflicting contemporary discussions, which are freely quoted. But it is an able and competent work, written in clear and logical style, and should enhance the author's growing reputation.

TEXTUAL CRITICISM.

Every one who knew the Rev. Dr. James Kennedy, or who had watched his modest contributions to theological magazines, was aware that in him the textual criticism of the Old Testament was an absorbing passion. For this he had two supreme qualifications—an intimate acquaintance with every word of the Massoretic Text, and a meticulously accurate knowledge of Hebrew Grammar; and the publication of his *Aid to the Textual Amendment of the Old Testament*, edited by the Rev. N. Levison, B.D. (T. & T. Clark; 10s. 6d. net), is an event of considerable interest to textual critics.

It is possible to carry textual emendation too far. Israel Eitan has recently taught us some measure of respect for the traditional text by reminding us that some of the *ἅπαξ λεγόμενα* in the Old Testament can be satisfactorily explained on the basis of Arabic and Ethiopic analogies, and Dr. Kennedy was well aware that many of his own suggestions cannot claim to be more than 'tentative and provisional.' He knew the value of the ancient versions, but in his belief, 'the greatest practical aid is obtained through patient and careful study of the Massoretic Text itself.' His own particular contribution, as the editor points out, rests on 'the supposition that the faulty readings in the Massoretic Text are due to interchange of letters in cognate Semitic alphabets.' For example ב, מ, and ס, in the Palmyrene alphabet of certain periods, bear a very close resemblance to one another. This fact, besides lending reasonable justification to certain emendations, would also throw some light on the date of transcription. There are about twenty-four hundred suggested emendations in the book, most of them based on the fact that certain consonants once looked or sounded more or less alike. The method, once admitted, opens up wide possibilities for the keen textual critic, and even Dr. Kennedy's editor does not profess to approve of all his suggestions; but he is right in insisting that they are all worthy of careful consideration.

Here are one or two of the most interesting and ingenious. In Nu 25^6 an Israelite brings a Midianitish woman *to his tent* (אהלו : MT אחיו, 'to his brethren'); in Gn 41^{51}, 'God hath made me forget all my toil and *all my pain*' (כאבי : MT בית אבי, 'and my father's house'); in 1 K 1^{25} 'Adonijah *has rebelled*' (מרד : MT ירד, 'has gone down'); in Ps 36^9, 'in thy light shall we see *a way*' (ארח : MT אור, 'light'). Some of the suggestions are already the commonplaces of textual criticism; for example, Ps 19^5 קלם, 'their voice,' for MT קום, 'their line,' and Is 28^{18} תֻּפַר for כֻּפַר. Not all seem equally probable; for example, גֶּרֶם, 'body,' seems hardly an improvement on הָרִים (Am 4^{13}), nor יִקֹּם ('who would *take vengeance* on Jacob?') on יָקוּם (Am 7^5), nor כל מקלות הסוך, 'all the rough-rods of the booth' on 'the bells of the horses' (Zec 14^{22}). Sometimes, too, a delicacy seems to be lost by the emendation: for example, when 'the evening of my delight,' נשף השקי, becomes 'an evening of quiet' (השקט Is 21^4), or when 'though they *dig* יחתרו into Sheol' becomes the more commonplace ***hide themselves***, יסתרו (which, however, is supported by LXX: Am 9^2). The more difficult reading is often the preferable.

Unfortunately the book is disfigured by numerous typographical blemishes, which affect more particularly Greek words: for example, *χαρήσονται* appears as *χατήσονται* (p. 15), *ἐσώζετο* as *ἐδώξετο* (p. 70), and—most curious of all—*θεὸς ὁ σωτὴρ ἡμῶν* as *Θξος ὁ σῶεηρυμεν* (p. 141). The editor was obviously handicapped by his distance from the place of printing, which was Palestine, as in the list of errata *ὑιᾶ* is 'corrected' to *κιᾶ* (instead of *μιᾷ*). But these things will not blind the discerning reader to the solid worth of the book, with its multitude of suggestions from the pen of an accurate and ingenious scholar, who has spent a lifetime in the study of the text.

THE BOOK OF BOOKS.

Scribner's Sons (7 Beak Street, London, W.1) have just published two books which, taken together, constitute an excellent introduction to the modern view of the Bible. One, by the Rev. Henry Kendall Booth (7s. 6d. net), on *The Background of the Bible*, deals, one might say, with the externals of the Bible; the other by Mr. Ernest R. Trattner, *Unravelling the Book of Books* (7s. 6d. net), deals rather with its inner quality and content and with the historical and religious forces within Israel which shaped it. Both volumes treat both Old Testament and New Testament, but neither is an Introduction in the ordinary sense of a detailed discussion of the individual books of the Bible. Both are fresh and unconventional in treatment, and both, as it happens, deal with the attitude of the Middle Ages and the Reformation to the Bible; together they enable us to look through long vistas of time from Ḥammurabi to the present day, and they reveal to us the Bible solidly embedded in the facts of ancient, mediæval, and modern history.

Mr. Booth's book is exactly what it claims to be, a study of the background of the Bible. The fact that it devotes only half a page to Isaiah, three pages to the Psalms, two pages to Romans and 1 and 2 Corinthians, shows that for a knowledge of the contents we must go elsewhere. At certain points, however, the treatment is fuller, fourteen pages being given to the Fourth Gospel and the Johannine Problem; and a chapter on 'The So-called Silent Centuries' reminds us of how much was done and written in the four hundred years before the coming of our Lord. The titles of the chapters indicate the pleasant variety of the book, which discusses, among other things, 'The Bible and the Spade,' 'The Bible before the Bible,' 'The Beginnings of the Bible,' 'The Land, the People, and the Book,' 'The Evolution of the Old Testament,' 'The Background of the New Testament,' 'The Romance of our English Bible.' On p. 89 there are two slips: Uzz*i*ah should be Uzzah, and Ex $12^{25.\,26}$ should be $12^{35.\,36}$. Unfortunately also on p. 11 Ḥammurabi's date, which on p. 45 is given as 1950 B.C., appears as 1250. Five good maps and illustrations increase the value of a thoroughly interesting and useful book.

Nearly a quarter of Mr. Trattner's book is taken up with the interesting story, which he tells well, of the rise of Biblical Criticism and its brave pioneers, Spinoza, Simon, Astruc, Eichhorn, Ilgen, Hupfeld, Geddes, and de Wette. This is followed by a discussion of 'Bibles within the Bible,' a section which could not fail to interest as well as to edify even the casual reader: it deals with the rise and growth of the constituent documents of the Pentateuch and breathes the breath of life into an exposition—which can so easily become arid—of the Jahwist and Elohist documents, Deuteronomy, and the Priestly Codex. The prophets are treated pretty summarily, but in a way which brings out the growth of accretions to their original messages. The copious variety of the too readily despised post-exilic age is well handled. In the New Testament section the writer takes occasion to show how the Renaissance and the Reformation helped to humanize the Bible by delivering it from the bondage of allegorical interpretation, and a brief sketch of Lord Herbert of Cherbury, Toland, and Woolston leads him to discuss the repudiation of miracle and what he calls 'The Collapse of Supernaturalism'—a phrase which certainly does not represent the last word on this matter.

This is a breezy, informing, and racy book. Indeed, it is too racy at times. There is a certain lack of dignity in the rather needless remark that Jegarsahadutha is 'an awfully hard name to pronounce,' or that 'the Czar's influence did the trick' in securing a welcome for Tischendorf at the monastery of St. Catherine, or that 'no one knows the name of that reverend gentleman who penned the Book of Daniel,' and in the description of Ezekiel as 'a rare individual who possessed that blessed nuisance—a theory and a vision,' or of 'poor' Job as 'the old fellow.' Split infinitives occur in lamentable abundance: Mr. Trattner needs to be reminded that it is not a literary crime to avoid this construction. But our chief criticism is the almost entire absence of Biblical references. The interesting chapters give the reader practically no guidance as to where the numerous allusions to the text are to be found. The person for whom such a book as this is written is hardly likely to know where in 'the Elohistic document' Abraham is described as 'a prophet,' or where in the 'Unknown' Isaiah the 'two allusions' to Cyrus appear. The book would have gained in value had it sent its readers more definitely to the Bible itself. The following misprints should be corrected: p. 262 Ver*t*itate, p. 265 iniquit*i*ous, p. 273 i*n*gnominious, p. 59 N*o*ldeke (ö), pp. 271 f. Wolfenb*u*ttel (ü), p. 298 T*u*bingen (ü). There are eight good illustrations of scenery, papyri, inscriptions, and alphabets.

The latest volume (cxiv.) of *The Christian World Pulpit* for the six months from July to December 1928 (The Christian World Ltd.; 7s. 6d. net) contains sermons by one hundred and twenty-two notable preachers, including the Archbishop of York and the Bishops of Durham, Winchester, Ripon, and Birmingham, Dr. Glover, Dean Inge, in whose half-dozen addresses he is anything but 'the gloomy Dean,' many of the clergy of the Church of England, many prominent Nonconformists—Wesleyans, Baptists, Congregationalists—representatives of the Scottish Churches, like Principal Cairns, Professor Gossip, and others. Many are sermons on special occasions, but, in whatever category, all alike make this fact clear and beyond question, that the standard of the best modern preaching is maintained at a high level. With this volume of rich and suggestive contents before him, no preacher will lack inspiration, and no layman will say 'the hungry sheep look up and are not fed.'

The Postulates of the Moral Life, by Mr. J. Strain, M.A. (Heffer; 7s. 6d. net), is a careful and well-wrought-out study of the questions bearing on moral freedom and responsibility. The book gives evidence of wide reading, and if there is little boldness and originality in the thought, there is manifest throughout a keenly critical faculty and a sound judgment. Some of the topics treated are Consciousness and Experience, Causality and Moral Values, Personality and Responsibility. In treating these, the author shows himself a competent and trustworthy guide. His conclusion is that 'the essential condition of the moral life, the supreme purpose of moral education, the final goal of moral endeavour is personal autonomy,' and that 'this autonomy is manifested (1) through the control of mechanical forces, (2) in the direction of organic function, (3) in the quest of a personal end.'

A Pocket History of the Baptist Movement, by Mr. Gwilym O. Griffith (Kingsgate Press; 2s. 6d. net), is an extremely readable book. It is designed primarily for use in study circles, and for this it is admirably adapted. But the general reader will find it in the highest degree informing and interesting. One may regret that only a very brief account is given of the last hundred years of Baptist history, but the writer has made excellent use of the space at his disposal, and has given us a wonderfully vivid and inspiring picture of the trials and struggles of a devoted Christian people.

Within recent years there has been a steadily growing interest in the recovery of the ancient history of mankind. In this connexion, perhaps no city is of greater importance than ancient Nineveh, which is now represented by the mound of Kouyunjik, half a mile long, quarter of a mile broad, and rising to a height of a hundred feet. In *A Century of Exploration at Nineveh* (Luzac; 7s. 6d.), by Dr. Campbell Thompson, of Oxford, and Mr. R. W. Hutchinson, M.A., we have an interesting description of the explorations on this site, which may be said to have begun with Rich at the beginning of last century. After some attempts by Botta, these have been continued by Layard, Ross, Loftus, Rassam, George Smith, Budge, King, and the writers of this volume. In addition to the earlier excavations, those carried on in the 1927–28 season are here graphically described. Inscriptions have been found which come from the palace of Tiglath-Pileser (*c.* 1100 B.C.), Adad-Nirari II. (*c.* 911–891 B.C.), and Ashurnasirpal (*c.* 883–859 B.C.). The Iraq Government seems to have adopted a most far-seeing policy in allowing excavators a share of the objects discovered. The present Egyptian and Turkish administrations, on the other hand, take the *whole* of the 'finds' from the digger, and are thus killing the goose which lays the golden egg. It is not surprising that this year there are some six or seven exploring parties in Iraq, many of them very important. Dr. Campbell Thompson is already well known for his 'Epic of Gilgamish,' his 'Semitic Magic,' and other works on Ancient Assyria, and he and Mr. Hutchinson have succeeded in producing a most interesting account of the Kouyunjik excavations. The book contains numerous illustrations and plates, as well as several maps and plans, and has an excellent Index.

Those who are interested in the teaching of Jesus as applied to modern conditions will find a competent and suggestive guide in Dr. Shailer Mathews. His new book is called *Jesus on Social Institutions* (Macmillan; 6s. 6d. net). It is a really able and helpful as well as an interesting volume. The essay was suggested to Dr. Mathews when he was preparing his work on the French Revolution; and, indeed, the main thesis of this work is that, without leading revolt, Jesus lived and taught in the atmosphere of revolution, used the language of revolution, made the revolutionary spirit the instrument of His message, and organized a movement composed of men who awaited a divinely given new age.

The apocalyptic literature was a literature expressing the revolutionary spirit of its time, and Jesus transformed the revolutionary idea into a spiritual and moral ideal inspired by goodwill and love. This determined His attitude to wealth and war, and both these topics are admirably treated here. But Jesus was not a socialist, nor was He a monarchist or a democrat. If we are to follow Him truly it must be His ideal and His spirit we absorb. Such is a brief summary of this excellent book. It will provoke contradiction now and again, as, for example, where the writer says dogmatically, 'He did not contemplate founding a new religion.' But what is a book worth that does not rouse us to protest? Perhaps Dr. Mathews has allowed 'revolution' to dominate all he thinks about Jesus too much, but at any rate he makes us think, and he has written an absorbing book.

The late Mr. F. W. Hasluck, M.A., spent some seventeen years in Greece and Turkey, working both as an archæologist and as an orientalist. He had planned several works on a large scale, and had gathered masses of knowledge for 'the first comprehensive study of Turkish folklore and its relations with Christianity.' But there came the War, and separation from many of his cherished manuscripts, and then ill-health, and a retreat to Switzerland, and a too early death. His wife has spent four strenuous years putting his notes into a state fit for publication. Yet *Christianity and Islam under the Sultans* (Milford; 2 vols., 63s. net) remains, not a book, but the notes of a very diligent and earnest student out of which the book would have been ultimately made. The industry has been extraordinary. There is a bibliography of forty-four large pages. But there is little order or necessary sequence. Chapters on all kinds of subjects tumble after one another promiscuously enough. Nor is there any art to make things grip the mind, rather a curious lack of sheen and sparkle. The Oxford University Press have thought the work worthy of their very best. But its appeal can be only to a limited circle.

Hardly a month passes without a new 'Life' of Christ. This is as inevitable as it is admirable, because there are so many men who feel constrained to come to terms with Christ and to publish to the world their discovery of Him. Each vision has something 'different.' To Mr. Middleton Murry, Jesus was the supreme Genius. To a new writer, Mr. Walter Russell Bowie, He is the supreme Poet. The book in which this view is developed is called *The Master: A Life of Jesus Christ* (Murray; 7s. 6d. net). We welcome this book though there is nothing very new in it. Dr. Henry Sloane Coffin and Dr. Foakes-Jackson have read it, and apparently approved of it, so it must have outstanding merit. It has certainly the merit of sincerity and earnestness, and the real merit of reverence and love for its august subject. Many readers will feel perplexed by the vagueness of the writer's attitude to Jesus, and this applies in particular to the chapter on the Resurrection. But the book as a whole is a sound piece of work.

Some German Thinkers on Christology.

By the Reverend W. J. Sparrow Simpson, D.D., Ilford, Essex.

There have recently appeared in Germany four large volumes on the religious learning of the present day in the form of autobiographies. Five-and-twenty eminent German theologians have given to the world an account of their studies and their writings, and more particularly of the process of their individual theological and religious development. This autobiographical element is of peculiar interest. In each case we have the record of a personal experience. We are allowed to see something of the process by which conviction was attained, and the school of thought to which each belongs. The first volume includes Professors Deissmann, Ihmels, Kittel, Schlatter, Reinhold Seeberg, and Theodore Zahn. Volume ii. includes Karl Beth, Girgensohn, Lietzmann, and Loofs. Volume iii. is confined to Catholic theologians, among whom are Bartmann, Grisar, Mausbach, and Peters. The last volume returns to Protestants, and includes Dalman, Dobschütz, Jülicher, and Kaftan. Each chapter is accompanied by a portrait of the author. So far as German Protestantism is concerned, the selection is of course far from exhaustive. We miss many well-known names. Neither Harnack, nor Otto, nor Heiler is represented. It is not clear on what principle the selection was made. But it is certainly representative of the critical outlook and of the chief theological theories in Germany at the present day.

That such a selection includes great variety of thought is obvious. The differences go down to the foundations of Christian belief. It is certainly instructive to compare what some among them are teaching on a subject so central to religion as the Person of Christ. The present paper proposes to describe their teaching on Christology. It is by no means merely gathered from these autobiographical sketches, but also, indeed chiefly, from a study of their separately published works.

One example is the late Professor Ihmels. Ludwig Ihmels, Professor at Leipzig, is an attractive writer, gifted with religious insight as well as with critical power. He is persuaded that the gospel can be understood only where the Law has first done its work. His record illustrates the ordinary way in which a German student passes from one university to another. In Leipzig he heard Luthardt, Kahnis, and Delitzsch; in Erlangen, Frank and Zahn; and in Göttingen, Reuter and Ritschl. Frank, author of the *System of the Christian Certainty*, was his teacher by preference, although not without much critical independence of judgment. The Erlangen School was too subjective to satisfy. Ihmel's chief works are his *Essay on our Lord's Resurrection*, his book on the *Central Questions of Dogma*, and his *Certainty of Christian Truth*. His assurance of objective reality is largely derived from the harmony between the religious need created by the moral law, and the satisfaction of that need supplied by the gospel. In this harmony between inward and outward he finds security against self-deception. In the sphere of historic fact he is convinced of the reality of our Lord's Resurrection. That for him is central. He has made it the subject of careful study. If it appears difficult to rest all the great problems of Christian religion in an empty grave outside Jerusalem, he replies that this is exactly what St. Paul has done; and that St. Paul is right. Our Christian certainty depends on the Resurrection of Jesus Christ.

Another important teacher represented in these volumes is von Dobschütz. Von Dobschütz succeeded Beyschlag in the University of Halle. There were in 1913 more than five hundred students of Theology there. Thence he went for a winter to Harvard, returning of course to Halle. Von Dobschütz wrote a well-known little Essay called *Easter and Whitsuntide*, in which he maintained that the Apostolic belief in our Lord's Resurrection was independent of the empty grave, and was founded on actual experience of His objective appearance. With regard to the relation between Jesus and St. Paul, von Dobschütz was convinced that St. Paul had not altered the gospel of Jesus, as some recent critics supposed, and that the Apostle was in fact Christ's most faithful interpreter. Von Dobschütz regards himself as a pupil of the Orthodox School.

Von Dobschütz detects in modern religion a tendency to pass from a Christocentric to a theocentric position. At the same time, his critical instinct sees quite clearly that original Christianity was concerned not merely with the historical Jesus, but even more with the exalted Christ. Yet strangely enough, in his book on *Christian Life in the Primitive Church*, singularly little notice is taken of the Christology which lay at the foundation of that Christian life. Von Dobschütz is convinced that such an estimate of Jesus as that painted by Houston Chamberlain[1] as 'the revelation of an almost supernatural will-power which held and still holds millions in its spell' is by no means an adequate interpretation of Christ's personality (*Stud. und Krit.*, 1922, p. 188). It is inadequate because Houston Chamberlain separates Jesus from the ground in which His self-consciousness was deeply rooted. For the Father of Jesus is the God of the Old Testament, the God of the Prophets, the God of Israel (*ib.* p. 189). Yet, clearly as von Dobschütz realizes this, he himself is far from making plain who this exalted Christ—object of the veneration of the Christian Community—actually is, and in what personal relation He stands to Deity.

A third and very eminent German exponent of Christology is Friedrich Loofs, Professor at Leipzig. He was a theologian of extensive influence. He was distinguished not only as a lecturer, but as a preacher also. His *Elements of the History of Dogma* has reached several editions in Germany. He was for years editor, together with Kattenbusch, of the great German Theological Quarterly, the *Studien und Kritiken*, which kept its centenary last year. He died in January 1928, and the hundredth volume of that celebrated journal opened with a tribute to his memory. He was an indefatigable worker, a characteristic example of German industriousness. His publications were numerous and authoritative. His *Essay on St. Augustine* is one of the finest pieces of modern study in theological development.

The attitude of Professor Loofs towards the Person of Christ is a characteristic illustration of much present-day German thought. His lectures on *What is the Truth about Jesus Christ?* were translated into English in 1913. They are admirably clear. The question faced was whether historical science is competent to explain the life of Christ. Historical science recognizes nothing which cannot be accounted for within the natural sphere of human experience. This rules the miraculous out. It cannot explain the Resurrection as a supernatural occurrence. When the supernatural begins, history ceases. No description of the life of Jesus which recognizes supernatural factors is purely historical. That being the sphere of historical science, the question arises—Can history do justice to the Life and Person of Christ? Loofs replies that 'no one relying on the supposition that Jesus was a purely human being is able to write a really historical life of Jesus.'

Loofs shows quite clearly that what happens when critics start with the assumption that Jesus is a purely human being is, either that they eliminate from the Gospels such elements as will not harmonize with their presupposition; or else, admitting the historic reality of the superhuman claims, they ascribe to Jesus the character of an enthusiast and a fanatic. Their naturalistic presuppositions make impartial criticism of the Gospels impossible. 'Thus the Jesus-research, acknowledging but a purely human life of Jesus, comes to the conclusion, either we know next to nothing about Jesus, or Jesus was a religious enthusiast.' Historical science is unable to do justice to the life of Christ.

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[1] *Foundation of the Nineteenth Century*, i. 201.

Professor Loofs was deeply convinced that 'Jesus was not a mere man.' He contends that 'not the whole Biblical tradition about Jesus is historical, and that nobody is entitled to think that anything could or should be considered to be true by faith which historical science, through the means at its disposal, is forced to recognize as unhistorical.' 'But, in spite of all this, the assumption that the life of Jesus was a purely human one, and that we can appreciate His personality as a purely human one, is false.' The self-consciousness of Jesus as described in the documents is the proof of this. 'If Jesus considered His death the sacrifice of the New Covenant, He has thereby assigned to Himself such a central position within the history of God's people that this is not compatible with an ordinary human self-consciousness.' A Jesus who had such views 'cannot be measured by any of the standards of historical science.' Loofs sees repeatedly in the sayings ascribed to Jesus 'a self-consciousness surpassing human measure.' For example, 'He knows that the position taken up towards Him is decisive for all eternity.' Hence 'the stupendous demand' of Mt 10[37]. Moreover, 'Jesus was conscious of a unique relation to God.' 'The Lord's Prayer is not a prayer which He prayed Himself, but a prayer which He taught His disciples.'

Nevertheless, after Loofs has recognized all this, he goes on in spite of it to say that the ancient Christology of the Church is untenable. He offers three grounds for this assertion. First, because to rational logic the old Christology appears untenable; secondly, because it does not agree with the New Testament views; and thirdly, because it was influenced by antiquated conceptions of Greek philosophy. However, he cuts away the foundation from the first, because he admits that 'our reason cannot make any definite assertion about supersensual things.' And therefore it is in reality a poor critic of religious doctrines. 'Hence I adduce no rational arguments against the Church doctrine of the Holy Trinity itself.' He thinks that the doctrine of the Holy Trinity gives grave offence to reason, but that it would be wrong to reject the doctrine on this account, since 'it is absolutely impossible for our reason to comprehend God.'

But, while Loofs refrains from supposing reason competent to refute the doctrine of personal distinctions within the Deity, he thinks it otherwise with the doctrine of the Incarnation. He thinks the difficulty very great of assuming that the Son of God when He became man did not cease, separate from His humanity, to pervade the universe in Divine majesty. If that was so, could we truly say of the Divine Person who was also outside the historical Jesus, pervading the world in Divine majesty, that He was in reality incarnate? Would not that change the idea of Incarnation into that of Inspiration? a relation between God and man such as the prophets of Israel experienced. Yet, very significantly, Loofs was prepared to say that 'no one of us could find fault with Christians for accepting these irrationalities if the Orthodox Christology, which included them, were presented by the Scriptures.' That is to say, that, according to Loofs, the authority of Scripture would be sufficient to justify assent, in spite of difficulties which the individual reason was unable to solve. Accordingly, the question to be determined is whether Scripture endorses in substance what the orthodox Christology affirms. Loofs asserts that it does not. But this becomes a question of interpretation, in which of course the individual is liable to be mistaken. Loofs, indeed, is well aware that many present-day Lutheran critics take his side. He could say 'there is hardly a single learned theologian —I know of none in Germany—who defends the orthodox Christology in its unaltered form.' This statement may easily leave a false impression. It is confessedly quite serious enough. But none the less, the whole school of German theologians, like Gess and Thomasius, who maintained that St. Paul taught a theory of self-limitation on the part of the Incarnate Son, firmly believed in the Deity of our Lord; even if they would prefer to express it in other terminology than the traditional Creed of Christendom.

That was not the case with Loofs himself. He was unable to accept the Kenotic theory based on Phil 2. What, then, was left for him to do? He had in reality no solution to give. He had declared quite firmly that historical criticism, within the limits of the natural order, could never do justice to the Person of Christ. He had declared that Christ was more than mere man. He was deeply impressed by the superhuman self-consciousness. He admitted the incapacity of reason to solve the mysteries of Deity. But he saw difficulties with regard to Incarnation which reason confessedly cannot solve. Accordingly, he rejected the Orthodox Christology. But what had he to set in its place?

He saw that Jesus 'was a real man; and yet not a man like all others—a man in whose case the analogy of all other human experience is of no use, a unique man among all the children of God (or sons of God, as the New Testament says), the unique one, the Only-Begotten Son.'

But, having said as much as that, he felt constrained to ask—'But does this give us a real appreciation of Jesus?' And he answers, No. Then he inquires, Can formulas be found which are able to make the unique historical Person of Jesus more intelligible than in the Orthodox Christology? He replies—it is easier to put the question than to answer it. Loofs is profoundly struck by the fact that St. Paul (1 Co 8^6) can say that Christ, or the Divine element in Him, had already been the organ of the creation of the world. Moreover, this idea is not peculiar to St. Paul. And here Loofs collects what several other writers think. For himself he knows not what to say. 'We are placed before a mystery.' 'My last refuge,' he says, 'is the Pauline phrase "the mystery of Christ." And what is the mystery? It is that God was in Christ reconciling the world unto Himself.' 'We can never penetrate so deep as to learn how God made Him what He was.'

Beside these writers Julius Kaftan holds an important place. Kaftan has given his opinion of the Person of Christ very clearly in an *Essay on the Man Jesus Christ*, the only Mediator between God and men, published in 1908, and addressed to the General Synod of Schleswig-Holstein (*Biblische Zeit und Streitfragen*, vol. iv.). He refers to the time when men were certain of the Godhead of Jesus, and yet at the same time believed that God was One, and found a solution of the difficulty in the mystery of the Trinity. But German thought of to-day was unable to reconcile the Trinitarian dogma with Monotheism. Kaftan considers the key to the true doctrine is to be found in the conception of Mediator. Accordingly, he gives an elaborate exposition of 1 Ti $2^{5, 6}$.

Great stress is laid on the expression 'the Man Christ Jesus.' It is the historic personality, the Son of Man. If He is also called the Son of God in some special sense, yet it is the Man from Nazareth on whom the stress is laid. Kaftan admits that Jesus would not be to us what He is if He were not also more than a mere Man. He is from above and from God. But He confronts us as an historic Personality. He is the Man Christ Jesus.

Now this Man, who is a Man and yet more than a mere Man, is the One Mediator between God and men. The One. This is the language of uncompromising exclusiveness. But this exclusiveness does not mean that other religions have no elements of truth. It means that real communion between God and men is accomplished for the first time in its perfection through Jesus Christ.

Kaftan follows out this Mediatorship of Christ in three departments.

First, as to our knowledge of God. The knowledge of God which Christ has brought to men as Mediator is a knowledge of the Fatherhood in Heaven. Kaftan takes this to mean the Almighty Father, the absolute Personality, the perfection of power and love. This was unknown in Paganism, and only partially known in Israel. Kaftan quotes Mt 11^{27} and Jn 1^{19}. Thus Jesus Christ as Mediator is the Revelation of God to men.

But, secondly, Christ the Mediator secures fellowship or communion between God and men. Religion as personal fellowship with Deity is created only by the Man Christ Jesus. 'No man cometh unto the Father but by me' (Jn 14^6). 'Neither knoweth any man the Father save the Son, and he to whom the Son willeth to reveal him.' Christ and Christ alone is the creator of this communion with God in its deepest, truest sense. Kaftan proceeds to analyse what communion with God requires. It is not simply brought about by the instruction which Christ gives as to the character of Deity. For those who regard communion with God merely in this light there is no real need of any Mediator at all; at least certainly for no Mediator who is anything more than a prophet who is inspired to teach us what God is like. Communion with God, in any really intimate living degree, requires reconciliation between God and men. The Cross cannot be eliminated from the Mediator's work. The truth of this necessity of reconciliation was foreshadowed, however imperfectly, in Israel. And indeed not only there, but in the aspirations and sacrifices of the Pagan world; mixed undoubtedly with superstitions, yet prompted by a craving after purity in order to be in fellowship with holiness. Sin is not a Jewish illusion. It is a terrible reality. Man requires a Mediator for reconciliation with God, and for fellowship with Him. So St. Paul describes the Mediator as being the One 'who gave himself a ransom for all' (1 Ti 2^5; cf. Mk 10^{45}). Jesus Christ is that Mediator: the only Mediator between God and humanity in the sense of adequate reconciliation. This, according to Kaftan, is involved in Christ's self-consciousness. The Cross is the means which secures real and living fellowship between the Holy God and sinful men. In fact, it is the Cross which makes Christianity to be so perfect a fusion of morality with religion. But Kaftan fails to explain why or how the Cross reconciles God and humanity. He says, indeed, that the Cross of Christ is the source of all true religion. But this genuinely evangelical sentiment is left without any intellectual foundation.

Thirdly, Jesus Christ is said to be the Mediator of the dominion of God over men. He conceived Himself as, subsequently to His Death and Resurrection, 'seated at the right hand of power' (Mt 26[64]). That is, enthroned in glory beside God the Father Almighty. He contemplates Himself, says Kaftan, as co-regent with Deity. In His exaltation He participates in the Divine government of the world. And, in fact, adds Kaftan, the dominion of God over the world is actually realized as the dominion of Christ. Where Christ rules, God's rule is established. Where Christ's dominion is lost, the dominion of God is weakened and disappears. Two thousand years of the history of religion testifies to this significant fact. The present age is no exception.

In this triple sense therefore—as cause of Divine revelation, Divine fellowship, Divine dominion—Christ is Mediator between God and men. Mediation is the very essence of the Christian religion. He who accepts Christ as Mediator is a Christian. He who does not accept Him in this capacity is not a Christian. Indeed, religion is fellowship with God, and for Christians fellowship with God realizes itself as fellowship with Christ. Kaftan says that the Sacrament of the Altar is fellowship in Christ's Body and Christ's Blood. He contends that in saying this he leaves all dogmatic theorizing far beneath him. But how he does so, or, if he does, can be justified in the use of such very definite language about Christ's relation to a Christian, is not explained. More especially when he goes on to say that the whole fullness of the Christian life springs from Christ.

And yet, in spite of all these affirmations, Kaftan asserts that the Mediator between God and men is Man, and not God. In spite of the unique union in which Christ lives with God, He does not stand in the place of God. That at least is the impression which the first three Evangelists make on Kaftan. But Kaftan gives no careful exposition even of Mt 11[27]. He insists, indeed, that the distinction emphasized in modernist criticism between the Christ of St. Paul and the Jesus of the Evangelists does not exist in the Bible, but is introduced into it by criticism from without. But he gives no exposition of the great Pauline teaching in Philippians.

Kaftan then faces the fact that Christians pray to Jesus Christ. He attempts to harmonize this devotional attitude towards Christ with a denial of His Divinity, on the ground that such prayer is not really directed towards the Son of Man, but to the revelation of truth and grace given through His mediation; and therefore the prayer ultimately passes beyond the Man Christ Jesus to the One and only Deity. God is One. But the One Invisible God is made visible through Christ, and the Unapproachable is in this way approached. And the mediation of Christ is only temporal and concerning this world alone. In process of time the mediation of Christ will cease. He will retire from His function. What will become of Him is not explained. Appeal is made to St. Paul's affirmation that Christ will deliver up the Kingdom to God, even the Father (1 Co 15[28]). But St. Paul's affirmation elsewhere that 'every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father' is passed by in silence.

Kaftan's account of the Person of Christ is a singularly interesting analysis of His function as Mediator and of the principle of Mediation—valuable and largely true on its positive side. The serious defect of it consists in its effort to confine the value of Christ to this single function, and in its omission to balance by other doctrinal instruction which the New Testament contains elsewhere what can be deduced from the single principle of mediation. No man will ever do full justice to the Person of Christ who deliberately restricts its meaning to one only out of the various supplementary aspects and expressions and explanations which the Apostolic teaching contains. It can never be by exclusive methods, but by inclusiveness, that the whole truth concerning our Lord will be reached. Here, as so often in theological party statements, it must be said that the author is right in what he affirms, and wrong in what he denies.

Looking back on Kaftan's exposition of Christ exclusively in terms of mediation, the impression left on one's mind is that the author has made of Christ a perfectly inconceivable figure. He has described a being too superhuman to be really man. While restricting Christ's personality within purely human limits, Kaftan ascribes to Him a relation to God and mankind by which all strictly human limits are transcended. The Figure that emerges is the only source of any true and adequate conception of Deity, the only reconciler between God and humanity, the only representative of Deity to whom prayer may be offered. The destiny of the entire human race is absolutely dependent upon Him, and upon their relation to Him. He is enthroned in mysterious elevation in very awful proximity to the Eternal Deity, whose purposes He from that exalted place in highest heaven directs and achieves. Now a Being of whom all this and more can be truthfully spoken is not simply human at all. He is raised to the position of a demi-god. He is not far removed from the ancient Arian view.

Last of all we would place Karl Girgensohn. He is no longer living. He is author of a remarkable volume of lectures on the *Christian Religion.* Perhaps the most striking feature of these lectures is his treatment of the Divinity of our Lord. Starting with the acknowledgment that no other doctrine concerning the Person of Jesus Christ is adequate than the doctrine that He is God, the author then faces the difficulty, How can Christ be both God and Man? That He can be human is intelligible. That He can be Divine is also intelligible. But does not the one exclude the other? Does it not belong to the conception of humanity that it is not Deity, and to the conception of Deity that it is not humanity? How can these mutual exclusives co-exist within the same person? Is not this dilemma fatal to the orthodox belief? Girgensohn then passes in review the various explanations of the Christological problem which have been popular down the Christian centuries. Coming to modern times the author remarks that the problem can be attempted by beginning either with the humanity, or else with the Divinity. If we start from the humanity of Jesus, as is commonly done by modern thinkers, the tendency is to regard Christ as a human person who has been inspired or richly endowed with the spirit of God, and exalted after His Resurrection to a sort of Divine position. But the Church rightly rejects this conception as heretical. For it regards Christ simply as essentially human, and no more. He is a Man Divinely influenced, but essentially different from Deity.

If, on the other hand, we start from the Deity of Jesus, How can Deity appear in human flesh? If the personality in Christ is literally Divine, does He not cease to be really human at all? Is not His humanity a mere appearance?

An attempt has been made to rationalize this by affirming that the personal principle is of Deity. That means that His human nature had no personality. But in that case He is not Man, but an incarnate, transcendent Person. Yet the value of a man depends on his personality. Ecclesiastical reflection has endeavoured to harmonize the orthodox doctrine by the distinction between nature and person. Two natures and one person—inseparably united yet not confused. But this theological theory is no solution of the Christological problem. For the problem is precisely how two natures can be blended in one personality. The Orthodox dogma formulates the paradox, but does not in the least explain it.

Ecclesiastical reflection has made another attempt. It propounds the theory of Kenosis. This, of course, is based on St. Paul's teaching to the Philippians. But neither is this theory a real explanation. For it raises problems how Divine prerogatives can be laid aside. If they can, the Being so reduced is no longer Deity, nor yet humanity. The Christological problem therefore remains unsolved.

What, then, is to be done? Are we to make a sacrifice of the intellect? Girgensohn answers that the modern scientific mind is prepared to find itself faced with contradictions. The really scientific attitude is to say that a contradiction is comparatively a matter of indifference if the two sides of the contrast both represent realities. Thus the problem of the human freedom of the will reduces itself to an insoluble contradiction—mechanical fatalism and necessity on the one side, the certainty of moral responsibility and self-determination on the other. What in that case are we content to do? We accept both sides as true and leave them unreconciled. Girgensohn contends that the same principle should be applied to the humanity and the Deity of Christ. Both sides represent a series of facts. We cannot reconcile them. But we can accept both, leaving them unreconciled. The conception of Incarnation, of the Deity and humanity of Christ, transcends our human capacity to reconcile, but not our reasonable assent to both as true.

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Teaching the Child.

By the Reverend F. J. Rae, M.A., Director of Religious Education in Aberdeen Training Centre.

It is something to be thankful for that the problem of the child has at length begun to trouble the conscience of the Church. It is not yet in the foreground. But at least we have got a hearing for the child, and some time or other the Church will realize that *he* is her main concern, and that, until his real welfare is secured and his soul established in God, all other questions are of secondary importance for the future of the Church herself.

The Church is, of course, only one of the three institutions that are dealing with the child. The others are the Home and the State. And of the three the State is the only one that efficiently discharges her task. The State cares for the body and the mind of the child, and on the whole does this satisfactorily. The same cannot be said for either the Home or the Church. The deficiencies of parental training and parental care are notorious. I do not need to dwell on this. But the deficiencies of Church training are not less obvious. Our Sunday schools are in many cases badly organized. The environment makes teaching difficult. The 'worship' is sometimes a lesson in irreverence. Many of the teachers lack an elementary knowledge of method, and at the same time are engaged in perpetuating a view of the Bible which the children will have to unlearn later on. These facts are not irrelevant to the subject of this article. But I must leave them alone with a bare mention, because my purpose is to concentrate on the teaching of the child, on his religious education in Sunday school and day school. I propose first of all to deal with some of the facts which have stimulated me to write on the subject, and then to offer some constructive suggestions.

The Facts.—1. The first of these is the fact that so many children who have been through our Sunday schools lapse altogether from any connexion with the Church in the period immediately following their release from Sunday school. I think it is agreed that this is the period when we lose them. And it is a dismal reflection that we do not succeed by our teaching in giving the children something that will bind them to the Church. It may be true that in some cases the best teaching in the world would not keep them. But that can only be true of the few. It does not account for the great mass of wastage in the period to which I have referred. There is something defective in our teaching, or in the instruments of our teaching, when so many children can so lightly give up all connexion with an institution in which their souls have been, or should have been, nurtured for some nine or ten years. The Romanist may have been right who said, 'Give me a child till it is seven, and you can have it all the rest of the time.' But, if so, his training must be far more efficient than ours is. The teaching of the child for nine or ten years ought to make the Bible interesting to him, Jesus lovable, and the Church a home. And apparently in our hands it does none of these things. And this tragic fact is accentuated when we remember that the child is naturally a religious being. I once heard an expert in method say that a child naturally loves poetry, and that we kill this love by the way we teach poetry. Can it be reasonably said that a child is naturally interested in God and that we succeed in suppressing and damping down this interest by the way we present Him?

2. There is a second fact, to which a brief reference may be made. We have recently been told that in Scotland alone there are something like 100,000 children outside all organized religious training. They are, therefore, beyond the influence of the Sunday school. They may not all be beyond religious influence, for there are many children who receive some kind of religious teaching at home. But I suppose we may assume that the great majority of these children receive the only religious teaching that comes to them in the day school. This fact is not generally realized; the fact that the only religious training many of the youth of our land receive is given by our public elementary teachers. Apart from any other considerations, that shows how vitally important the religious element in the public schools is for the future of our country. If the religious element ever got a subsidiary place in the curriculum—above all, if it were to be neglected or set aside as of no urgent moment—the result would be disastrous for the whole future of the land.

3. But I go on to a fact which brings me closer to the heart of my subject, the difficulties of the average teacher and his helplessness in many cases

in face of the task committed to him. Some time ago I received a letter from a young teacher who was beginning his work in a school. 'I can get my classes thoroughly interested in a story,' he wrote, 'but, as I have not had the necessary religious experience and am not a complete hypocrite, I have made no attempt to put a message across to them or "preach" to them. I take a Scripture lesson with them as I would a history lesson. So far I have conducted them from the death of Moses to the story of Samson. Most of the stories in the Book of Judges strike me as being ethically unsound, or at any rate un-Christian, and I suppose that I ought to tell my pupils that people had cruel ideas of God in those days, and that God did not really order acts of barbarity, such as the slaying of Sisera or the wholesale destruction of towns and kings and peoples, though the Bible appears to give them that impression. This I shrink from doing, because I do not want to shake their belief in the Bible, and any interpretations of that sort have to be subtle—I mean a line has to be drawn somewhere, and I have no idea where to draw it. Rationalizing of that sort would also raise a conflict in their minds with the fundamental idea that God was always behind events and guiding His chosen people in their struggles in the promised land. In short, I make no attempt to explain away things. I am reading the Acts of the Apostles with the fifth and sixth forms, and can regard this as only a pure waste of time which might be spent more profitably on Latin. . . . It is only a reading lesson round the class, which is rather old-fashioned, of course, with a few scraps of information about Nazarites and Gallio's lineage, and the administrative machinery of the Roman Empire thrown in. I honestly cannot see what else I can do. The pupils are bored and probably know more about the subject than I do. I am learning a good many facts myself that I did not know. But there are certain things which I cannot understand; for instance, the heinousness of Ananias' sin, and the phrase "to sin against the Holy Ghost," which to me is meaningless. Balaam seems to me to have obeyed orders when he set out when his ass was stopped, and up to that point to have committed no offence. I doubt also whether mortals like Elijah and Peter (or was it Paul ?) really raised people from the dead, though it would be unpardonable to suggest such doubts to a young class. Religious teaching in a secondary school is, to my mind, a task for experts trained, not necessarily in "method" (hateful word !), but in knowledge and skilful interpretation and exposition.' The writer of this letter was a first-class honours man. If he felt so incompetent, what of the ordinary elementary teacher ? and what of the ordinary Sunday school teacher ? Let me give another example of a different kind, an example of incompetence without the consciousness of it. One of my students was practising teaching in a northern school under the supervision of a lady teacher. One day the lady was taking a class in Scripture, and had to teach the incident of Uzzah being killed for touching the ark. At the close of the lesson a little girl came up to the teacher, and said, 'Wasn't it very cruel of God to kill Uzzah for doing that ?' To which the teacher replied, 'Well, it is in the Bible, and we have just got to accept it.' I leave these two incidents at present with only one remark. Do they not show the urgent necessity for a thorough training of those who are to give religious education whether in the day school or the Sunday school ? We do not altogether realize the situation or what is really going on in our schools, with children there before a teacher who does not know how or what to teach them.

4. The last fact to which I wish to draw attention is the nature of the syllabus which we ask our teachers to employ. It is hardly possible for our teachers to impart true religious education on the present system. For the most part we study the Bible chronologically. We begin at the beginning of Genesis and work through to the end. The result of that is misleading and in some ways disastrous. For one thing, we give young children a false conception of God. Stories like that of Uzzah and the ark, or like that of the destruction of Jericho and the massacre of its inhabitants, men, women, and children, by the command of God, impart to young people an idea of God so savage and unchristian that it plants in their minds the seeds of scepticism. And if it be urged that we, at the same time, teach them the gospel stories, that only raises a perplexing problem which the young mind is incapable of solving, how to reconcile the God of Joshua and Judges with the God of Jesus. Further, there are many stories in the earlier parts of the Old Testament which cannot be taught to young children, the sacrifice of Isaac, for example. Whatever way out we take, it is obvious that our present system of teaching the Bible is wrong, and that it will have to be completely altered.

SUGGESTIONS.—I have mentioned some of the facts which have been exercising my own mind in regard to the problem of religious education in the school. And I will now venture on a few suggestions of a positive and practical kind with a view to some amendment of the present situation.

1. I will begin with the syllabus. It is an obvious axiom that the centre of all our teaching should be the Gospels, and especially the Central Figure in them. That is the standard by which all ideas of God and conduct are to be judged. We should therefore begin with Jesus and teach nothing else, except as concrete illustrations of what Jesus says and does and is. Selected stories from the Old Testament might be told, or stories Jesus heard from His mother in *His* childhood, stories that illustrate great outstanding truths like the providence and care of the Father—the birth of Moses, Jacob at Bethel, Abraham's unselfishness, God speaking to Samuel. With this exception I would not teach the Old Testament, and certainly not systematically, until the child was able to grasp an historical connexion of events and the fact of a gradual growth of truth. When a child is twelve to fourteen years of age, you can give him a picture of the Old Testament revelation as it really came, and (if his mind has not been poisoned by an impossible theory of inspiration or the implication of this) you can teach him a perfectly reasonable view of such events as Divinely commanded massacres and the Divine suggestion that the Israelites should steal from the Egyptians before they left Egypt for good. In other words, the Old Testament should not be taught at all as a whole or historically until you can give also a view of the Bible which will make the imperfect morality and imperfect religious conceptions of the Old Testament intelligible. I am glad to say that, for Scotland at least, this is in process of being done for the day schools. There is at present sitting a mixed commission of members of the Educational Institute of Scotland and representatives of the Churches which is engaged in constructing a new syllabus for the Scottish day schools. It is well advanced, and it is being built not on the old chronological idea, but on a sound psychology of the child. The guiding principle of the work is that which I have just outlined, and when it is completed, teachers will find it a far easier thing to teach the Bible without being faced continually by impossible situations. The Churches will have to follow suit if the Sunday school is to be kept abreast of the day school.

2. I suggest the vital importance of giving to our teachers a sound view of the Bible. I believe that a teacher cannot do good work unless he believes in the Bible as the Word of God. He cannot have that confidence and assurance which he ought to have, and he cannot feel that in the Bible he has something worth while to give to the children. But he must be given a view of the Bible which, while it certifies him that here he possesses a Divine message which he can communicate in the joyful faith that it comes from God Himself, is yet based on truth. It is the Word of God, therefore it is the instrument through which God speaks to us; but it is the Word of God none the less that it contains many errors as to fact, and much imperfection as to religion and morality. The record is a human or a fallible one. Fallible in its historical worth, for one thing. We ought to be able to train our teachers to see how stories of things done were repeated so often that they gradually gathered accretions to themselves. The miracles of Elisha are a case in point. These stories all contain truths worth teaching, but as records of actual fact they are no doubt exaggerated. They would often be told in the schools of the prophets, and the wonder element in them increased with every telling. Why should not senior scholars be taught this when they are taught the Old Testament systematically?

What is of as great importance is that the Bible should be studied by our teachers historically. The importance of this lies in the fact that much of the eccentric religious belief of to-day is due to a totally wrong conception of the Bible. It is regarded by many as simply a programme of the future. Daniel saw and describes our twentieth century. The Man of Sin is the Pope. The prophets foretold the exact time of our Lord's second coming, and it can be dated from Daniel and Zechariah and Revelation. If you go to Hyde Park on a Sunday afternoon you will hear from many platforms this kind of religious teaching. The same view of prophecy is quite common in our churches. How many of our teachers have themselves, and can impart to their scholars, a really historical view of the Bible, the view that the Bible is a living book of living religion, speaking to its own time, and to ours only because it expresses and illustrates eternal principles? One of the urgent needs of to-day, then, is that those who are teaching our children should be given instruction in the truth about the Bible. Many of them, most of them, have no idea of what the Bible really is, of how it grew, of its proper authority, of the ground on which we believe in its infallibility and also its fallibility. And they need this, not for themselves only, but that they may teach the children without constantly suggesting a false conception that will raise endless difficulties for the growing mind.

But here one is met by the teacher with a practical difficulty. 'If we teach from that point of view,' they say, 'we are up against the parents. The parents believe in the verbal infallibility of the Bible and resent any teaching that throws doubt on it.' That is a real difficulty. But where does the blame for its existence lie? On the pulpit. If the Church is to help the teachers, she must instruct people from the pulpit as to the truth as it is really held by ministers to-day. I have no sympathy with the contention that the Bible class is the place for that, and that you will hurt old and saintly people by brusque statements of new doctrine. That might have been true twenty years ago. It is not true to-day. Our people are ready for the truth. They are eager to hear it. And the gap between what the pulpit really believes and what the pew believes is tragically wide. It is time it was lessened.

3. A third point of grave importance is the necessity of concentrating on the spiritual truths in the Bible and not on the mere incidents. What we have to give the children is religious education, not lessons in history. There is nothing more sacred about the history of Israel than there is about the history of England, unless that history is at every point impregnated with eternal truth which is there for the salvation of our souls. Why do we teach the story of creation in the first chapter of Genesis? As science it is false. The science in it is primitive and totally at variance with the account of creation which senior scholars receive in their science classroom. But we teach it because it is a Divine poem of creation through which the Divine Spirit conveys a great religious truth, that God is behind all the order and beauty of the world. It is this truth that is really religious education. Why do we teach the story of Abraham's emigration from Ur? It is no more interesting than any other great pioneering venture, such as that of Columbus or Cook or Shackleton. It is the Divine purpose behind it that makes it significant for our lives. Why do we teach the story of Samuel's first call? Simply to convey to the children that God is speaking in a similar manner to us to-day. But that is by no means realized either in the day school or even in the Sunday school. For ten years I inspected the religious instruction given in the schools of the north-east of Scotland. I found the Bible history admirably taught as history. But to this day I have not the faintest idea whether any *religious* education was given in these schools. What I heard was not religious education at all. What I missed was the truth in these stories that is true to-day. What I missed was the teaching that makes it clear to the children that the Bible is a living book that tells us what God is always doing. Teachers are terribly afraid of 'preaching.' But in religious education the distinction between preaching and teaching disappears at a certain point in the lesson. It is not enough to give what are called 'facts.' We do not begin to give religious education until we begin to explain the meaning of the facts. For that reason I strongly urge the entire abolition of all Sunday school examinations. When the teacher is preparing a class for examination he inevitably concentrates on the 'facts.' The children have to get these up, and his teaching deals with these.. And just as inevitably the spiritual impression, which should be his one and only aim, becomes secondary. It is not in the foreground of his mind, and therefore it is not in the foreground of his teaching. I know it is contended that if the child gets the facts in his memory they may later on spring to life and be a help to him. But there is nothing in the facts themselves to warrant this belief. The knowledge he gets from a lesson is not religious knowledge, unless the lesson is made the vehicle of a spiritual truth. I insist on this because the impression is widespread that a mere knowledge of the Bible facts has some religious value of its own. It has an historical value. It has intense historical interest. But until we see it as the medium of God's revelation of Himself, His nature and His will, it has no religious value.

4. Still another point concerns the merely external aspect of our great religious instrument, the Bible. One of the things that prevent the Bible really interesting children is the format in which it is presented to them. Here is a book utterly unlike any other book they ever see. It is printed in double columns; it is divided up into verses, even the narrative portions; it is cast in small print; and it is bound in a fashion of its own. Everything about the Bible seems to emphasize its apartness. And the effect of all this on the child's mind is twofold. He thinks of the Bible as divorced from reality as he knows it. And not only the child. I heard of a young man who came back from the Palestine campaign, and told his old mother that he had seen the Mount of Olives and the Garden of Gethsemane. 'Eh,' she exclaimed incredulously, 'I thocht they wis only in the Bible.' In other words, the child early receives the one impression you do not wish him to get, that all that is in the Bible is in a world of its own,

and not real as he regards reality. That is the most fatal of all ideas for religious education. And, besides, the child is not interested in a book printed and arranged as our Bibles are. Could you get him interested in Scottish history, if, in the account of the battle of Bannockburn, the existing narrative was broken up into verses, each of which was to be regarded as having to be explicated separately. I do not need to tell you that the real Bible is not like that at all. There are no verses in the Bible. They were invented by some one in the thirteenth or fourteenth century, and no one ever did a worse day's work. What I suggest, then, is that so far as school teaching is concerned, and so far as children's reading is concerned, we should scrap our present Bibles, and issue and use in school and home a Bible properly printed in decent type, with headings for the various incidents, and in attractive bindings. Of course, this has been done. It was done by the Cambridge University Press. It has been done by Nelson's. And it has recently been done by Mr. Arthur Mee. But something remains to be done. The Cambridge Bible for Children is not full enough. The Nelson books are in six volumes. The nearest approach to the ideal is Mr. Mee's delightful volume. But we want something even better. We want a well-printed Bible, with a proper arrangement of the literature, and at a cheap price. This would be one of the greatest helps to the cause of religious education that we could supply. I do not despair of seeing this done in the near future.

5. Another matter of importance is concerned with the teaching of the gospel story. I am not dealing with details in this article. But the matter I wish to refer to is the chief concern of the teacher. Confessedly, the primary purpose of all Christian education is to present to the child an attractive, compelling, and true picture of Jesus. If a teacher succeeds in this, he has not failed in anything essential. But there are two points that need to be regarded here. The first is that the picture must be a true picture. And that is what is not presented in our school teaching. Jesus is described as the 'Gentle Jesus, meek and mild,' and this is borne out and pressed on the mind by the conventional wall-pictures, where the face of the Saviour is nearly always effeminate and weak. I am profoundly dissatisfied with this representation of Jesus. It is not the true Jesus. The real Jesus is seen in two kinds of scenes: one where He seeks the outcast, and deals gently and tenderly with the weak and the erring; the other where He drives the thieving sellers of beasts out of the Temple, or when He looks round with flashing eyes on the hypocritical Pharisees, or when He calls Herod 'that fox,' or when He denounces the Pharisees in scathing terms, or when He stands silent before the questing Antipas. The impression the Gospels give us is of strength, authority, power, and the love of Jesus for the needy is the love of this great, august, tremendous Personality. That is not the Jesus of our wall-pictures and our Sunday-school lessons. And therefore I would suggest that we should begin our reform of the Sunday-school and day-school religious system by burning all the wall-pictures in which the face of Jesus appears. Let us get some copies of Titian's 'Tribute Money' instead, where we see the face of the Saviour as it may have been—loving, calm, and strong.

That is one point. The other is this. The ordinary teacher is afraid to say much about Jesus because of the limitation of his personal experience. And he should be encouraged to give to the children just what he sees in Jesus, not what he finds in his lesson helps or in books. His great object is to show Jesus to the children. But he can only show what he sees. He need not be troubled because he does not see what others see. There are at least three pictures of Jesus in the New Testament—the Synoptic, the Pauline, and the Johannine; and they are all different. And if there are these three ways of looking at Jesus there may be many more. And even if ours be inadequate, it will be a sound instrument of religious teaching if it is ours. The bane of a great deal of religious education is that teachers say to children what they are told to say, that the teaching is simply a repetition of traditional views. If teachers, even young and inexperienced teachers, could be got to see that it is their first business to let children see Jesus as they see Him, however imperfectly that is, and that what they are to give is their own inadequate love and admiration and devotion to the Saviour, we should have much better teaching in our schools.

In the Study.

Virginibus Puerisque.

A Sermon in a Salad.

By the Reverend Stuart Robertson, M.A., Glasgow.

'Your Father knoweth what things ye have need of, before ye ask him.'—Mt 6⁸.

I wonder how many girls and boys have heard of Kepler. 'Oh!' you say, 'Kepler's Extract of Malt! I should think we have heard of him, and we don't want to hear any more of him!' No, it's not that Kepler. I am not surprised that you don't want to hear about the 'Extract of Malt' gentleman, although his Extract did you a lot of good. I would as soon expect you to be interested in Scott who made the 'Emulsion of Cod Liver Oil.' Ugh!

But this is Johann Kepler. He lived three hundred years ago, and next year all the papers will have articles about him, for 1930 will be the tercentenary of his death. He was a great astronomer and discovered the laws by which the planets move, and many other wonderful things. Now to the story! He tells it himself.

'Yesterday, when weary with writing, and my mind quite cloudy with considering these atoms, I was called to supper, and a salad which I had asked for was set before me. "It seems, then," said I aloud, "that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of eggs had been floating about in the air from all eternity, it might at last happen by chance that these become a salad." "May be," says my wife, "but not so nice and well-dressed as this of mine is!"'

Of course Kepler was only joking; but what he said in jest many people say in earnest, and think they are very wise. They think our world and all that is in it, and all the other countless worlds, just happened. Topsy in *Uncle Tom's Cabin*, when she was asked, 'Who made you?' said, 'I dunno, 'specs I growed.' So some people think our world 'just growed.' Atoms were floating and whirling about in space and somehow at last they came together and our world began to be. It didn't need a Creator; it 'growed' itself.

And so they have no thought of God. They do not wonder and worship and give thanks. They take it all for granted.

Some girls and boys do just the same with the little world in which they live: I mean the world of house and home. It's there, and they just take it all for granted. Of *course* it's there. Of course there will be food on the table; of course there will be new clothes when old ones are done; and stockings will go on getting mended. It's all quite natural and very nice. It's all a matter of course, and it will just go on as a matter of course.

I remember once telling my little girl that we couldn't get something she thought it would be nice for us to have. 'Why not?' 'No money.' 'But you can go to the bank and get money.' It was all very simple. Banks were there to hand out money and father's only task was to go and ask for it!

But, you know, it's not so easy and simple as that at home. Things don't happen; they have got to be contrived and planned, and made to happen. Buttons don't sew themselves on. Torn clothes don't mend themselves. Soiled clothes don't gather themselves into a bag and check themselves off in a book and trot off to the laundry. The foodstuffs in the cupboards don't hold a general meeting and appoint sub-committees to form themselves into soups and pies and puddings, so that the children may be fed. That may happen in fairy tales, but we do not live in Fairy Land. All these things have got to be thought out and planned and done by somebody. Father must work to provide; Mother must think and plan. It wouldn't all be there and it couldn't all be so nice if there was not Love behind it all. Things never make themselves. You can't get a picture by gathering together canvas and colours and brushes and glue and wood and waiting for a picture to happen of itself. It needs an artist. Lettuce and radish and eggs, etc., might lie side by side for ages and ages but never would they say to each other, 'Go to, let us arise and make ourselves into a salad.' It needs a cook.

We talk about things 'turning out' happily. But things don't turn out, not even puddings; they've got to be turned out by somebody. Behind all beautiful things is some one who loves beauty. Behind all the comfort and smoothness and certainty of our homes there is some one who 'knows what we have need of before we ask it'; her name is Mother; and behind all that makes these things possible is one who works to provide; his name is

Father; and the power that lives and moves in them is Love. So behind all the beauty of the world is One who loves beauty, and whose hand paints the loveliness of the butterfly and sets the colours in a bird's wing, and the glory on the lilies of the field. Behind all the bounty of the world, by which we are fed and our daily bread is provided and harvest never fails, is One who 'knoweth what we have need of before we ask him.'

Behind all that we call 'chance' is One who foresees all things and makes them do His will; and joy and sorrow, sunshine and shadow, life and death, are the servants of His gracious will. His name is God, and all the love that we mean when we say 'Father and Mother' is but the shadow of His love, whom Jesus taught us to call our Heavenly Father.

No! things don't happen of themselves, not even a salad; they are planned by Love, and if ever you think that perhaps this world just came to be without God, remember the words of Kepler's wife—who not only put the ordinary things into his salad, but also love and a spice of sacred sense: 'May be, but not so nice and well-dressed as this of mine is.'

'Double Dutch.'

By the Reverend J. Ivor Wensley, M.A., B.D., Birmingham.

> 'Be kindly affectioned one to another with brotherly love; in honour preferring one another.'—Ro 12^{10}.

When we were very young, and did not know many words, and said even the words we knew very queerly, some one used to say to us, with a laugh and a hug, 'You are talking Double Dutch.' Not long ago in the House of Commons, an M.P. who had listened to a speech, got up and said that 'It was all Double Dutch' to him. When people hear what they cannot understand, or what seems to them to be nonsense, they sometimes say, 'It's Double Dutch.'

I suppose that there is such a thing as 'Single Dutch,' which is not so difficult to understand! If 'Single Dutch' means ordinary Dutch as spoken by people in Holland, some of it is not very difficult to understand. If you had a book in Dutch, it would look a bit strange, but you could easily guess the meaning of some of the words because they are very much like our own English words.

I am going to speak to you about a Dutch proverb, and I should be surprised to learn that any of you find it difficult to put into English. 'Zelf is de Man.' Two words, 'is' and 'man,' are just the same as our own words. There is only the difference of one letter between 'Zelf' and 'Self,' and sometimes we sound the letter S just like the letter Z. Then, of course, 'de' is something like 'the.' So we very easily turn the Dutch proverb into English, 'Self is the Man.' But what does the proverb mean?

Very often some one, by the way he acts, or by what he expects from others, is saying, 'I am the important person; I am the one to come first, the one to be considered. No one else counts. I am the one to have his way. Other people do not matter, or do not matter so much.' You know the boy who always thinks that *he* ought to have the biggest share of anything good about, the first 'read' of the magazine that has just come, and the right to the most comfortable chair. Perhaps, sometimes, it is a girl who thinks like this. There is a great deal of trouble and unhappiness in the world just because so many people have for their motto, 'Zelf is de Man.' Paul in the epistle to the Roman Christians, from which the text is taken, tells them not to think of themselves 'more highly' than they ought to think, and to be ready to honour one another.

But there is also a right way to say 'Zelf is de Man.' Suppose that there is something to be done, some help that we can give. 'Shall I do it, or shall I leave it for some one else to do?'—that is the question we ask. 'I don't think I shall bother about doing it. Some one else is sure to do it.' That is the answer that we are sometimes tempted to make to our own question. Perhaps, in the story of the Good Samaritan that Jesus told, the priest who came along and saw the wounded man in the road, said to himself, 'I need not do anything for him. There is another man coming along. He will help him.' And when the Levite came along, he said much the same. But when the Samaritan arrived on the scene, he said to himself, 'Here is something to be done, and I am the one to do it,' and he set to work. If we went about like that, looking for chances of giving help, when help is needed, and we can give it, we should make people happy, and find a new happiness ourselves.

'Be kindly affectioned one to another,' said Paul, and people who have kind hearts do not stand by lazily, or slink off, when they have the chance of showing kindness. We must be ready to say, 'Here is a job for me, and I am going to do it. "Zelf is de Man."' Many wrongs in the world would be put right if people did what they could, and did not leave everything for others to do.

The Christian Year.

SECOND SUNDAY AFTER TRINITY.

The Penalty of Shirking.

'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.'—Jg 5[23].

There is a very common and a very well-meaning verdict which is often pronounced upon a man after he has passed away. We say, 'Such a one never said an ill word against any one, never did any one any harm.' That might have been the verdict pronounced upon the inhabitants of Meroz by any one who was not very discriminating in his judgment. He might not have been able to put his finger on any acts worthy of condemnation. And failing in any other or higher standard he might have said, 'Meroz never did any harm.'

Is the curse of Deborah, then, undeserved? This is one question to be asked in reference to this text. There is, of course, another question which may be and which has been asked, and that is, whether Deborah had any right to pronounce such a curse. The importance of that question cannot be denied. But it is of more importance to us in considering the moral and spiritual import of this incident to find out what was the basis of the poetess's fierce denunciation and whether it was deserved.

Conceive, then, the position of the speaker. It is a grave crisis in her country's history. Israel is threatened with horrors of a foreign invasion. The deliverer appears. She is a mother in Israel. Her rising was like the rising of the British princess, Boadicea, or Joan of Arc, the peasant maid of France. It was an inspiration in itself. The effect was instantaneous and electric. She summons Barak to her side, and bids him with ten thousand men move northward to beat back the army of Sisera. He falters for a moment. But he consents if she will go with him.

The result was as she had said. Barak was victorious. The army of Sisera was defeated and driven back. It was a glorious triumph, but it was not won without effort and loss. It had cost many brave lives. Tribe after tribe had flocked to the standard of Barak. Zebulun and Naphtali were there, risking their lives unto the death in the high places of the field. The chiefs of Issachar were there, and Ephraim sent its strong contingent, and Benjamin also raised its war-cry, 'After thee, Benjamin.' It was only the distant tribes that hung back. But there was one city which lay in the very valley along which the torrent of war swept. It alone stood aloof. Perhaps it approved of the action of Deborah, perhaps it wished her well. But it gave no help. It did not feel in any danger itself, and so it was not inclined to bestir itself. The tide of battle might rush past. Meroz would wait the issue of the fight. Little wonder was it, then, when the conflict was over and the battle won, and Meroz came forward with the rest to share the fruits of victory, that Deborah gave vent to this passionate outburst; 'Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.'

Certainly from our own point of view the curse of Deborah does not need any defence. There is nothing which men are more ready to condemn than the conduct of those who will take all the gain and bear none of the toil, who will hold aloof when success is doubtful, and lend a hand only when the end is certain. And this was what Meroz did, and even worse than this. She was false to herself, false to her country, false to her God. She was false to herself, for she did not recognize her true relation and the duties which that involved. She was false to her country, for she took no part in what should have been a common cause. She was false to her God, for the cause of Israel was the cause of her true King, and her true King was Jehovah. This was the cause which lay nearest to the heart of Deborah.

And yet, after all, we might say Meroz never did any harm. Meroz simply did nothing. None the less did she merit, and richly merit, the curse of Deborah, for there are times when inaction is a crime, and to refuse to aid a cause is to betray it. Her name has disappeared from history: not so her curse, not so the moral of her story.

It is repeated over and over again. We see it and we hear it everywhere in Church and State, in society and in individual life. There are politicians and there are political parties who refuse to lend a hand to further (not to speak of doing all they can to obstruct) a measure of reform and claim all the credit for it when it has proved itself a good working measure, and is producing good results. Such parties and such politicians rightly call forth the indignation of a statesman whose first and only aim is the welfare of his country. There are witty critics inside the Church and outside the Church who are ever ready to speak of the fussiness of those who do the Church's work. And such men are always likely to provoke a more than righteous anger in one who has the cause most deeply at heart. There are many men who are ready to wish well to any good movement, but they do no more. Only when it is successful will they come forward, hoping to reap what they have not sowed, and to gather what they have not planted. Meanwhile they stand idly by, secure in their own safety, like Meroz in its own valley, never, it may be, saying or doing anything that will obstruct the movement, but never coming to its help. We cannot wonder at it if the strong-minded enthusiast, full of the justice of his cause and carried away by its success, is led to reprobate the conduct of such men in terms such as those which Deborah employed, and to say, 'Curse ye Meroz.'

And who are such men? Are they to be left in the vague third person? Are not we such men? Do not we ourselves exhibit this conduct which we have now so freely condemned? I believe we do, most of us, in one way or another.

It is a working principle with many of us, for instance—whether uttered or unexpressed—that the Church is a great institution which goes on all of itself. This principle is based on some vague idea that Christianity must inevitably succeed, and that the Church, being the visible embodiment or expression of Christianity, must also share that success. That idea is undoubtedly a true idea, but in the form in which it is held it is almost the reverse of truth. The Church is not a vague abstraction. It is a community of souls. Christianity is not an abstract principle. It is the life of all these souls. Christianity is Christ: the Church His Kingdom.

Now the first duty of the subject is loyalty to the king. Failure in that is failure in all. There are few of us who will not admit that; but even Meroz, I suppose, would have admitted that, and yet Meroz merited the curse, 'because she came not to the help of the Lord, to the help of the Lord against the mighty.'

You see, then, where her sin lay. She recognized her duty, but she did not perform it. Perhaps she thought she could do so little, it was no use her doing anything at all. Things would go on somehow. May it not be the same with some of us?

It may be that amid the controversies of the Churches and the difficulties of religious questions we think it best to let things go on as they may. This stir and commotion, these differences of opinion, will put themselves right by and by. Meanwhile, they threaten to disturb our comfort, to expose us to danger, to interfere with our ideas of culture or refinement. And so we think it best to leave them alone. It is so little we can do at the best. Besides, if God's work is to succeed, it is sure to succeed, and if it is to fail, we cannot help it.

Christ calls upon us to help Him in His great work. He knows how little we can do, but He asks that little. He knows we have few talents, but He asks those few. Within the sphere in which He has placed us, with the powers He has given us, He calls upon us to come to the help of the Lord, to fight for God and the right, to be valiant for the truth.[1]

THIRD SUNDAY AFTER TRINITY.

The Divinity of Christ.

'Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.'—1 P 1^{21}.

1. Most of us would probably say that the doctrine of the Divinity of Christ is the central doctrine of the Christian religion. The early Church in the first centuries devoted itself to a great and long-lasting elaboration of this central doctrine of the Person of Christ, and we still repeat in a central place in our service the creeds which were thus worked out.

But in spite of all the insistence on the importance and essential character of this doctrine for the ordinary man or woman it means strangely little. If it really is the central doctrine of our faith, it should inspire us in all our life. For, if our religion is not a power and inspiration and driving force in our lives, it is nothing at all, and we had better be honest and do without it. Religion is not something to be half-hearted or conventional about—above all, not something to keep in a water-tight compartment or to regard as the special concern of those whose professional business it is. And it may be worth while to go back to the New Testament and see what actually happened to the men and women who first knew or heard about Christ.

2. The text makes it clear that these Christians are not spoken of as though they began by believing in God and then went on to assert that God whom they knew and worshipped was revealed or had become incarnate in Christ. That is the way we usually take the doctrine. But with them the process is the other way round. 'By him you believe in God; because of his resurrection and glory your faith and hope is in God.' We tend to begin by taking belief in God for granted, as though of course and without saying we believe in God. All respectable people do. But these

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[1] A. W. Williamson, *The Glorious Gospel*, 92.

Christians had not come to Christ through God, but to God through Christ. What they saw or heard of Christ had made them think and feel quite differently of the world; they saw a Man who had none of the ordinary means of authority or power, who went without money or established position, and who met with apparent failure and an ignominious and shameful death. And yet just because of what He was, because of what He said and did, power came from Him. Men got from Him such a conviction of power that they knew that He had triumphed even over that failure and death, and that made the world for them a place irradiated and ruled by the power of God.

3. Such was and such has always been the real evidence for Christian doctrine, and that means surely that we are to fix our minds on the life and death of Jesus as they are recorded in the Gospels, try to make vivid to ourselves what it would have looked like if we had been there to see; ask ourselves what it would look like now if Jesus were living here in England in the twentieth century; think of the men and women whom we know who seem most obviously to reproduce something of the spirit which was in Jesus of Nazareth, and then ask ourselves whether we honestly think that the finest and noblest thing we know; honestly, so that we really want to be like that, and want to try that way of solving the problems that confront us; and ask ourselves whether we have taken the trouble to see and experience the power that comes from that way of life.

Do not let us confuse ourselves by saying, 'Yes, no doubt there were all these special signs and wonders in the life of Christ, and our religion tells that they happened, though it was a very long time ago.' The men and women to whom this Epistle was written had not seen Jesus themselves. What should make them believe that strange story of the Resurrection, and what vital difference would it have made to them if they had? They believed God had raised Christ from the dead and had given Him glory, because they saw the power and life in His disciples. They had met men who were, in St. Paul's words, risen with Christ; they had seen in their lives something of the power that was in Christ's. They had had experience of the same power in themselves, and so through Him they had come to believe in God and to have faith and hope in God.

4. To believe in the Divinity of Christ is to believe that what Christ was in His life and death is the greatest thing in the world—that there is the real secret of the power which is behind the world; and if we really believed that, we should act on it, we should try His way far more and far more courageously than we do, and we should make the world a very different place. For, if we are to take to heart the lesson of our text, we must remember that we, if we profess to be followers of Christ, must in our degree bear witness as He did to the power of God. We must ask ourselves if men are helped by us to believe in God—if we show ourselves to be so filled with life and power that men seeing us have faith and hope in God. We are bound to give evidence one way or the other; either to help men to believe in God or to make men feel that the world is a place where greed and hardness of heart and clever cunning are the powerful things and the explanation of its working. What is true of our personal life must also be true in their various ways and degrees of our social life and our institutions. They ought to be such that they make men have faith and hope in God, that they are evidence that the men who made them and maintain them believe that the kind of life that Christ led is the greatest thing in the world; make men believe that those who trust in violence and cunning and cleverness do not understand the secret of life as well as those whose social life expresses, however inadequately and crudely, that all men are brothers, and children of one Father.

Let us remember that the greatest promise that Christ made to His disciples was that He would be in the midst of them when '*two or three*' of them were gathered together in His name. If the Church of Christ believed in the doctrine it professes, and would believe in that promise and act upon it, then we should know what it was to have the power of God behind us, and in our industrial relations and all our social life we should have faith and hope in God.[1]

Fourth Sunday after Trinity.

The Declining Curve.

'And Job again took up his parable, and said, Oh that I were as in the months of old, as in the days when God watched over me . . . but now.'—Job 29^1, 2^ 30^1^ (R.V.).

Will nobody ever contrive to get life so systematized and subjected to control that accidents shall be entirely ruled out and made impossible?

To ask the question is to answer it, and in the negative. It cannot be done. There are some things that man can reduce to a certainty, but his own life is not one of them.

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[1] A. D. Lindsay, *The Nature of Religious Truth*, 119.

If we could master the science of eugenics, and ensure that every baby was well bred, if we could arrange our social system so that no child lacked reasonable provision, if we could perfect our educational system so that nothing but wisdom should ever be taught, there would still remain the problem that every separate life would at some point or another break through the rules and upset the system.

There is never a man who at some time or another does not find himself saying: 'I thought I should do this or that, I thought I should be this or that —but now——'

It is true, of course, that this principle of uncertainty operates in opposite directions. Frequently what we thought boded ill turns to good. But it is harder when the principle works the other way, as it does for every one of us in due season. We had comfort and dignity, and perhaps, best of all, a clear conscience and the assurance of God's presence—and then came a tidal wave in from the sea, making the stream a flood, and wrecking our ship. All the bitterness of our soul is concentrated in two words, 'Then'—and—'Now.' Those are the days when we doubt the providence of God.

Another thing to observe in passing is that we are often living two distinct lives simultaneously—a life of actual circumstantial experience, and a thought life which may be of quite another character. Nothing is more common than for a mood of melancholy to sweep over us in hours of happiness. Just when we are fingering our joys we suddenly realize that they may one day leave us.

We live mostly with our thoughts. Dark thoughts can dissolve marble in a moment of time, and bright thoughts can weave rainbows over festering pools. 'We are such stuff as dreams are made of,' and while dreams have some relation to reality they also add to it fantastic elements. If one could go through London to-day, taking some acknowledged state of mind, such as happiness or peace, or sorrow and fear, as a magnet, which would draw men and women to itself after their kind, it would be the most heterogeneous assembly imaginable; all the cliques and castes would contribute their quotas, and only the one word 'humanity' would probably describe the multitudes.

It would be better for us if we did not forget these things. Our real soul-mate at any particular time is probably not in our caste at all, but is entirely disguised by the cloak of circumstance. Do not let us despise the poor if we are rich, nor despise the rich if we are poor. Do not let us condemn the unlearned if we are learned, nor disparage the learned if we are unlearned. We harden our circumstantial differences into rigid conventions, but in our thought-life we cross and countercross each other's orbits.

It is true that we cannot systematize life, or eliminate its uncertainty. Yet there are two great principles which may give some unity to our experience.

The first we might call *the law of the declining curve.* We climb upward to our zenith, which is usually when we are from forty to fifty-five, and then the line droops downward toward the setting sun. We may outlast the maximum of our power. This does not mean that we should succumb utterly to that thought, and come down the hill as those who are already packing up ready to take their departure. There is no real reason why we should not increase in value until the end. We can keep our brain cells open to receive new ideas, and so long as one's brain is growing, years are added glories.

But just because we are coming down toward the sunset, we ought to be thinking of to-morrow and not of the day that is drawing to its close. We should need less luggage since our time is short. The centre of gravity should shift more from self to others. When we are old we should not be drags upon the chariot-wheels of youth. We need not resent them flashing by in their motor-cars, since we have only a lesser way to go, and the old horse will reach the journey's end by the time the stars come out.

No man was ever a good sport who was not a good loser. That may be why the curve declines, that we may lose gracefully. If one was beautiful at seventeen it was the accident of fate, but, if one is beautiful at seventy, it is the soul's supreme achievement.

The second principle is *the law of spiritual progress.* There is not a clash between the natural and the spiritual, but there is an order of precedence. The world is, first, full of things, and in the use of them we learn the meaning of the things.

Principal Jacks has a fine chapter in a recent book upon 'The Importance of the Material.' The book is entitled 'Constructive Citizenship.' He pours humorous scorn upon the folk who say that the evil of the world is 'materialism' and wish to set over against it something that is 'spiritual.' He rightly says you cannot expel matter, bag and baggage, and get on without it. 'Ask any one,' he says, 'who advocates the spiritualization of society how he proposes to set about it, and you will find that he immediately commits himself to some form of "materialism," though it be only that of holding a public meeting or a Copec Conference, for which the railways will be invited to issue tickets at reduced fares, and much coal will be consumed in conveying the delegates to the place of meeting.'

The grosser substances are essential. What is needed is not to abolish matter, but to keep it in its proper place. 'The way to spiritual things lies through them and not round them. Spirit is matter clearly seen into, rightly used, and profoundly experienced.' All the culture we ever acquired we got through doing our work honestly. But when the work is slipping through our fingers, need we surrender the culture?

Life follows the line of a curve—from the cradle up to the zenith, and then downward to where the setting sun speeds through obscurity to the new morning; but spiritual progress should fly as the crow flies, through the kingdom of the natural to its home in the spiritual.

'Then'—we may say as we recall the days of the full hand and the untried soul; 'Now'—as our hands hold less, but our souls more.[1]

FIFTH SUNDAY AFTER TRINITY.

A Name of Appearance and a Name of Reality.

'The Lord hath not called thy name Pashur, but Magor-missabib.'—Jer 20[3].

Pashur and Jeremiah started together, both were sons of priests, both had equal opportunities; and Jeremiah was not the one with less ability or feebler character. Yet Pashur found popularity and ease the way to overflowing success, while Jeremiah found poverty and pain and the hatred which is much worse to bear the only way to true manhood. The issue of it is that Jeremiah sits in the stocks, the object of scorn and ridicule to every passer-by, and Pashur is in a position to order it to be done.

Here is something which actually takes place in life: and the meaning of it is worth inquiring into, and the lesson of it worth pondering. Neither Jeremiah nor Pashur wished to practise self-denial any more than was quite necessary. Nor should any one ever practise self-denial any more than is quite necessary. The sole difference between them lay in the kind of necessity each acknowledged. And that is the sole difference between any of us. What for us is quite necessary? Is it only what is physically necessary—the compulsion of the body, or is it what is spiritually necessary—the compulsion of the conscience? What man calls us is chiefly determined by the former; what God calls us—the infinitely more important consideration—is determined wholly by the latter.

In those old days people did not choose names for their children by the sound but by the sense. To this significance of names Jeremiah refers in our text. The origin of Pashur has been sought in our day as far away as Egypt, but Jeremiah found it nearer home. Pashur, the son of Immer, he derived from ordinary Hebrew words which make them mean, 'Prosperity all Round,' the son of 'The Talker.' Let us think of it as one of those old Puritan names like Son of Humility Ford. Prosperity all Round Ford! What an auspicious name with which to set out in the world! What a popular name it would become were English parents to take to saying what they think!

Jeremiah's first mistake in the way of getting on in the world was his father—Jeremiah, 'The Lord shall Appoint,' the son of Hilkiah, 'The Lord is my Portion.' To regard the Lord seriously as one's portion is apt to make a man forgo other more tangible portions both for himself and his children. And equally clearly his second mistake was with himself. His name was 'The Lord shall Appoint,' and the man who takes that seriously is very apt to find the Lord not appointing prosperity all round, but quite other things.

There you have the secret of their lives. It lies in the necessities which determine them. Pashur will appoint for himself, and nothing will stand in his way except sheer outward obstacle. Jeremiah will have the Lord appoint, and everything will stand in his way that is not utterly veracious and just. Pashur will only be defeated if circumstances are too strong for him. No other necessity in the world could demand from him self-denial. But upon Jeremiah another necessity is laid of an entirely different order, one which makes circumstances a quite secondary and even unimportant consideration.

The difference appears at once in their preaching. But when Jeremiah preached, he had no ear at all for the voice of his hearers asking for what they wanted. The sole voice he heard was the voice of the Lord appointing the truth. Then he had only awful, heart-shaking, soul-shattering things to say. 'Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again.' Never in any age could that be popular preaching. We ought to be amazed at the moderation of Jeremiah's contemporaries that they merely put him in the stocks and dropped him into a pit. It gave him an opportunity to think seriously of his life.

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[1] F. W. Norwood, *The Gospel of Distrust*, 59.

To lie like Pashur could not so much as enter into his thought. To be guilty of complicity in his country's fate, saying, 'Ye are all good and worthy people for whom God can have nothing but blessing in store,' was not conceivable for him under any pressure of violence. Might he not, however, hold his peace? That might not give him the highest seat in the Temple with its popularity and honour, but it might at least save him from the lowest with its scourges and derision. His night of reflection there makes him think of not making mention of God or speaking any more in His name, which was precisely the effect Pashur had confidently expected.

But, when Jeremiah thought of silence, it was as a burning fire shut up in his bones. He could no more be guilty of complicity in his country's ruin by criminal silence than by lies. He had no wish to practise self-denial any more than was quite necessary, but the final, irresistible, compelling necessity only God's word in his heart could lay hold upon him, not any word of man, however enforced with scourge or stocks.

Even the longest night at length will pass. With the morning Pashur comes and, of his condescension and good pleasure, orders the prisoner to be taken out of the stocks. Suddenly all is changed. The authentic high officer of God is Jeremiah. It is now Pashur's turn to sit white and haggard in the stocks. The fire goes from Jeremiah's bones into his eyes and his tongue, and he flashes out on Pashur: 'The Lord hath not called thee Pashur, Prosperity all Round, but Magor-missabib, Terror round About.'

What the Lord had called him had not concerned Pashur much hitherto, but the importance of it now came home to him with the insistence of the very physical force he understood. 'Thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends.' Before his sight they would fall by the sword, and he himself would go captive to Babylon and there be slain; while the gain for which he had sold his soul would serve only to tempt the spoiler.

With good success in outward things and health and manifold activities, and attention well fixed on what man calls us because of our reputation and standing in the world, the stress of life's tremendous issues may be long escaped. The notion that life is a business of taking up our cross daily may be so remote as not even to seem absurd, or become the pleasantest unreality, as when one hangs up a crucifix over the bed whereon his last desire is to suffer God to deal with his heart. But sooner or later every one's palace of illusion falls about his ears. Then nothing is of any practical concern at all except what God has called him, except, that is to say, what he really is and how it will ultimately fare with him amid the realities God appoints to try his spirit.

Other things being equal, we should all prefer to be Pashur, honoured in the chief seat of the Temple, to Jeremiah dishonoured in its lowest. To make light of ease and honour and prosperity is only a poor unreality. We are not even self-deceived, but are only offering ourselves a very foolish kind of incense, when we pretend that they have no value for us. But first let us be sure that other things are equal, especially the vital, the victorious, the impregnable things both for this life and the next. They are just what God appoints, the truth He requires us to utter, the deed He requires us to do and such consequences of them as He requires us to bear. We have only to prefer what is good to what merely seems good and leave the rest to God. Then let our life be as easy and prosperous as God grants.

Look upon Jeremiah in the stocks in the high gate of Benjamin. Look upon a greater than Jeremiah. See Him spit upon, buffeted, nailed to the Cross. For us also that is what the everlasting wisdom and love may appoint. Our heart sickens at the sight. It is a terrible necessity this, to speak God's word, however unpopular, and do God's will, however unprofitable.

But if it is the bed-rock necessity of life, all the other necessities of chance and circumstance and age and death are at once put in a quite subordinate place. Even this life and this material world can in a quite amazing manner be put under our feet. Nor without this victory will there be peace, even the poor peace we have chosen, when God's authentic messengers of loss and pain shake our souls and drive us back upon reality.[1]

Sixth Sunday after Trinity.

The Indisputable Signs.

'He that in these things serveth Christ is acceptable to God, and approved of men.'—Ro 14[18].

There is a conciseness here which may hide the fact that the statement holds within its compass at once a full and simple description of the nature, programme, and issues of the Christian faith and life. The essence of Christianity, viewed as a life, is in this simple phrase, 'He that serveth Christ.' For a definition of that service we are led to a reference to the context, and it is an unexpected definition. Lastly, the end and issue of personal religion is portrayed in the terse but wealthy words, 'Accepted of God, and approved of men.'

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[1] J. Oman, *The Paradox of the World*, 211.

1. *The Vocation of a Christian.* He serveth Christ. That is the essence of the matter, as the Apostle would state it. For himself, the Christian faith and life always translated itself into these terms. No title had he for himself more loved and used than this, that he was a servant of Christ. Apostle and ambassador were the terms of his vocation he used and was ready to defend, but these and every other term were subservient to and defined by the simple designation: 'Paul, a servant of Jesus Christ.'

Thus also he regarded his fellow-believers. He knew well how deep was the rootage of the Christian's faith, and how deep the springs of the new life in Christ. His mind grappled with the transcendent mystery of redemption. But the practicality of it, the thing in its working, was a greatly simplified thing. Its concrete signs in the lives of men and women, redeemed, like himself, by the grace and power of God, in Jesus Christ, were plain and unmistakable. 'Ye serve the Lord Christ.' It is this that makes a Christian.

Into this word 'servant' the Apostle joyfully put the uttermost meaning. It was no conventional word, robbed by current use of any significance other than that of empty courtesy, like the 'Your faithful servant' at the end of a letter from some one who in no way means it, and who may mean something entirely to the contrary. In one figure taken from the Roman triumphs, he declared himself led like a captured man, bound to the chariot of his Conqueror. 'Ye are not your own,' he said in another place. 'Ye are bought.'

We may go past Paul to hear from our Lord Himself of His claim for such service. He made it in the fullest way in the days of His flesh. It could not be made in terms more complete and imperative. Hear, for example, this: 'He that loveth father and mother more than me, is not worthy of me.' It is an astounding utterance. There follows upon it in the narrative the parables of cost: one of the optimistic builder whose resources ran out before he could finish, and the other of a warlike leader who failed to take measure of his task. Straightway upon these follows an increased austerity of claim: 'Whosoever he be of you that forsaketh not all he hath, he cannot be my disciple.' Over the claims of natural relationship and family affection, over the entanglement of worldly possessions, over even the deep-rooted instinct of self-preservation and the care for life's security, He deliberately sets Himself as the supreme Lord. Beyond each of them and all of them together runs His claim of mastership, and He will have disciples on no lower terms. It is not for us to minimize the force of His word 'hate' as He utters it, not of things ill, but of things which men count, and count rightly, as excellent, beautiful, and beneficent. It is a question not of good or bad things ruling life, but of what is the supreme and sovereign authority, and what Jesus said is that if we are making these most excellent things supreme, we are allowing the good to be the enemy of the best.

Jean Paul Richter tells his dream of the old gods, all seated at their feast, when suddenly there enters a pale Jew, with drops of blood upon His brow, a crown of thorns upon His head, and a heavy cross upon His shoulder. On the marble table of the feasting gods the Galilean flings down His Cross, and lo! the golden cups vanish, the gods fade quietly out, and He is left alone. Christ has been flinging down the Divine challenge of His Cross to human kind, and lo! they have risen up to be His men for ever and carry that Cross through the world.

2. *The Definition of the Service.* 'He that in these things serveth Christ.' What are these things? The answer in the context is explicit. Nothing ceremonial, nothing simply intellectual, but something ethical and spiritual, having to do with the qualities of the soul and the values of life. The Kingdom of God is righteousness, peace, and joy in the Holy Ghost.

(1) 'In these things.' In righteousness first. If we track the significance of that word through the Old Testament into the New, we should be upon a wealthy path. Let us take it at its simplest. It is the life that is good. It is the life that is good in Christ's way. All the exposition of goodness in the New Testament comes to us united with a life and an example. In Christ is that goodness incarnate, and goodness, in the Christian way of it, is Christlikeness. It does not find its standard in a code, but in a character. It does not find its enforcement through precepts, but through a Personality. It is not obedience to a set of laws, but the response to and the following of a living Mind. It is not listening to the repetition of old commandments with some new ones added: it is hearing and obeying a voice more arresting than the

negatives and prohibitions of Sinai, a voice which says, 'Follow me.' The moral straightforwardness which translates religion into the terms of character and everyday conduct conditions all service of Christ and acceptance with God.

(2) In joy also. 'The Kingdom of God is joy.' The life lived in Christ, as in a presence and an atmosphere, will find the permanent reality of joy in Him. This is to be in harmony with the real nature of things: to have a soul revolving round its just centre. It is to have inward health and be master of self. The joy of the Holy Ghost is the full activity of soul in fellowship with the supreme Love and Truth. It is the consciousness of this which makes the New Testament one of the happy books of the world. It was the phenomenon in earliest Christianity which perplexed the world.

(3) In peace also, for the Kingdom of God is peace. It is the maintaining of the poise of life. It is not stagnation, for the opposite of the peaceful life is not the busy life, but the discordant life, as the opposite of rest is not work but restlessness.

3. *The Crown of Personal Religion.* 'Well-pleasing to God and approved of men.' It is a word which comes laden with good remembrance. 'This is my beloved son, in whom I am well pleased.' Here is the end Godwards, of personal religion, 'to have this testimony that we have pleased God.'

'And approved of men.' What does that matter? It must matter greatly to the Christian. St. Paul spoke of 'a good report of them which are without.' Let us not suggest that the outsider is in no position to judge true Christianity. He judges it shrewdly enough. The natural man is not so far from God that there are not at least moments when for him

> The Spirit's true endowments
> Stand out plainly from its false ones.

To carry such a mark that the godly joyfully consent, that the evil shall mark, and that the indifferent shall in their soul covet, is a true and worthy ambition. Coleridge said of some lines of the 'Prelude,' that he would have cried, 'Wordsworth,' if he had met them running wild in the deserts of Arabia. The Christian character must be as instantly recognizable.[1]

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[1] T. Yates, *The Strategies of Grace*, 247.

The Battle of Gibeon.

By the Reverend A. T. Richardson, Bursar of St. Boniface College, Warminster.

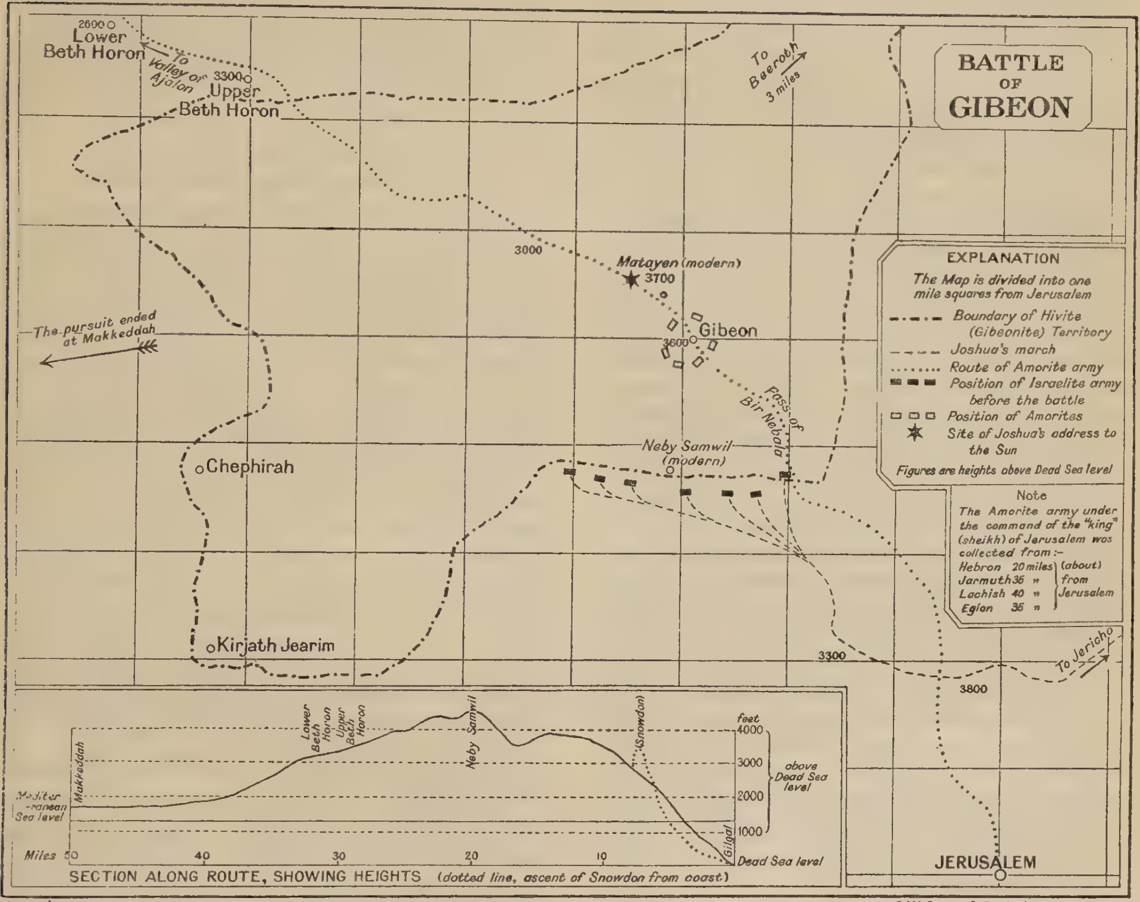
The tenth chapter of Joshua tells of a celebrated battle. But the account is spoiled for most thinking men of to-day, and even rendered doubtful, by a supposed stupendous interference with the course of Nature; viz. the supposed stationary appearance of the sun in mid-heaven for a period of 12, or even 24, hours.

The impossibility, or extreme improbability, of this was not so apparent in days when men thought that the sun was a comparatively small light which travelled across the sky, and got back to his starting-place again, no one knew how. But now, when we know of the earth's diurnal rotation, we realize that such an occurrence would mean that the earth's rotation was suddenly arrested.

For many years I have studied the narrative, and asked myself what is the real meaning of 'the sun standing still' in the original Hebrew text. During the past four years I have paid visits to Palestine to explore the locality of the battle. The conclusion which has been forced upon me is that the translation given in the A.V. does not represent what the Hebrew account intended to convey to the reader. Put shortly,—when the Hebrew writer said that the sun stopped, he meant the sun stopped shining, and not, the sun stopped moving.

But first we may note that all human phraseology about celestial phenomena is based on what is *observed*, or thought to be observed, and not on what actually happens. We ourselves say, for instance, 'the sun rises.' But we know to-day that, relatively to the earth, the sun is stationary, and does not travel up into the sky. The sun always does stand still, relatively to the solar system. But the earth's movement produces the observed effect of sun-rising. In the Elizabethan period there was bitter opposition to the discoveries of Copernicus and Galileo on the part of those who wished to take every word of the Bible as expressing literal fact. We ourselves use the expression 'the sun has stopped shining.' Literally, we know that this is not a fact; and that the sun never does stop shining; but our words imply that clouds prevent us from seeing its shining.

Now our phraseology sometimes describes these observations of celestial phenomena in *similar* words to those used by O.T. writers, sometimes the phraseology is *different*. What we have to do in the latter case is to interpret the writer's meaning, and not merely translate his words. In any translation from one language to another, a mere translation of words will often produce an incorrect version of the writer's meaning. Hence I have gone directly to the Hebrew or LXX original, and then to the actual locality. As the translators of the A.V. had not our knowledge of the celestial movements, their translation reflects the partial scientific knowledge of their day.


BATTLE OF GIBEON
2600
Lower Beth Horon
To Valley of Ajalon
3300
Upper Beth Horon
To Beeroth 3 miles
3000
Matayen (modern)
3700
Gibeon
3600
Pass of Bir Nebala
The pursuit ended at Makkeddah
Neby Samwil (modern)
Chephirah
Kirjath Jearim
3300
3800
To Jericho
JERUSALEM
EXPLANATION
The Map is divided into one mile squares from Jerusalem
Boundary of Hivite (Gibeonite) Territory
Joshua's march
Route of Amorite army
Position of Israelite army before the battle
Position of Amorites
Site of Joshua's address to the Sun
Figures are heights above Dead Sea level
Note
The Amorite army under the command of the "king" (sheikh) of Jerusalem was collected from:-
Hebron 20 miles
Jarmuth 36
Lachish 40
Eglon 35
(about) from Jerusalem
Mediter-ranean Sea level
Makkeddah
Lower Beth Horon
Upper Beth Horon
Neby Samwil
(Snowdon)
Gilgal
feet
4000
3000
2000
1000
above Dead Sea level
Dead Sea level
Miles 50 40 30 20 10
SECTION ALONG ROUTE, SHOWING HEIGHTS (dotted line, ascent of Snowdon from coast)

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The Story of a Great and Decisive Battle.

A large assemblage of nomads, several thousands strong, called Israelites, had left a district of Egypt where they had been settled for a number of years; and after moving from place to place in the north-west part of Arabia, had descended like a swarm of locusts on the country now called Palestine; then called the land of the Canaanites. This area was inhabited by the Canaanite race, divided into tribes called Amorites, Hivites, Perizzites, etc. The southern part of this area, afterwards called Judæa, about the size of Devon, was in the occupation of a hardy tribe of mountaineers called Amorites, and a smaller and more peaceful tribe called Hivites. The territory of these latter is indicated by a line on the map. It consisted of two parts—(1) A saucer-like depression in the mountains, with a very high southern rim, and a less elevated northern one, forming the lower half of their area; and (2) deep ravines running across the upper (northern) half. The star on the map indicates where the ravines begin.

The territory of the Amorites was about ten times as large, and their chief towns were Jerusalem, Hebron, Jarmuth, Lachish, and Eglon (or Odollam). The towns of the Hivites were Gibeon, Kirjath-Jearim, Chephirah, and Beeroth. They are called by almost the same names to-day.

We know how the Israelites regarded the Amorites, but there is no record to tell us what the Amorites thought of the Israelites. Probably they looked upon them as most unpleasant visitors, as they moved about from place to place like a locust swarm, eating up the produce of the Canaanites' land, burning their towns, and massacring the inhabitants. We are not surprised to hear that the Canaanite population took steps to form a league, in order to drive these Israelite invaders back to the desert. But before the full preparations of the allied Canaanites had been made, the little Hivite clan changed their minds, and decided to make terms with the invaders. Ai, a town about 4½ miles from Beeroth, had gone up in smoke and flames; and its whole population, and that of the surrounding villages, had been exterminated. The Hivites were terrified.

This defection of the Hivites roused their neighbours the Amorites (who regarded the Hivites as their vassals) to immediate action. All the fighting men of the Amorite towns were assembled to Jerusalem (or Jebus), the leading town, in order to punish the Hivites for their desertion by the capture and sack of their chief city, Gibeon.

This place is on an isolated rocky hill rising some 200 feet above the level of the surrounding plain; and was very strongly fortified by walls and rock-scarps.

The Gibeonites promptly appealed to Joshua, their new-found ally, for help; sending messengers to his headquarters.

The position of the Israelite encampment, extending over some twenty square miles, was along the west bank of the Jordan, with its headquarters at Gilgal, near Jericho, about twenty miles from Gibeon, as the crow flies.

Joshua is quick to seize his opportunity, now that he has all the warriors of southern Palestine collected together like rats in a rat-pit. He 'sets the dogs on.'

The entrance to this 'rat-pit,' *i.e.* into the saucer-like area of the Hivites (from Jerusalem) is through the pass of Bir-Nebala. Three of the exits from the 'trap' are closed by the three Hivite towns of Kirjath-Jearim, Chephirah, and Beeroth. All round the area are mountains. From the height where stands the modern village of Neby-Samwil one can view the whole area of the scene of the battle; and can see the only exit left; viz. over a spot where the northern edge of the 'saucer' has a kind of lip, before the descent into the ravines. This is marked on the map with a ★. Over this edge or basin-lip is the way into the celebrated Valley of Ajalon; by which at several times in the world's history, from the times of the Pharaohs, to those of the Crusaders, and of Napoleon, armies have marched to the lofty plateau of which Jerusalem is the natural capital.

We return in Imagination to Jericho.

On making his decision, Joshua immediately mustered his men for a night-march. This was no easy task; by unknown mountain paths, with no made roads; a journey which called for more strenuous effort than would be involved in a march from a point on the coast of Wales near Carnarvon to the top of Snowdon. The relative distances, and heights to be scaled, are indicated on the inset section, which follows the line of march and pursuit.

Joshua's camp at Gilgal near Jericho was 1300 feet *below* the level of the Mediterranean; Neby-Samwil is 3000 feet above sea-level; making a climb of 4300 feet in all. Naturally, Joshua has the Gibeonite messengers as guides. In the daytime (as I ascertained) an athlete could do this journey from Jericho to Gibeon in about eight hours, if *hard pressed.* Ten hours is the time required for a really fast walker in daylight, under ordinary circumstances. For the night-march of an army we ought to allow twelve hours, over ground unfamiliar to them.

As surprise is essential to the success of Joshua's movement, the start must not be made so early that information may be carried by chance observers to the Amorite enemy. But as the first stages of the march are through deep uninhabited ravines, we may suppose that from four to five o'clock in the afternoon was the most likely time to start.

I have traced Joshua's likely route through the Wadys (valleys) Farah, En Nukheileh, Suleim, Es Somar, Beit-Hannina, by observing what valleys must be followed in order to keep out of sight of any Amorite outposts on the commanding heights of Neby-Samwil. This, in Samuel's time, was called Mizpah (=a watch-tower); to-day[1] it is the traditional site of his grave. This ridge is the

[1] Among Moslems.

highest in the south of Palestine, and the mosque which now crowns its summit is a landmark for many miles around in every direction. The danger-spot for the Israelite march is the point where Joshua's line crosses that of the Amorite army. This point is in full view from Neby-Samwil, and cannot be avoided. But almost immediately after, the route is through valleys which hide his men from view. He would reach that point about 3 a.m.

To illustrate the character of the country traversed, I may mention that the first time I visited the district, I rode on horseback from Jerusalem, starting at 9 a.m., and following the Amorite route (*map*). The line of Joshua's march is far more arduous, with its severe climb up from Jericho. We reached Neby-Samwil about noon (five miles on the map); and after an hour's stay there, during which I examined the Hivite area below with field-glasses, I told my guide that I wished to go on to Upper Beth-Horon. He assured me that this was impossible, if I wished to get back to Jerusalem by nightfall. Now from Jerusalem to Beth-Horon is only eleven miles *on the map*. We went on to Gibeon, and then returned along Joshua's suggested route. We reached Jerusalem again about 6.30 p.m., when it was nearly dark. The horses could never go beyond a walking pace, with safety, on account of the rocky nature of the ground.

It is of interest to inquire whether Joshua had a dark or a moonlight night for his march; to this we shall return later.

We may suppose the Israelite army to have arrived at the point where Joshua's line branches, just below Neby-Samwil, at about 4 a.m. Joshua's right wing is sent to seize and block the pass of Bir-Nebala, while his centre and left climb the heights on which Neby-Samwil now stands, and then take what time they can for rest and food, on the south side of the ridge; where they are hidden from the view of the Amorite camp around Gibeon. Just about daybreak Joshua launches his attack down the precipitous northern slope of the mountain, upon the unsuspecting and hardly awakened Amorites who are besieging Gibeon.

The fight was fierce but not long. The Amorites were a race of hardy fighters, but ere long they were in full flight. Their line of direct retreat to Jerusalem and the southern highlands (the way by which they had come) was blocked by the Israelite right wing; and the three exits from the Hivite 'saucer' on the East and West were held by the three Hivite towns, Kirjath-Jearim, Chephirah, and Beeroth. The only way of escape left to them was the ancient road[1] through, or below, the Beth-Horons, as the narrative of Jos 10[10] describes; down the valley of Ajalon to the low-lying country between the mountains and the Mediterranean; involving a detour of some forty miles before Jerusalem could be reached.

Along this line of retreat the ground at first rises as you leave Gibeon until the ★ (*Matayen*) is reached; and then plunges abruptly down into the valley.

According to the Bible story, from the point where Joshua stood when he uttered the historic words: 'Sun over Gibeon, be silent (R.V. marg.), and moon over the Valley of Ajalon'—the sun was over Gibeon, well up in the sky (10[13]), and the moon was over the Valley of Ajalon; *i.e.* the sun was to the eastwards, and the moon setting in the west. We remind ourselves that the positions of the sun and moon thus described are apparent only; and they depend on the position of the observer. But this mention of them is most valuable, as giving an indication by their observed directions, of the point where Joshua then stood. From these directions calculations of time can be made.

It is important to bear in mind that Joshua can see both Gibeon and the Valley of Ajalon. By actual observations, and trials from many points, I have verified the fact that ★ (a plot of ground now called *Matayen*) is the only place possible. Going from Gibeon towards Beth-Horon along the line of the retreat, the Valley of Ajalon is hidden by the rising ground until you reach this spot. Immediately afterwards, Gibeon is lost to sight as you plunge into the valley, and is *never seen again* along the whole route. (Here the valley is called Wady Imyash.)

Observations from both edges of the 'lip' (★) of the bearings of the two ends of the hill on which Gibeon stands, showed that the bearing of the sun must have been between E. 22° S. and E. 45° S. The direction of the moon as given by the 'gap' on the horizon indicating the Valley of Ajalon was between W. 10° S. and W. 5° S.

On 9th October 1926, at 8.45 a.m., the sun was well placed for Joshua's description; having an altitude of about 35°, and a bearing E. 32° S. Half an hour later it was too high to appear to be 'over' any point on the horizon.

By direct observations of the sun day by day, from 3rd September to 11th October and by astronomical calculations, I have arrived at the following results:

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[1] Still evident.

(*a*) The date could not have been earlier than about 1st October.

(*b*) The time that the words were spoken was not earlier than 8 a.m., nor later then 9.15 a.m.

(*c*) The moon was two or three days past the full.

The third of these results tells us that Joshua had a moonlight night for his night-march. Had it not been so, the Israelite army could not possibly have accomplished it in the time they did, over such difficult and unknown country.

Some early commentators have suggested that it was at the *end* of the day, when Joshua had nearly reached the coast, that he prayed for a miraculous lengthening of daylight. But a glance at the map shows that if this were so, the sun *over Gibeon* would be setting in the East!

But it is almost equally inconceivable that at 9 a.m. any sane general would pray for twenty-four hours of fighting for his men, under a blazing sun, after a gruelling night-march, followed by a severe battle.[1]

Hours of weary plodding over this rough ground under a hot sun (very hot still in October) made me realize the relief which is given by even a passing cloud; one can go on again with fresh vigour.

In Joshua's case, what was needed for the possibility of a complete rout of the enemy in the pursuit down the pass was not twenty-four hours of fierce heat, but eight or ten hours of shade and coolness. He bade the sun 'Be silent,' 'Stop,' *i.e.* stop shining, not stop moving.

In English, the command, 'Stop!' may mean 'Stop talking!' etc.

The approaching clouds, presaging a storm from the East, are just what Joshua needs. If they will extend right across the sky, to the western horizon where the moon is then setting, so much longer is the coolness likely to last.

He gets more than he asks for. The storm proves to be a very severe hailstorm. As the Israelites pursue their enemies down the valley, the hailstones driven by the easterly wind fall harmlessly on their backs, and cool and invigorate them; while every time that an Amorite tries to turn and defend himself from his foes, the hailstones blind him. And as the story tells, the hail was more deadly to the Amorites than the Israelite swords.

When I first suggested this as the meaning of the story, I was met with the reply that rain-bearing winds in Palestine always blow from the west; and that a hailstorm could not come from the east. But inquiry on the spot from those who had kept careful meteorological records brought me the information that although the prevailing winds are westerly, yet when the rainy season begins in October, it is frequently ushered in by a violent thunderstorm or hailstorm, and that such a storm invariably comes from the east. It may last from one to three days, and then the westerly winds return. The Headmaster of St. George's School told me that the verandah on his house facing east, towards the Mount of Olives, is never wet except in early October, when on one or two days it is often flooded to a depth of several inches.

We may note further that the man who first told the story *could not* have meant to imply that he saw the sun apparently stationary, since he says that there was a hailstorm lasting nearly the whole day; and thus implies that the sun was *not visible*. The Hebrew phraseology to express this was 'the sun stopped,' or 'the sun was silent.'

According to the Bible story the sun did not *hurry* to go down. Probably in those early days they thought he was resting when he 'went into the clouds.'[2] But *after about a whole day* (v.[13]) (they would judge the time by what they had done, and by seeing the sunset) he hurried after his rest, re-appeared, and set as usual in the west in the evening; *i.e.* the storm lasted about seven hours, from 9 a.m. to 4 p.m. (see LXX, Jos 10[26]).

By that time the last few surviving remnants of the beaten Canaanites were scattered over the country leading to the seacoast; and the five sheikhs of the Amorite towns were found huddled together in a cave in the plain of Makkeddah (now Mekenna), which is probably one of the half-dozen caves on a little hill (Kefr Ana) near to the village of Kezazeh (Azekah), which I have visited.

Read in this manner, the story still tells of the providence and assistance of God; but does not represent Him as 'showing off' by arbitrarily interfering with those miraculously regular celestial movements which He maintains so perfectly through ages of ages.

All that is needed is to note carefully the minute details which The Spirit has preserved for us; and also to study the narratives of the events in the locality where they occurred.

Note A.—Near the ★ there is an ancient cairn, now called Khurbet ed Dreihemeh. It is possible that this was erected in Joshua's time, to mark the spot where 'The Lord hearkened unto the voice of a man' (v.[14]).

Note B.—Mr. K. L. Reynolds writes: 'During my residence here of over twenty years, I have taken special notice of weather conditions, and have found that thunderstorms are most frequent in October, and that though the clouds undoubtedly come from the west originally, they often pass eastwards without rain falling, and then come up again from the south-east and east, and break in a heavy storm with thunder, lightning, very heavy rain, and sometimes huge hailstones.

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[1] 'Oh, that night or Blücher would come!'

[2] Compare Ps 19[4, 5], Ec 1[5]; Hab 3[11].

In October 1918, such a storm occurred, when much damage was done by the torrential rain and hail.

Entre Nous.

Black and White.

'"If I went to heaven," he was wont to affirm, "and God said, 'Aggrey, I am going to send you back, would you like to go as a white man?' I should reply, 'No, send me back as a black man, yes, completely black.' And if God should ask, 'Why?' I would reply, 'Because I have a work to do as a black man that no white man can do. Please send me back as black as you can make me.'"'

James Emman Kwegyir Aggrey was born at Anamabu, Gold Coast, in 1875. His father, Kodwo Kwegyir, was a Councillor of the Fanti tribe, his mother was a princess in her own right. The family had some Christian connexion apparently, as Aggrey was baptized. Aggrey's life from the time that he entered the Methodist school at Cape Coast when he was about eight years old is one long romance. From a pupil he became a teacher, and then at the age of twenty-two, for reasons that are not very clear, he left Africa and went to America. There he studied at the Negro College at Salisbury, and after graduating became himself a Professor of Livingstone College. Later he took both the M.A. and Ph.D. degrees at Columbia University. He married in 1905 an educated negress. Aggrey 'regularly read the Odes and Epistles of Horace (in the original) with her before the birth of Abna. Again, when the second child was expected, he taught her French, and when the third was coming he engaged a music teacher to give his wife lessons. He was convinced that this education was effective. At the time of writing this biography, Abna is studying for her B.A. at Shaw University, Kwegyir (who strikingly resembles his father) is working for a degree at Oberlin College, and Rosebud is at Hampton Institute.' While still Professor at Livingstone College, Aggrey was chosen as a member of the Phelps Stokes Commission to make a survey of education in Africa—the only member of that Commission who was not white—and so, after twenty years, he returned to his native Africa. 'Africa—my Africa,' the words occur again and again in this biography—*Aggrey of Africa*. For Aggrey himself always looked upon his time in America as preparation. 'I have a work to do,' he said again and again. It was the preaching of the gospel of co-operation; and though it was begun in America, it was to Africa that his heart always turned, and in it that he felt most driven to give his message. To complete this brief account of his life—he visited Africa again on the Second Phelps Stokes Commission, and shortly after was appointed Assistant Vice-Principal of the Prince of Wales College at Achimota—a College erected by Government at a cost of £600,000. Two years later came his sudden death. '"Irreparable," "irreplaceable" are the words on everybody's lips; and to all human seeming no other words suffice.' So said the Rev. C. Kingsley Williams in his Memorial Address. 'Thank God for the passionate purity of his life,' he went on, 'for his passionate energy. His house was next to mine. I know the life he lived. Up early, reading and writing through half the night, eating at the longest intervals, eating almost nothing even then, always working, never resting, constantly interrupted, he filled his crowded days with labour. And four times a month he would be away on long journeys to distant places, where two or three days would be spent with every moment between exhausting speeches given to listening to more exhausting talk.

'"One other master passion dominated his life: a passion for friendliness, for fellowship, for co-operation. He knew the love of love, the hate of hate, the scorn of scorn. He never despaired. And for despair he had more reason than any white man can ever understand, or any African who has never left West Africa. He suffered because he was an African, he had seen others suffer because they were Africans.

'"I myself once heard him tell a crowd of many hundred British students how once he crossed a continent twice within three days, to be present at a conference with two white friends; and on both journeys had to sit up all night in the 'Jim-crow' car (as they infelicitously call it) because he was an African; how . . . I myself saw those hundreds of men and women, a crowd as great as that which fills this hall to-day, begin to burn with rage and shame, the easy rage and shame of the untempted, perhaps—and then

> Happy as a lover and attired
> In sudden brightness like a man inspired,

he had us laughing with him at the folly of it all, lifting race and colour out of tragedy into comedy, and proving that by laughter and the grace of God the greatest menace to our modern world may yet become our greatest triumph." '

When Aggrey was asked for a practical way out for interracial animosities, he said, 'As against Marcus Garvey's hostility, I teach the doctrine of love and work; as against Gandhi's Indian policy of non-co-operation, I proclaim all the time co-operation.' Aggrey sympathized with Marcus Garvey. ' "We ought not to be surprised at a man taking his line," said he. "When a man is kicked about . . . he gets fierce unless he has the grace of God very firmly in his life." But for Marcus Garvey's programme, "Africa for the Africans," to be wrought out by brute force, Aggrey had no particle of sympathy, but out-and-out hostility.' He was also opposed to the school of American Negroes who looked to amalgamation of the races for a solution of the problem. Not amalgamation, not conflict, but co-operation was Aggrey's ideal. He expressed this in his parable of the Keys of the Piano. 'You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white.' He stood for love and work and co-operation. 'Every insult cut him to the quick; but he attained such self-mastery that he could smile when other men would curse. Whenever he was about to undertake a journey on which he would be subject to slights and sneers, he retired into solitude to prepare his spirit to meet them. "Keep your temper and smile," he would say, "that's what Jesus meant when He told men to turn the other cheek." ' And to the blacks he preached the doctrine of work: to stop talking and go and do something: to be not only consumers, but producers. 'His skin may be black,' said a Transkeian headman who had listened to Aggrey's address to the Bunga at Umtata, 'but he has a heart like a white man; he could talk of nothing but work, work, work!' To the whites he said, 'Give us a full-rounded chance. The sea of difference between you and us should be no more. The sea of our failure to bring any contribution to the Kingdom of God shall be no more. You white folks may bring your gold, your great banks and your big buildings, your sanitation and other marvellous achievements to the manger, but that will not be enough. Let the Chinese and the Japanese and the Indians bring their frankincense of ceremony, but that will not be enough. We black people must step in with our myrrh of childlike faith. We do not worry about the immaculate conception, and all these technical details of criticism. We look for a Christ who loves all men, who came to die for the salvation of the whole world; we believe in God as a child believes. If you take our childlikeness, our love for God, our belief in humanity, our belief in God, and our love for you, whether you hate us or not, then the gifts will be complete—the gold and frankincense and myrrh.'

But to get any real idea of the attractiveness of Dr. Aggrey's life, and the far-sightedness and persuasiveness of his teaching, his biography should be read from beginning to end. It has been most competently and sympathetically written by Mr. Edwin W. Smith (S.C.M.; 7s. 6d. net).

'I shall be all that I have dreamed.'

We must quote a poem which we have just come across. It is by the late Rev. G. A. Studdert Kennedy—'Woodbine Willie'—who died on March 8th, at the early age of forty-six, worn out by incessant work and strain under which he laboured, for 'the King's business' demanded haste.

I WILL NOT TELL THE WORLD.

I will not tell the world my woes—
  It has full measure of its own.
Deep with its tears the time-stream flows:
  For man must reap what man has sown.

I will not tell the world my woes,
  Nor wear my heart upon my sleeve.
There is a God who loves and knows
  A heart that grieves with all who grieve.

And I will trust Him and be still,
  Keeping the secret of my soul,
Knowing that as I do His will
  I shall appear before Him whole.

A man complete, from sin redeemed,
  The struggle o'er, the sorrow passed,
I shall be all that I have dreamed.
  God keeps His good wine to the last.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

A COMMENTARY on somewhat unconventional lines is offered us by the Rev. Walter LOWRIE, Rector of St. Paul's American Church, Rome, in his *Jesus according to St. Mark* (Longmans; 20s. net). In 1913 Mr. LOWRIE translated Albert Schweitzer's 'Skizze des Lebens Jesu' (the second part of his book 'Das Abendmahl') under the title 'The Mystery of the Kingdom of God' (2nd edition, 1925). Since then he has been contemplating the possibility of writing a Life of Jesus from the point of view, namely, the eschatological, which historical criticism seems to him, following Schweitzer, to require. And now he offers us this book.

The book claims to give, not indeed a Life of Jesus, but a picture of Jesus, and a picture which may well be regarded as historical, as following faithfully and word by word the indications furnished by the earliest Gospel. But there is no picture here in any finished sense. It is only a commentary on the Marcan text, yet—as it may be allowed—a commentary which so emphasizes the positions of the 'thoroughgoing eschatology' as to provide the elements of a picture (whether reliable or not) which should embody Schweitzer's interpretations. Indeed, Mr. LOWRIE is more than a disciple of Schweitzer: he not only believes, with his master, that Jesus' outlook was thoroughly eschatological; he is also himself a 'believing eschatologist.' In this he feels mightily confirmed by Barth, Gogarten, and the 'Theology of Crisis.' Accordingly, we find him exhorting us once and again to think eschatologically.

In this connexion the following quotation is full of interest: 'Albert Schweitzer, though he was the discoverer of the thoroughgoing eschatology of the Gospels, is not a believer in eschatology. He affirms that Ritschl's notion of the Kingdom of God—which is the entirely uneschatological notion we have all accepted—is the only conception possible to the modern man. And yet Schweitzer is living eschatologically in Africa, following literally the precepts of interim ethics. . . . His is *practical* eschatology. But so was the eschatology of Jesus. He required no vain sacrifices, senseless asceticism, or any sort of action which is of no benefit to others.'

We have said that this is no conventional commentary. It is not merely that it is marked by what we may call selective emphasis, it is also that in its frank expressions of personal opinion and in its hortatory and homiletical touches it goes beyond the usual ambit of the commentator. For the rest, the style is often lively and spirited, witty and piquant, but at times, perhaps, too self-conscious and bordering on jauntiness and flippancy.

Now we do not think that the 'thoroughgoing eschatology' has by any means won for itself the place in the esteem of New Testament critics which it at first bid fair to do. In fact, the tendency of many recent academic theses has been adverse to the conclusions of Schweitzer and his school. Perhaps, then, it might be well to give eschatologism a chance of speaking for itself once more in these columns, through the medium of one who is a real or believing as well as a critical eschatologist.

There are certain ideas of the New Testament under which may be subsumed its characteristic positions. Let us consider some of those ideas, taking Mr. Lowrie as our guide. And first, that of the *Kingdom of God.*

The reason why we prefer nowadays not to use St. Matthew's expression, 'the kingdom of heaven,' is that it is so plainly transcendental, so suggestive of that other-worldliness which has gone out of fashion. But, says the eschatological school, Jesus actually preached a Kingdom which is not of this world, which lies beyond the resurrection of the dead, and is altogether eschatological, that is, 'coheres with the *last* events which are to mark the dramatic culmination of the long struggle between good and evil, light and darkness, which issues in the complete triumph of God over evil spirits and insubordinate men, ushering in the unobstructed and eternal rule of the good.'

No other pictorial form, as this writer adds, and no other form of words than that of the Kingdom of God so unambiguously describes God's transcendency and so wholly vindicates God's glory. That is perhaps the chief reason why real eschatology is so distasteful to many. The prevalent pantheistic or mystical habit of mind makes against the recognition of the Divine transcendency, and our 'god-almightiness' keeps us from giving God all the glory.

Take, again, the idea of the *Messiah.* If Jesus had preached a Kingdom already come, He would have been obliged to indicate the Messiah: the Messiah and the Kingdom belonged together. But as a matter of fact He proclaimed the Kingdom as an event that was yet to come, and a future Kingdom implied a future Messiah. Accordingly Jesus' hearers, with the exception of the disciples after the revelation at Cæsarea Philippi and the high priest after the 'Yes' of Jesus, regarded Jesus of Nazareth and the Son of Man as two entirely distinct individuals. Indeed, Jesus Himself did not say He was the Messiah; He said that He would be the Messiah in the day of the Kingdom.

Or take the idea of the *Sacrament of the Lord's Supper.* Mr. Lowrie asks us to notice how predominant is the eschatological tone in St. Mark's account of the institution. When Jesus explains His earnest desire to share the Passover Supper with His disciples by saying, 'For I will never eat the passover again until it is fulfilled in the kingdom of God,' His use of the word 'fulfilled' makes even the Passover an eschatological type, testifying to a future deliverance immeasurably greater than the deliverance from Egypt.

Moreover, St. Mark associates a strong eschatological reference with the cup of the Sacrament, stamping the Sacrament with the character of an eschatological pledge: 'Amen I say to you, I shall not again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.' In this text 'new' is an eschatological word. Even the wine partakes of the newness which will characterize the new earth. 'That day' is another distinctly eschatological term, denoting the expected Day of the Lord, and not an indefinite day in the future.

The Sacrament of the Lord's Supper was in fact decisively futuristic rather than retrospective in its original orientation. And yet, as Mr. Lowrie says, 'in our English Liturgy we have only one vestige left—the negligible and neglected phrase, "until his coming again"—to remind us of the original orientation of this Sacrament. And in America our bishops lately rejected the proposal to restore the *Benedictus qui venit,* for fear it might sanction the belief that Christ is really present in the Sacrament—and it never entered into anybody's head that originally this was an expression of an eschatological hope. So far have we wandered from the original intention of this Sacrament that the earliest liturgy we possess (that of the *Didache*) seems suspicious to us because it is altogether and utterly eschatological. Not only does it terminate with the note of *Maranatha* (the Lord cometh !), but it interprets the one loaf as a symbol of eschatological solidarity.'

In a book just published, *The Naturalness of Religion* (reviewed elsewhere), there is a suggestive account of the fortunes of religious belief during the last two centuries which contains some elements of reassurance for those who are intimidated by current unbelief. Such a survey shows that every age has its own discoveries or its own philosophies which at the time appear likely to demolish the foundations of religion. In every case, however, the threat has faded away, and the hostile system has proved to be in reality a friend in disguise, and has sometimes left behind it a residuum of real positive benefit.

To begin with, religion was regarded as an imposture foisted upon the credulity of simple folk by unscrupulous priests and ecclesiastics. Religion to the eighteenth-century 'infidel' meant organized religion, and particularly the Roman Church, and this was held to be a fatal superstition which deserved to be exposed by all who had at heart the emancipation of the human spirit. Such a view, however, could not long survive the results of historical study, which made it clear that religion is a universal phenomenon, inherent in human nature at all times and in all places, and that its roots are ineradicably fixed in human beings. Man is an incorrigibly religious animal.

The 'imposture' idea therefore disappeared, and was replaced by the argument of rationalism, that religion is a matter of self-deception. It is not something to be exposed as a fraud but to be eradicated as a weakness. It is an infirmity, and those who propagate it are as self-deluded as their victims. Sir William Watson, the poet, was a typical agnostic rationalist when he wrote of belief :

Such are the tales she tells :
  Who trusts, the happier he :
But nought of *virtue* dwells
  In that felicity !
I think the harder feat
  Were his who should withstand
A voice so passing sweet . . .

This rationalism, which is so inharmonious with present-day thought, has yet survived into our day in a peculiarly virulent form. Communism, repeating Marx, preaches loudly that 'religion is the opiate of the people.' But where the earlier rationalism thought of people being deluded by baseless superstitions, the communists regard the churches as merely tools of capitalism, the willing buttresses of an economic system in which the proletariat are drugged into a torpid acquiescence. This attitude has not many supporters outside Russia, and in view of the powerful currents of present-day philosophy is a pure anachronism.

In the nineteenth century came another phase of the eternal conflict with the startling discoveries of science. These inaugurated a period in which science was dominant, and in some respects arrogant. It was confidently affirmed in many quarters that religious belief was at last to receive the *coup de grâce.* So aggressive was materialism at the time that many people still alive will remember how hard it was for a thoughtful youth to retain his belief in God. This, the most serious threat to positive religion that had yet been made, in time passed away, however. It was seen, and to-day is 'as plain as a pikestaff,' that religion and science are two totally different interpretations of the universe, and in no way contradictory or hostile.

Then came the great critical movement which applied to the documents of Christianity the most rigorous testing. The Wellhausen hypothesis about the structure of the Old Testament, and the destructive analysis of the New Testament by a generation of German and Dutch scholars, seemed to be even more deadly than the writings of Darwin and

Huxley. But again the challenge proved to be premature. The extreme theories of critics have been modified, their positive results have been more or less calmly accepted, and to-day, if the menace is not quite past, at least the New Testament documents have come to be generally accepted as on the whole and in vital matters trustworthy.

We arrive now at the present day. The new 'enemy' is psychology. The influence of the study of psychology on the intellectual and religious life of the first half of the twentieth century promises to equal the influence of the study of biology on the nineteenth. With its analysis of experience, and the practical applications of this, medically and otherwise, we have nothing to do here. The threat in it arises from its assumption, or perhaps we should say the assumption of some of its protagonists, that to analyse religious experience is to dissipate it into subjectivism. This kind of contention is too well known to need exposition. Religion under this analytic process becomes an infantile thing invented by ourselves for our own comfort, or at least is a result of herd suggestion.

We cannot say that the challenge of the 'new psychology' has passed. But it will go the way of the other great systems that have in turn abolished religion. It will go away inevitably for two reasons. One is that psychology is an analysis of experience, and nothing more. When it goes further and delivers a conclusion about reality, it goes beyond its province, and does so generally with as much incompetence as immodesty. The metaphysical sphere is in charge of philosophy and theology, and may safely be left there. The other reason is that, by the same process that analyses religion out of existence, all reality, the reality of the physical world, can be dissipated.

Such a review is, as hinted above, reassuring. Religion cannot be banished from the soul of man. Its antagonists come and go on the stage of the world, and religion is left as real and as strong as ever. But more. None of these apparently hostile systems has given up its hostile attack without leaving some permanent good behind. Religion has learned from science a far nobler and wider view of God's working than it had before science brought us its wonderful interpretation of this world. Criticism has given us a new Bible, new in many ways, both in understanding of its growth, and in faith in its worth. And psychology will leave as great a blessing if it leaves us, as it may, with a new and more penetrating understanding of the experience of religion itself.

Thirty years ago Mr. Walter Page, afterwards the American ambassador in London, made his famous speech on 'The Forgotten Man,' in which he eloquently pleaded that the plain undistinguished man 'should have every opportunity, social, educational, and economic, to develop to whatever stature God intended him to reach, and that he should have his measure of control, not only over politics, but over life.' To-day the forgotten man has caused himself to be remembered, and stands on the threshold of his inheritance. The question is not what shall be done with him, but what will he do with himself. He has the power for good or ill, to make or mar, and it is of supreme importance that that power should be directed aright.

A suggestive book has been published, entitled *Democracy in Search of a Religion*, by Canon S. C. Carpenter, M.A. (S.C.M.; 6s. net), which treats its subject in an informing and helpful way. Democracy is by derivation a political term meaning the rule of the people, but it has come also to bear a far wider significance. It is equivalent to Demos or the People. It corresponds to Page's 'Forgotten Man.' In this latter sense Canon Carpenter uses the word. 'Whereas democracy would commonly be defined as having its origin in politics, and thence spreading over other provinces of life, the conception here put forward is a conception of democracy as having a general basis in the whole of life, and finding, as a consequence of that, an obvious and congenial province in the world of politics.'

A crucial question is concerned with the nature and seat of authority. Many, thinking in ultrapolitical terms, assume that democracy means that authority comes from below. Canon Carpenter sets out to state the vocation of democracy in a different way and to show that authority comes from above. Democracy itself shows a consciousness of this. It puts education, not only of children but of adults, in the forefront of its programme. That is an admission that the people are still *in statu pupillari*. It is a confession that there is such a thing as truth which has an authority independent of men's votes, and demands to be received with humility and obeyed, as something Divine. The same consciousness expresses itself in democracy's call for leadership. There must be leaders. 'With the prophetic insight that genius has, men of the Lincoln calibre, where they arise, divine what the plain man is feeling. They do not simply collect and register what the plain man has to say. As a rule he does not say much. He has not very much to say that is worth hearing. He has not thoroughly thought out the baffling problems of existence. But he dimly feels that somehow there must be a way. And the real leader of the people divines the matter of the silent litany, he interprets it by the penetration of his sympathy, he arranges it by the power of his intellect, and he clothes it with the richness of his imagination. And then he gives it back to the people—their own dim feelings, their own half-conscious creed—but now alive, with form and order and inspiration. And the people say, "Yes, that is what we meant."'

So then democracy is seen to be dimly groping for an ideal. That ideal is variously and often vaguely expressed: the attainment of an economic paradise, the cult of the super-man, the triumph of the spirit of co-operation, the worship of a glorified humanity. Many of these conceptions have a distinctly Christian colouring, and in their exposition Christian terminology is often used. The 'Christ-spirit' is an accepted term to express all goodwill and self-sacrifice and wholesomeness of moral living. Is not this an evidence that Jesus has touched something that lies deeper in our nature than the deep level where blood joins or time divides? 'He is Himself the heart and meaning of humanity. He has divined its secret, but He has divined it from within, and of His reading of the riddle He offers a man's proof to men. There are two things, and two things only, that all men and all women have to do: to live and to die. He has exhausted the capacity of both these things. The short, celibate, untravelled life of Jesus is for all of them their mirror of perfection and their hope of glory.'

The Church, then, has a message for democracy, the great message that in Christ we discern the real background, the true meaning of human progress. It would be a tragedy if democracy should seek its ideal and its inspiration elsewhere than in Him and in the revelation of God which culminated in His Incarnation. Renan has spoken of the history of Israel as 'the most exalted democratic movement of which humanity has preserved the remembrance.' In it the 'forgotten man' is remembered in the mercy of God. 'Their national consciousness had begun with a serf-rebellion, a brickmakers' strike in Egypt, and the consistent aim of prophet and psalmist is to defend the poor and needy against oppression.' Later, when the gospel came, it confirmed and heightened all the best hopes of the Jewish poor, it broke down racial antagonisms, and declared the infinite preciousness of every man in the sight of God. Its message was written in the non-literary speech of the common people, it set up fresh moral standards of humility, of faith, hope, and love, and it created the very conception of human progress. Ever since then there has been in the background of human thought, often dimly seen, and sometimes ignored, but always there, potent for guidance and inspiration, the fact of Christ.

If this be doubted we have only to ask what the condition of democracy would have been if the story of the Cross had never been enacted. 'It is hardly possible to imagine that anything like the Christian ethic would exist. But if some form of it had somehow been evolved, it seems certain that no one would believe it. The rules of life which the less scrupulous now hint to one another in expansive moments would be written in gold letters round the domes of public buildings. To pretend that sacrifice is a condition of society, to talk of "grin and bear it," or even of bearing it at all, would be idle prating.

There would be no classical example, no compelling motive. The motive at best would be that high-minded, but unpassionate and ineffective thing, abstract devotion to an impersonal ideal. The saint of that devotion is a rare product. Moreover, his sanctity is incommunicable. We can listen with respectful attention to his lecture on Town Planning, or Eugenics, or the Moral Ideals of Neoplatonism. But the real thrill and quiver comes when we look through the window, like the Wandering Jew, and see the Cross of Christ go by to Calvary.'

'What was he worth?' is no uncommon question after a man's death, and such a question is a painful tribute to the commercialism of to-day. If a man is worth no more than what he left, he is worth nothing; and in the other world, which, with all his foresight, he has forgotten or ignored, he will start a bankrupt, if he start at all. All the gold of all the mines will not purchase him peace or pardon, or redeem him from the fate of those who have trifled away their opportunities.

For a man is worth what he is, not what he has; and that is true both of this world and of that which is to come. While he lives he may win and lose everything but one—his own personality. That is always his; ultimately it is all that is his. In that lies his worth—not in the abundance of the things which he possesses and can lose. And when he dies, he loses what he has, but he remains what he is. He who is unjust will be unjust still, he who is holy will be holy still; but he who is wealthy will be wealthy no more.

When a man is said to be worth so much, let us ask, To whom? Who was the better for what he was worth? Was even he himself the better for it, or was he only the richer? Did his presence lighten any darkness, cheer any loneliness? Was any heart the sorer for his passing? Unless he was a worthy man, unless, that is, there was something in him we could worship—for worship is tribute to worth—he was worth nothing, though he had millions.

The day is not yet come—will it ever come?—when inner worth is rewarded with its corresponding share of the world's good things, its honour, fame, and gold. Looking at history, we may well ask if that is God's intention. Some of the noblest exponents of religion have been burned alive, 'others had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder.' Great poets have received for lasting work the indifference, even the scorn of their own generation.

There may be some world where worth and wages invariably and accurately correspond, but assuredly it is not ours. Here fools have been made emperors, knaves have presided over the administration of justice, and traditionalists over schools of learning and religion. Folly and wickedness have reaped wealth and power and fame, while philosophers have been laughed at, explorers have lost their lives amid swamps and snows, inventors have been ridiculed, reformers have been pilloried, apostles have been beaten with rods, stoned, shipwrecked, 'in perils of rivers, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in hunger and thirst, in fastings, in cold and nakedness.' 'Often,' says St. Paul.

Yet worth is worth, as God is God. 'It cannot be valued with the fine gold of Ophir,' nor need it be: for every man has what he deserves just in being what he is. A true man's native power, his goodness, his worth, is his dearest satisfaction. He craves no more than the privilege of exercising the gift that is in him, of doing his work and being himself, of developing his efficiency to ever higher points in the service of his brethren. That is at once his task and his reward, his exceeding great reward which can never be taken away from him.

◆

Books that have influenced our Epoch.

Renan's 'Life of Jesus.'[1]

By the Reverend A. Nairne, D.D., Regius Professor of Divinity, Cambridge.

From ancient days to modern, Lives of our Lord Jesus Christ have increased and multiplied. Our earliest Gospels prove that there never was a generation of Christians who only looked forward to the Advent and took little interest in 'the days of his flesh.' Analyse as far as you can, and still your earliest sources for those days will be the retrospective contemplation of the worshipping primitive Church. Fortunate that it should be so, for that puts later authors on the only possible line of writing comprehensibly and understandingly: these Lives cannot be common books: the mystery of the holy incarnation gives form to the very human story.

The three Galilean gospels, the Johannine; second-century romances; a long period of idylls; hymns of the medieval Church and passion plays; then more reflective works, aspiration towards real history; devotion to the true humanity, especially in and after seasons of trial—such as Hebrews and Apocalypse mark in the apostolic age; by the Wars of the Roses in England followed by the cult of 'The Name'; the present state of Europe after war, and the return to the unadorned designation 'Jesus' and the swift succession of homely sketches of the Life: so the course has run. Curious recurrences and coincidences appear. Such are the Romance-Lives, which tell a more or less frankly imaginative story generally accounting for the resurrection by a romantic rather than rationalizing incident of resuscitation, and this is nearly always connected with a society or monastery of Essenes. De Quincey wrote an ingenious essay on the Essenes as being the Christian Church under its aspect of loving secrecy, and a few years ago Mr. George Moore surprised his friends with a strange, daring, beautiful Life of Christ (*The Brook Kerith*), romantic Essenean, redolent of the Good Shepherd.

It is remarkable that Dr. Sanday planned a *Life of Christ.* All his time and pains, all his eminent gifts of scholarship were to be bent to the purpose. And these were so bent: textual criticism, preluding studies, excursions into the philosophy of the nineteenth century—no means were spared for the creation of a genuine history. And that proved impossible—a pregnant omen for all adventurers on this boundless and still uncharted sea.

Dr. Sanday was even painfully conscientious: 'The spirit of Jesus' hindered. The Romancers slipped past the difficulty by postulating an imaginary witness of events. Dr. E. A. Abbott did something like that with his tale of *Philochristus*, a reverent scholarly picture of Galilean days told by an old Galilean disciple. In *Philochristus* the flavour of Elisabethan style just makes the convenient apology. The whole of the documentary readings receive consideration. And, in simplicity, this is perhaps the most complete of English essays on the theme. Latham's *Pastor Pastorum* and Seeley's *Ecce Homo* are noble presentations of special views, examples in their different measure of philosophic sketches. This present day is the heyday of brief sketchy Lives of Christ, clever, vividly portraying a man among men, sometimes a brother so homely natural as to be almost commonplace, just 'Jesus'—'How sweet the name of Jesus sounds!' Of a different quality indeed is Dr. Gore's *Jesus of Nazareth.* Readers who care for a self-abnegating author and his unaffected lustre will be inclined to apply certain phrases of his own, out of their context, to his labour. It is 'an instance of impressiveness through simplicity. The figure of Jesus stands in the midst with a majesty which confounds his adversaries and triumphs over ignominy.' Standing apart from the ready scribes, Dr. Gore writes 'with anxiety.'

As we look back we notice milestones on the road. One seemed quite lately to be still more considerable a boundary. Schweitzer in his very attractive review of the history of Lives of Christ, *Vom Reimarus zu Wrede*, makes Reimarus and Wrede types of the two extremes, the dilemma of gospel criticism. Wrede had lately proved that a picking and choosing criticism, allow it all the licence it may claim, still fails to reconcile the contradictions of the documents: for the actual life of a Jesus who really lived there is no trustworthy material. But Reimarus, mysterious sceptic of the seventeenth century, had already provided antidote to that despair. He had divined, what literary criticism now substantiates by placing Mark firmly in place as the earliest Gospel, that a crude tremendous faith in the immediate coming of the Kingdom of God to sweep away the kingdoms of this world, and in himself as the leading actor in that supernatural drama, is the key to all the words and acts of the Lord Jesus, and co-ordinates all those extravagances which disturb the reasonable modern mind. In England, Schweitzer won even more attention than in Germany. Dr. Burkitt, with his captivating scholarship, recommended the view to both learned and simple. He showed the consistent testimony of Mark's continuous narrative to its own character of unconscious faithfulness. He also preached, prophet even more than scholar, the force of 'apocalypse' in true religion, and so abolished the gulf between Galilee and Paul. So, till very lately indeed, it has happened (at least in England and among the moderately critical) that the gospel problem and the outlines of the Redeemer's Life have been so reshaped that Lives of Christ written before Schweitzer's illumination can retain little more than merely literary interest.

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[1] *Vie de Jésus*, 1863; *The Life of Jesus*, English translation, 1864–5; and in Dent's 'Everyman's Library,' with Introduction by Charles Gore, 1928; *L'Avenir de la Science*, 1848–90; *Souvenirs d'Enfance et de Jeunesse*, 1883; *The Life of Ernest Renan*, by Madame James Darmesteter (Methuen), 1898; *Sur Ernest Renan*, by James George Frazer (Claude Aveline, Paris), 1923; *Renan et Strasbourg*, par Jean Pommier (Félix Alcan, Paris), 1926.

But such satisfactions are unsatisfactory. The critical process is a process. If allowed, it is only allowed on condition of never resting. Read Mr. Montefiore's introductory pages in the new edition of his *Commentary on the Synoptic Gospels*. Let him orientate you among the still rising lights in the region of gospel history. The whole sky is once again open to the common view. New light is to be won, and help still comes from the great minds of old; among whom Renan must be ranged.

The decisive dividing line between ancient and modern, reflective and scientific Lives of Christ was drawn by David Frederic Strauss with his *Life of Jesus* in 1838. Others before him had approached the position he boldly and completely seized. He broke up the modern historical form which popular devotion had gradually imposed upon the gospel story; which cautious erudition had endeavoured to preserve by rationalizing the miracles, and abasing the enthusiasm of the records; and which, frankly exposed, just came to this: Everything narrated is literal fact; it happened and it happened so; some things are difficult for the modern mind to accept; a decent criticism must be allowed which will prune away a few statements evidently false, will remove many discrepancies by extended harmonization, and will discover natural explanations of many acts that are presented by the evangelists as supernatural. Yet here and there appeal was made to that mythical characteristic of ancient narrative which had already been recognized freely in the heroic period of the Old Testament.

Strauss took up the myth wholly and boldly, and read the gospel history of Jesus Christ as an epic coloured by the mythic habit of the people through whom the tradition came to the Evangelists. By myth he meant neither fable nor allegory, but 'the presentation of a fact or a thought under a form which is indeed historical, but which is determined by the genius and the imaginative language of antiquity.' Nor is myth arbitrary or artificial: 'Its birth is devoid of artifice and calculation. The unhistoric element in myths of history is not the artificial product of premeditated fiction, but has slipped in by itself in course of time and tradition; the myths of thought have not been invented for the sake of unphilosophic readers, but the old masters chose a historical envelope for their own easier expression of obscure ideas.' This is not the place to illustrate or discuss Strauss' theory. Brief reflection will suggest the freedom it allowed to a frank enjoyment of the charm and vigour of the gospel narrative. And a further reflection will indicate many a passage in the record where such treatment might bring out profound truths which the literal matter of fact interpretation must ignore. Strauss might on such terms compose a Life of Jesus rich in the genuinely wonderful. His refusal to accept miracle, his insistence on the human limits of the Saviour's powers, might be startling when he broke so much new ground in his book; but to-day we read him with reopened eyes and muse on the many truths which he perhaps was planting for a later appreciation.

One objection to his argument may occur even to those who hear it so jejunely sketched as it has been in the paragraph just ended. A good deal of the *a priori* is threatened. Strauss starts from a formula, a philosophical formula, and is going to shape his use of the documents thereby: he is not going to consider and reconsider as he proceeds, reforming his formula as actual observation bids the scientific historian do. That objection is just. Strauss was more philosophically than historically inclined; and he was a philosopher after the German pattern of his time. His book was translated at once into French, in an admirable edition by M. Littré. It was read avidly and produced wide effect. But it was a difficult book for the people of France. They wanted a pure and lucid Life, free from pedantic encumbrance, as well as from traditional prejudice. They would gladly listen to a scholar whom they could trust, and indeed recognize for themselves, as one who was talking scholarly of things he knew yet who kept all that in the background; who gave the public only what mattered to men who feared God. They wanted the timbre but not the tune of philosophy and theology. Above all, they wanted scene and atmosphere, a living story, the portrait of the hero, his deeds and words and character. And that was just what Renan gave twenty-five years later, in 1863.

The facts of his career had prepared him for the task. A thorough Frenchman, he understood the 'taste' of his countrymen, their insistence on lucidity, their impatience with the master who elaborates all he has to say. But he was no average Frenchman, and far from subservient to the rule of the multitude. 'Une école où les écoliers feraient la loi serait une triste école.' So he writes in the preface to that long treatise composed in youth and published in ripe age, *L'Avenir de la Science*. There he tells how, with tedious enthusiasm 'the little conscientious Breton, flying frightened from Saint-Sulpice, because he thought he perceived that half of what his instructors had told him was perhaps untrue,' spread his whole mind disorderly upon his pages and made an engaging exhibition which he now knew to be enormous in its faults. For now experience had taught him style, that dark forestry in the vast domain of thought. To be brief, pregnant, decided, was not to suppress truth or avoid mystery. Style is obedience to a grander will than self or fashion. And, thus he concludes not rhetorically, but with the independence of loyal scholarship, 'L'immortalité c'est de travailler à une œuvre éternelle.'

'Le petit Breton': that counted in his character. Ernest Renan was born at Tréguiere on February 28, 1823, of old village Breton stock. Enduring, primitive, simply faithful to a catholic religion, full of reverie, the parents gave their thoughtful boy to the priesthood. The Breton schooling, Paris and the seminary courses, kind masters, the peace of the affectionate priesthood round about him, ensouling him—all this may be read in the *Souvenirs*, a book that will always live, for, as is written therein, 'Ce qu'on dit de soi est toujours poésie. . . . On écrit de telles choses pour transmettre aux autres la théorie de l'univers qu'on porte en soi.' By that sentence we can partly measure the regret, courage, concentration of conscience, which led the boy away from his chosen to his necessary destiny; and the patient erudition together with reverence and godly fear, and the equanimity which faith conserves however faith change its form.

Difficult years followed. But the old friends in the priesthood were still kind. The young student was at real work. Enough employment came to live upon. Then published writings, and some first breath of fame. Commissioned by M. Victor Le Clerc to certain libraries, he visited Italy, a recreation indeed, relaxing the hard discipline of Brittany and renunciation. Renan describes this effect himself and quotes the hymn:

> Flecte ramos, arbor alta,
> tensa laxa viscera,
> et rigor lentescat ille
> quem dedit nativitas.

'My religion,' he says, 'has always been the same, the progress of reason, of science.' But the 'sameness' has its 'other,' and that appears at this point. Renan the medieval becomes, by addition, the humanist. And that enlarges the definition of his religion just quoted. The definition is adequate, but has not always been generously understood. It was misunderstood when his *Vie de Jésus* appeared. The introduction prefixed by Dr. Gore to the translation lately included by Messrs. Dent in their 'Everyman's Library' indicates this more careful appreciation of Renan's faith which gradually wins way. But Renan's faith is not a creed. It is trust in God; and if some name of vaguer circumference but even more objective reality than God could be invented, it would make expression easier. It springs from the infinite good, and its goal is that infinity. It works and grows, not in the well-being but in the goodness and self-sacrifice of men. It imagines no gulf between man and God, and Renan, deny it who will, adores the Lord Jesus as Divine. A year or two before he wrote the *Life* he published a volume of *Essais de Morale et de Critique*. In the preface he prescribes the nature of his religious conviction. This preface would be a good introduction to a studious enjoyment of the *Life*. Its temperate logic breaks at the close into a hymn of praise and gratitude for the mystery of the Breton's heart and history: 'O pères de la tribu obscure au foyer de laquelle je puisai la foi à l'invisible, humble clan de laboureurs et de marins. . . .'

Renan told his Director in one of those intimate colloquies which preluded his departure from Saint-Sulpice, that he had fancied a possible reconciliation with the faith if he had belonged to one of the Protestant countries with their varieties of freedom. A fancy, surely, and no more. No liberalism, no modernism would have met his need at all. He must have made a thorough renunciation and become an absolutely free thinker; and he did so: and if any readers belittle his *Vie de Jésus* as artistic or what not, but facile and unsinewy, let them think again whether the clearness and naturalness they so suspect, are not the fruit of absolute freedom won by no ordinary pain. Moreover, it would be a displeasure to imagine Renan getting over the *desiderium* of his catholic idea, and settling down among the shadows of compromise. No, the idea lived and inflamed him with a steady fire. The Church renounced him, as he the Church, in all due form. Perhaps his masters at Saint-Sulpice knew better. Perhaps he himself did. Certainly, as we read his books and mark the practical temper of his religious ethic, we recognize again the catholic, the absolute. And as with deity and manhood, resurrection and eternal life, so here with communion, sacrament, and Church we find somewhat to muse upon, and a more masculine theology than in Strauss.

In 1861 opportunity was offered Renan of a voyage to Syria. He accepted and spent a year in Lebanon, Galilee, Judea, and Jerusalem with his sister, Henriette. With her, a dear and most intelligent companion, with a richly stored and strenuously disciplined scholarship, with all the gifts of artist, linguist, historian, with what, but for his equable faith, might have been the tragedy of his religious fate, behind him, Renan entered the Holy Land, well prepared to make the most of an immense happiness. The result has been so perfectly described by Madame Darmesteter in her *Life of Ernest Renan* that it would be mere affectation to attempt a like statement in fresh words:

> 'The implacable sun of Beyrout drove the Renans to the hills. At Ghazir they found green pastures, fresh snow from the mountains, wholesome springs, and a little house with a pergola. Here in the utmost peace conceivable Renan began his Life of Jesus. All day long he sat in the cool shadows of his Syrian home absorbed, intoxicated by that inner dream which little by little took shape and lived before his eyes. A New Testament and Josephus comprised his library; but the book of the East was open before him; but the very past familiar through a hundred texts and inscriptions rose before him more real than the actual moment. Thrown full length on his Syrian rug, his books and papers scattered before him, he wrote hour after hour in the fervour of a veritable inspiration. Henriette was his perpetual confidante, as soon as the page was written she copied it fair. When at last the night fell, brother and sister rose and sought their terrace on the house roof. There they would speak at last of the day's silent work, and she would make her reflections, often profound, always pregnant with that fine moral tact of which she had the secret. "Many of them," her brother has said, "were to me as veritable revelations."'

The sequel was indeed sad. Both brother and sister fell ill; all but died; and Henriette did die. Who can forget the solemn dedication of the book: 'A l'âme pure de ma sœur Henriette morte à Byblos, le 24 Septembre 1861. . . . Te souviens tu du sein de Dieu où tu réposes. . . . Tu me dis un jour que ce livre-ci tu l'aimerais, d'abord parce qu'il avait été fait avec toi et aussi parce qu'il te plaisait. . . . Tu dors maintenant dans la terre d'Adonis. . . . Révèle-moi, o bon génie, à moi que tu aimais, ces vérités qui dominent la mort, empêchant de la craindre et la font presque aimer.'

The *Life* was no mere brilliancy, improvised. Beside the ordered mass of gathered knowledge lying behind it, there was also a large plan of which it was to be the vestibule. Renan had in his mind a great epic, *Les Origines: The First Beginnings of Christianity*. And the *Life of Jesus* was hardly published before he was at work on the *Apostles* and *S. Paul*. For five-and-twenty years he laboured at the series, carrying it on to *Marcus Aurelius*, a history of the nascent church, unique in its kind, so shining and so well proportioned that the artist has been sometimes praised to the detriment of the historian; which is quite unfair. A few faults of taste—*lentescens vigor*—have earned the sarcasms of hasty critics, as though this obstinate scholar were a sentimental romancer. With surer penetration Madame Darmesteter notes how 'the strongest bent of his genius inclined him to consider the origin of things. He loved the delicate rooty fibres.' Delicate handling, deep searching in the common soil, vigour and taste, and no fastidious conventions; but always determination to have a finished work, truth attested by simplicity:

that is Renan's historian-conscience. He took his own line masterfully.

Almost one fancies more than that: a guidance trusted, some influence not quite unlike inspiration. Beauty and origins worked upon him together in Palestine to make him fall in love with Galilee. Hence he begins the holy story with Galilee; keeps Galilee as the creative and recreative idea throughout; and in the later histories is ever dreaming of a pure Galilean Church and Creed as the goal of all the wandering roads. Hence he fills up that period which the Synoptists appear to pass unnoticed, the early months or years, before John Baptist was delivered by the Jews to Herod. He fills it from the Synoptists themselves, redistributing their narrative according to the developing nature of the Lord's words and ways. Nor is this perhaps too audacious, for the Evangelists do provide very few notes of time and sequence.

Thus his plan falls into three divisions. (I.) The early Galilean period; serene, favour with God and man, happy, gracious consolation and goodwill. Then (II.) our Lord becomes the friend of John Baptist. And in this friendship of the two young men the stormy Baptist is the leading spirit. He fills the mind of Jesus with apocalyptic dreams, of the Son of Man from Daniel, of his own awful eminence and responsibility. A period of trouble and inward strife ensues, strife between the need of effective compromise and the old childlike trust, between ambition and the absolute: 'Thou art the Christ.' What then? 'The tone he had adopted could not be sustained more than for a few months; it was time death came to liberate him from an endurance strained to the utmost, to remove him from a blind alley, and by delivering him from the peril of trial too prolonged, usher him henceforth sinless into the peace of heaven.' And then (III.) death, kindly, opportune, draws on, solving these transient problems, deepening all to perfect peace and power, eternalizing.

The mystery of soul, and of this supreme soul, is profound. But 'this at least is certain. His divine nature soon gained the upper hand. He could still avoid death but he would not. Love of his work carried him onward. He took the cup and drank it to the dregs. Henceforth, effectually, Jesus is himself, complete, unclouded. Controversy, miracle, the evil spirits, fade away. Alone abides the incomparable hero of the Passion, the finished pattern and refreshment of all suffering souls.'

Bold theology: very like the Epistle to the Hebrews. Large, open-air design, fashioned according to that earliest ante-nicene criticism which distinguished the Fourth Gospel from the Three by its filling of the gap between Nazareth and the imprisonment of the Baptist. Its fuller history rather than its philosophical theology struck those naïve scholars. And so, too, Renan, rejecting the hellenizing theology, the threatening development (as he fancied) of dogma, used the Gospel according to S. John freely as contributing most valuably to history. None of his personal judgments gave more offence. To the schools of his day that was heresy indeed. And when his critics saw how conveniently for his purpose he extended or contracted his freedom—rejecting generally, but sometimes quoting discourse; accepting generally, but often altering the record of events; leaving nice problems of date and authorship in the vague; and speaking of historical accuracy in divining past events with unbecoming scepticism—'petites sciences, conjecturales, les sciences historiques'—they saw him delivered into their hands. He is praised, ironically, as artist; almost ridiculed by the less intelligent for sentiment. 'One would fancy,' wrote a really reverent pupil, Réville, 'that M. Renan feels lively displeasure whenever he is forced to yield to critical argument, and cut out something which suited his manner of writing history. It seems to him that a significant thread is being eliminated from his pattern.'

Has M. Réville just missed the very centre? Not his own arbitrary pattern, but the character of the sublime person he studies, was Renan's impulse. Neither the theology (which was far nearer to his own than he suspected), nor the narrative (which was too deeply tinged with the miraculous in its most enigmatic form for Renan to follow frankly), drew him to the Gospel according to S. John. Talk to any of your friends about our Lord Jesus Christ, His words, deeds, traits of character, His disciples, their names and relations with their Master, you will always find that the illustrative details are drawn from S. John. That is the Gospel of human character, of *Ecce Homo*. That is the Gospel which added to the charm of the Galilean scene the living person of the hero, 'le héros incomparable de la Passion.' Neither the artist nor the critic in Renan bade him use that Gospel as he did. Like Paul on the road to Damascus, like the meditative author of that Gospel himself, so Renan actually saw the Lord, the Word, the Character, and selected evidence accordingly.

Literature.

THE MINISTRY.

Preachers and pastors ought to be a well-furnished race if they can make use of the good advice that is offered them in print and out of print. As to the former class of advisers, the world can hardly contain the multitude of books on the clerical calling, from Richard Baxter's 'Reformed Pastor' down to the Warrack Lectures on Preaching and the Rev. Peter Green's 'Town Parson.' There is generally a sifting of wisdom in all of them, but of this class of books, as well as of the large tomes on theological subjects, one often wishes that the writer would put down just what he himself knows and what he has to contribute.

Two very different books on this perennial topic have just appeared, one from our own country, the other from America. It is not often that one comes across so modest and useful a book as *The Work of a Minister*, by the Rev. W. T. Whitley, M.A., LL.D., and the Rev. M. E. Aubrey, M.A. (Kingsgate Press; 3s. 6d. net). The writers are Baptist ministers, and their book has been written at the request of the Ministerial Recognition Committee of the Baptist Union. It is meant specially for candidates for the ministry, but there are few ministers who will not learn from it. In point of fact the book is packed full of practical wisdom, the kind of wisdom that comes to men from their own failures and efforts, and also from their recollection of their own helplessness until they learned by experience. Every side of the minister's life is dealt with, not in generalities, but always with an eye on the actualities. For examples of the wisdom of these pastors one would need to quote half the book. But many a case-hardened minister, reading these pages, will sigh and say to himself, 'I wish I had known *that* when I began.' There is advice about such things as the length of prayers (a number of short prayers, and no long one!), on reading or preaching sermons (preach them! no public speakers wishing to impress their audience read their addresses), on the legal points involved in a minister's duties, on not rushing at reforms at once, on subjects for the prayer meeting, on subjects for intercessory prayer, and so on *ad infinitum*. This is a book for young ministers, and would form an excellent discipline in itself.

The American book comes from the Abingdon Press, which is doing much to procure and circulate good religious literature. The title is *Effective Preaching*, and the book is edited by Dr. G. Bromley Oxnam, President of De Pauw University ($1.50). The book is the outcome of a Conference on Preaching held at the Boston University School of Theology in October of last year. The question before the Conference was: 'Is preaching an effective means of influencing human behaviour?' Men who are recognized in America as 'effective preachers' were invited to come and tell the secret of their success, and their lectures are published in this volume. There are thirteen lectures in the book, and it shows how wide the Atlantic is that few of the writers' names are known on this side. However, they are known on the other side, and their lectures are all interesting. Whether they succeed in conveying the secret of effective preaching is another matter. They discourse on Reality in Preaching, on the Mental Habits of the Preacher, on the Minister as an Expert, on the Preacher and Industrial Questions, on Preaching the Word, on the Objectives of the Sermon, and other themes. And we are invariably edified. But not much is left in the mind except an impression. And we fancy that the student of preaching, or the future preacher, will find in this book inspiration for his calling, but not much guidance that can be called practical. Still, inspiration is a great thing, and may be the greatest.

JESUS AND CHRIST.

Jesus the Man and Christ the Spirit (Macmillan; 10s. 6d. net), by Professor George Coulson Workman, M.A., Ph.D., of Toronto, purports to be a new inductive study of the person and work of Jesus from the standpoint of modern Biblical scholarship. The book is clear and attractive in form, and the exegetical standpoint is at once modern and modernist, but whether the inductions are in every instance truly based on Scripture is another matter. Our general criticism of Dr. Workman's book is not so much that its expositions of Christian ideas are sometimes as such unsound as that they are sometimes wrongly claimed to be sound interpretations of Scripture.

The distinction between Jesus and Christ is a primary distinction of the book, and is maintained all through its pages. What Jesus was and did as a man is distinguished from what He is and does as a Spirit. It is a good working principle; but we hesitate to think (it is part of our general criticism) that it was as sharply defined to the minds of evangelists and apostles as it is to the mind of this writer, and—let it be added—to the minds of many other Christian thinkers of to-day.

Let us indicate the kind of conclusions which Dr. Workman reaches in the body of his work. The accounts of the virgin birth of Jesus are merely traditional. The oneness of Jesus with the Father was neither physical nor metaphysical but ethical, 'as Meyer says, and as any one may see.' The term Logos is used in an impersonal sense. We should distinguish, with Harnack, between the Easter faith, or the conviction of the victory of Jesus over death, and the Easter message, or the story of the empty tomb.

The tone of the whole book is pronouncedly anti-dogmatic and anti-credal; but one may well ask whether a statement such as the following is not a dogmatic one. 'The Scriptures teach that the Father alone is God, that the Son is that in him which he sent forth to manifest his character and reveal his truth, and that the holy Spirit is that in him by which he acts or operates in both the realm of matter and the realm of mind.' This statement represents Dr. Workman's own belief, and with it we do not seem to be far from the essential Trinity of the creeds.

THE CHILD'S RELIGION.

A first-hand, documented study of normal religious development is always welcome, and this is what we get in *The Child's Religion: A Study of the Development of the Religious Sentiment*, by Professor Pierre Bovet, Directeur de l'Institut Jean Jacques Rousseau, translated by Mr. George H. Green, M.A., Ph.D., B.Sc. (Dent; 6s. net). The Jean Jacques Rousseau Institute exists largely to do original research work in education, and the claim made for it is that, while ordinary training colleges turn out excellent craftsmen, this Institute produces scientific educationists. It is a large claim to make, even if this work of Professor Bovet's is offered as an instalment of proof. The book is an English translation of the original French 'Le Sentiment Religieux,' and, so far as it goes, it is a sound contribution to the knowledge of religious growth. Professor Bovet seems to share William James's view that there is no such thing as a 'religious instinct,' though much that he writes would imply that there is. To ordinary common sense it appears a strange anomaly that psychologists should speak of a fighting instinct and half a dozen other instincts equally 'natural' and deny the existence of what is more deep-seated, more essentially human, more 'natural' than any of them. To Professor Bovet, however, religion is essentially a part of human nature, and that is all we mean by 'instinct.'

This distinguished Swiss educationist finds the roots of a religious attitude in the filial spirit, and it is on the lines of this theory that this book proceeds. It contains much material, gathered from observation and reading, on such subjects as 'The First Adoration,' 'The First Religious Crisis,' 'God in the World.' The student who is familiar with English studies in this region will not find very much that is new in these chapters, though they are all interesting and suggestive. He will not find even in the 'Pedagogical Comments,' in which the author sums up the lessons of his studies, very much that he has not seen before. But the book is a valuable one nevertheless, and would serve as an admirable introduction to the subject for any whose studies in this region are beginning.

THE HOLY SPIRIT.

Continuing his critical history of the doctrine of the Holy Spirit, Dr. Howard Watkin-Jones has given us another valuable volume, *The Holy Spirit from Arminius to Wesley* (Sharp; 12s. net). The sixteenth and seventeenth centuries were vital for the formulation of Reformed Theology. Their achievement is not easily summarized and estimated in a way which our age will have patience to read and digest. We congratulate Dr. Watkin-Jones very cordially on the high measure of success with which he has performed so hard a task. It is a work of real scholarship veiled in crisp literary style. The author himself is evidently no mean theologian, and can be trusted to select what is characteristic and essential in the many views he brings out of that theological age, and at the same time to keep clear before the reader the course of the main current of thought.

The method followed is to take the various problems raised in theology round the Person and Work of the Holy Spirit, and deal fully with each by itself—the Godhead of the Spirit, the Spirit in the absolute Trinity, the Procession, the Spirit in Creation, in Inspiration, in the Church, in the Sacraments, and so on. This increases the value of the book immensely.

We believe that there exists a good deal of perplexity on the subject of the Holy Spirit. This admirable work will, we hope, do much to dispel the uncertainty as to what the doctrine of the Spirit really is.

CHRISTIAN MISSIONS IN CHINA.

A very notable addition to missionary literature has been made in the shape of *A History of Christian Missions in China*, by Professor Kenneth Scott Latourette (S.P.C.K.; 18s. net). It is far fuller than anything hitherto attempted in this field, and should prove an invaluable book of reference to all who wish to understand the history of China in its connexion with Christianity and Western civilization. The scale of the work may be roughly indicated by the following figures. The book approaches a thousand pages, of which fifty-five are devoted to a bibliography. The footnotes reach the enormous total of 3940. It is, however, an eminently readable book. It traces the record of China's contact with Christianity from the early ages before the Mongol dynasty down to the present day. The account given of twentieth-century movements, and especially the welter that has followed the Revolution and the Great War, is particularly full and illuminating. From the artistic point of view it is to be regretted that the narrative must perforce end with the fateful year 1927, leaving the political and religious situation in great confusion and uncertainty.

Professor Latourette displays some of the best qualities of a historian—painstaking research, candour, scrupulous fairness, and sanity of judgment. A Protestant himself, he does full justice to Roman Catholic missions. Both of men and methods he is at times critical, but his verdict on the whole is confidently favourable. 'When all that can be said in criticism of the missionaries has been said, however, and it is not a little, the fact remains that nearly always at considerable and very often at great sacrifice they came to China, and in insanitary and uncongenial surroundings, usually with insufficient stipends, often at the cost of their own lives or of lives that were dearer to them than their own, laboured indefatigably for an alien people who did not want them or their message. Whatever may be the final judgement on the major premises, the methods, and the results of the missionary enterprise, the fact cannot be gainsaid that for sheer altruism and heroic faith here is one of the bright pages in the history of the race.' Mission work, while in some degree destructive, has been mainly constructive. Contact with the West would have brought the Revolution, the break-up of family life and the dissolution of old China, though no missionary had set foot on its shore. But amid the turmoil the missionary enterprise has been a steady influence for good. 'It was the one great agency whose primary function was to bring China into contact with the best in the Occident and to make the expansion of the West a means to the greater welfare of the Chinese People.'

THE AUTHORITY OF JESUS.

The Authority of Jesus and its Foundation (Allen & Unwin; 12s. 6d. net) is a study in the Four Gospels and the Acts by the Rev. Bertram Lee Woolf, Ph.D., M.A., B.Sc., B.D., Professor of New Testament Exegesis, History, and Criticism at Hackney and New College Divinity School, University of London. It contains the substance of a thesis accepted by the University of Edinburgh for the degree of Ph.D. in Theology. An introductory discussion of the conception of authority leads to the first or 'analytical' part of the work, in which the author tabulates with meticulous care the historical material implicit in the sources of the Gospels. Examining the authority of Jesus as Son of God, as Lord, as Son of Man, as Messiah, as a prophet, and in its personal aspect, he concludes that while the sources differ in important respects, they are agreed in holding that the authority of Jesus is based upon what He was in Himself, or, in other words, is rooted in His personality and in the profound depth of His immediate experience of God.

In the second or 'synthetical' part of the work the author seeks to present his material in systematic form; he would have us see Jesus for ourselves as the whole combined primitive record reveals Him, but more especially from the point of view of the authority He exercised over men. Here the Acts with the Epistles provides the chief witness. While the type of authority revealed in the records of Acts is essentially similar to what is found in the sources of the Gospels, it is supported by voices and visions, regarded as '*ex cathedra* authority'; but, on the other hand, the authority to which St. Paul bows is rather that of his own conscience and understanding as these are illuminated by his religious experience. For his faith, like the faith of the modern Christian, is essentially 'a personal reaction between the soul, its Saviour, and its Maker.'

The book shows ability and wide reading, and contains much useful exegetical material, but the formality and stiffness of the method employed have prevented the author from giving us a really unitary study of the foundations of the authority of Jesus.

Richard Müller Freienfels is Professor of Psychology and Æsthetics in Berlin. In Germany he has made a considerable name for himself as an exponent of the modern German 'philosophy of life.' We have before us a translation by Mr. Bernard Miall of one of his works under the title *Mysteries of the Soul* (Allen & Unwin; 12s. 6d. net). The book has nothing to do with occultism; the author aims at showing that 'behind the simplest facts of existence the profoundest mysteries may be at work.'

The topics handled are the Infinity of the Soul, the Individual and his Destiny, the Psychology of Childhood and Youth, the Dramaturgy of Life, the Americanization of the Soul, and the Religion of the Future.

It is all written in sparkling style, and we compliment the translator on his felicity. Yet, while many suggestive thoughts and shrewd observations are excellently expressed, our impression of the book is disappointing. In particular, the last two chapters seem to us to be just puerility posing as profundity. In the former we have the commonplace criticisms of American civilization which any tourist makes. In the latter we find criticisms of the Church which 'the man in the street' has been making for a long time, and misunderstandings of Christian Theology which surprise us in a philosopher —for instance, 'the monotheism of Christianity is only apparent, the doctrine of the Trinity is inconsistent with it.'

A very noteworthy contribution to 'The Living Church' Series is *The Church and the State*, by Professor P. Carnegie Simpson, D.D. (James Clarke; 6s. net). The writer is recognized as one of our few living ecclesiastical statesmen, and this subject is one that is peculiarly his own. From the early centuries to the present day he gives a masterly review of some of the main conceptions of the intricate relations subsisting between Church and State, and the book may be confidently and cordially recommended as a lucid introduction to a very large subject.

The defects are due to this. Dr. Carnegie Simpson has elected to treat of the matter historically. Now it is obvious that a critical history of so great a topic simply cannot be made to fit within the limits of one volume of this size. And the inevitable omissions are very regrettable. Some important events and personages get little more than mention. Some others whose theories were of vital historical import are not even mentioned. Opinions, of course, may reasonably differ as to what may be omitted with least loss when omissions have to be made, but we are sorry that Erastus, whose real views are too little understood, and the 'Second Book of Discipline' are not given some prominence.

In *Beliefs of To-day* (James Clarke; 5s. net), the Rev. E. T. Vernon, M.A., gives an account of various religious bodies—Quakers, Plymouthists, Christian Scientists, Russellites, and others; and endeavours to unfold the secret of the hold they have upon their adherents, and to set forth their weaknesses. The chapters are popularly written, and the book will serve as an introduction to Dr. Atkin's larger work, to which, indeed, Mr. Vernon frequently refers. We fancy it was an error of judgment to include the Roman Church. There is no parity between the others and it, nor can it be satisfactorily treated in the space assigned it.

A very thoughtful and interesting book has been written on *The Naturalness of Religion*, by two members of the Society of Friends, Mr. A. Barratt Brown, M.A., and Mr. John W. Harvey, M.A. (James Clarke; 5s. net). The first of the two authors is Principal of Ruskin College, Oxford; the other is a professor of philosophy in the Armstrong College, Newcastle. The inevitable approach to their subject is by way of psychology, but there is practically nothing of the jargon merchant about these writers. They recognize the limitations of psychology and the tentative nature of much of the 'New Psychology' generalizations, and as a matter of fact they avoid much of the matter that bores the reader in the many half-baked essays in psychology that are to-day inflicted on a long-suffering public. This book discusses the nature of religion, finding it to be a normal and deep-rooted element in human beings. It is essentially the response of the whole being to God, and this includes the mind. After this we have a discussion of the ways in which this response is maintained and deepened, through prayer, corporate worship, and practice. The book may be regarded as a justification and analysis of religious experience, and will be welcomed as a sane and competent treatment of the things that are fundamental in spiritual life. It ought to be said that the standpoint of the Friends is not obtruded, and only appears when it can be used to enrich the argument.

A characteristically devout and helpful book by the late Right Rev. G. H. S. Walpole, D.D., has been published by Wells Gardner, Darton & Co.—*Triumphant Love: Studies in the Epistles and*

Gospels for Holy Week and Easter (5s. net). Since the book was written and published its revered author has passed away, and we must regard this as the last bequest of his pen. It is a tender and beautiful book, which bears the stamp of its origin. For two years the bishop was laid aside in Holy Week and unable to preach. In his seclusion he devoted himself to a closer study of the Gospels and Epistles which his Church has selected for her teaching during Holy Week, and this study brought him so much light that he was constrained to share this with others. The passages are printed, often in Dr. Moffatt's translation or Dr. Weymouth's, and they are woven together by reflections which constantly cast fresh light on their significance. We can confidently commend this beautiful book to those many people who are on the look out for a devotional guide which is at the same time intelligent and edifying.

The United Church of Canada has inspired, and indeed commissioned, a book of remarkable interest. It is called *Our Common Faith*, and the writer is Professor T. B. Kilpatrick, D.D., of Toronto (Ryerson Press; $1.50). The aim of the book is to expound the articles of belief adopted by the Churches which recently united to form the great Church of Canada. Professor Kilpatrick has the gifts necessary for this difficult task, and he has discharged it in a perfectly satisfactory manner. Each of the 'articles' is quoted in turn, and it is followed by an intelligent discussion, not too long, but sufficiently full. The chapters follow the usual course of a creed, 'Of God, of Revelation, of the Divine Purpose, and so on to the Last Judgment and the Final Triumph. The exposition is startlingly orthodox. Some parts seem, in these days of rapid change, almost mediæval. But it is all very able, and in particular the statements on the Holy Trinity and the Last Judgment are extraordinarily skilful and sane. There is a long essay, as a kind of preface, containing an account of the Church Movement in Canada, and altogether the volume is an honourable memorial of a great event.

Tibet on 'the roof of the world' is no longer an unknown territory, but *The Land of the Lama* (Seeley, Service; 21s. net), by Mr. David Macdonald, for fifteen years British Trade Agent in Tibet, gives us the intimate knowledge of one who has seen the country and its cheerful happy-go-lucky people under all conditions of wind and weather. 'It's an ill wind that blows nobody good,' and the disruption of China has left the Dalai Lama of Tibet and his hordes of monks at full liberty to manage their own affairs. Mr. Macdonald states that he was fortunate enough to be instrumental in ensuring the safety of His Holiness Ngawang Lobsang Thubten Gyatsho, thirteenth Dalai Lama, who had to seek refuge in India from the Chinese in 1909. 'Even now,' he writes, 'the Lamaist Pope seldom allows a month to pass without conveying his greetings.' Who shall say after this that gratitude is a sense of favours to come? The Earl of Ronaldshay, a former Governor of Bengal, who writes a foreword to the book, says that he knows of no other man who possesses the qualifications of Mr. Macdonald for writing about Tibet and the characteristics of its people. Till 1904, when Colonel Younghusband at the head of a Mission from the Government of India entered Lhasa, the capital of the country, nothing was known of the huge monastery inhabited by the Dalai Lama, built on the top of a hill overlooking a wide plain, with the snow-clad peaks of the Himalayas in the background. In this land of monasteries, however, women have much influence both in the home life and in business. The seclusion of women does not exist in Tibet. 'Except on ceremonial visits, the ladies of a Tibetan official, or wealthy trader, including grown-up unmarried daughters, join the visitors at tea or a meal and enter into the conversation. Wives of traders are quite capable of looking after their husbands' businesses while the latter are away on trading ventures. . . . Women form by far the greater proportion of petty traders and stall-keepers in the bazaars.' And yet education among women is rare, and Tibetan morals, to put it mildly, are lax. It is a hard life the peasants live in this bleak country, and Mr. Macdonald deals with every aspect of it in a way that compels attention. The volume contains a fine photo of the palace of the Dalai Lama, and other illustrations.

Old Calabar was the most romantic, the most costly in human life, and the best beloved of all the mission fields of the United Presbyterian Church. In more recent times it has attained to world-wide fame as the sphere of the labours of Mary Slessor. Rev. James Luke has grown grey in the service of the Mission; he has preached and taught, laboured and endured, explored its forests and rivers, and fought the barbarous customs of its people. Now he has written his reminiscences, *Pioneering in Mary Slessor's Country* (Sharp; 5s. net). It is a story brimful of interest, written with considerable literary grace, and lit up with delightful touches of humour.

To trace the history of the Jewish writings in Christian times which constitute the Kabbalah; to expound their contents with sympathy; to estimate what is of value in them, setting aside all fantastic, occult, and superstitious elements, and exhibiting their religious philosophy,—this is the task proposed and well done in *The Holy Kabbalah*, by Mr. A. E. Waite (Williams & Norgate; 30s. net). Probably few are interested in the Kabbalah, nor after perusing this handsome volume are we deeply convinced of its value or even its interest save for the very élite of mystics, but at least we have here the standard work on the subject.

An Orphic Reaction in the Epistle to the Hebrews.

By J. Rendel Harris, Litt.D., LL.D., D.D., Birmingham.

The Christian religion can never be properly understood apart from its environment, for even if we were to assume that we were adequately equipped with a knowledge of its foundations, and however magically we may regard the mystic fabric as having sprung into being, we have still to recognize that it grew up as one religion among many, and not all of its contemporaries were either dead or dying. If we imagine its language to be a Divine product, and call it by the name of the 'language of the Holy Ghost,' we shall find (and indeed we may say that we have at last found) that we have not enriched the speech of the Spirit by giving to the first messengers of the Kingdom an unnatural vocabulary, or an impossible syntax. What is true of the language is true also of the institutional side of the New Religion, though we are much slower to believe in a ritual *κοινή* than we have been to acknowledge a popular Greek speech. How much we have lost from making Christianity an insular product, a peninsular Judaism, out of touch with other faiths and with all the philosophies! On the other hand, how much we gain, when we find that Christian teachers had antennæ which felt after God in other directions than Moses and the prophets, and could discuss the division between Stoic and Epicurean with as much readiness as they could debate across the dividing line between Sadducees and Pharisees! What applies to philosophy, with Paul as a representative Stoic, is true of literature, with Paul as our book-taster. It has been one of my private pleasures to point out to Christian readers of the Pauline Epistles that the one to the Colossians implies an acquaintance with the *Clouds* of Aristophanes, such as would entitle us to assume that the Apostle had once seen that play performed, or had read it as accurately as if he had seen it. Yet we can hardly put Aristophanes into the penumbra of Christianity, and must be content to say that Christian literature is not to be detached from its environment. This somewhat lengthy prologue leads me on to say, repeating what was suggested above, that not all the religions which co-existed with Christianity and competed with it, were either dead or dying. Certainly not Stoicism, which is religion as well as philosophy, and strong under both heads. Quite recently I was led to a closer study of the doctrines and the ritual of the Orphic or Pythagorean sects by the discovery, lately made in Rome, of a splendid underground basilica or temple of the Neo-Pythagoreans, enriched on every side with reliefs taken from Greek literature and antiquity. No one ever imagined that such a visible resurrection was coming to Orphic history in Rome, nor that we should be able to realize that Christianity was being anticipated in the Imperial City by an aggressive sect, apparently so young that one would never have imagined it was one of the oldest of ethical and spiritual movements. Yet there it was, as early as A.D. 40, or thereabouts, and there it is, at least in architecture and in art, before our own eyes to-day. One of the past competitors of our Faith is on the screen again for us to study, and I hope to show that it had common elements with the Christian religion, and had some reaction upon it.

Let us, however, try to realize the position of the new propagandists of the ancient faith and cult: let us put ourselves in their place, as if potentially priests in this lovely new temple. Our first difficulty will be one of adaptation of ancient forms and formulæ to a modern audience. We shall have to apologize for some things said and some things done by them of old time. We shall have to hide some of them away (every great religion has a skeleton or two in its cupboard), and some of them we shall have to explain away, the convenient phrase for referring to such being the formula, 'which things are an allegory.' Otherwise we shall be the death's head at our own feast! So far as we have worked on Greek models, with Homer for our Bible, we shall have to reform them into decency and sometimes into intelligibility. On the other hand there will be some things which never can be out of date, either in doctrine or in practice. We can always tell people to 'follow God' (St. Paul does the same), and if we can illustrate our faith by our works, we have the essential elements of successful propaganda. When it comes to particular practice, without which no new sect arisen or old sect revived can get very far, we can proclaim the 'bloodless sacrifice,' and the associated 'vegetarian diet.' These can never be out of date, though they may be out of fashion. To the end of time the altar where breathes the living sacrifice will attract the spiritual worshipper more than the altar that smokes; and equally, to the end of our dispensation, there will be an increasing company of those who practise an untainted diet. 'But what of those legends that you have brought to Rome?' one will say. 'They seem more suitable for a Pompeian Villa than for a new sanctuary. Why are you telling us over and over the incidents of the *Wanderings of Ulysses*, and how do they come into either the history or the literature of the new religion?' Then we should have to explain that the Soul of Man is the true Ulysses, the Pilgrim from time to eternity, the Seeker after those *Islands of the Blest*, where in Elysian Fields those found worthy are at peace. There is a subject to announce in large print on the doors of our new Synagogue: 'The Islands of the Blest: where are they, and how may we find them?'

Suppose, on the other hand, that some one, less disposed for belief than to cavil, should interrupt in the good Greek manner, and ask why we have pictured on our walls the story of the daughters of Danaos, occupied eternally with the task of pouring water into a huge cask with a huge hole in the bottom, what shall we say in reply that will savour of edification and advance conviction? Would it not be something like this? 'Our young friend has touched upon a question of surpassing interest. It will seem to be a new problem that he has proposed. It is really as old, or almost as old, as the Church itself. For when the divine Plato was reporting the conversation of his Master, we find him discussing this very same mystery of the Danaids, or the daughters of the Egyptian Danaos. He, Socrates, learned from Philolaos, one of our first teachers after Pythagoras, that there were two principal ways of regarding the Soul of Man: the one to describe it as in a tomb or *Sēma*, rather than a body or *Soma*; the other to regard it as a cask or *pithos*, similar to that which the Danaids were trying to fill; and in this latter case we learn (to which our friend who asked the question will readily assent) that the cask has a hole in the bottom, and that man is the victim of credulity or incredulity (ἀπιστία), and is subject to irregular impulses in consequence of which he forgets as fast as he learns, and retains at last nothing of what he has received.'

In the Greek language, to which we are so much indebted, the Soul of the one thus described is called *pithanos*, or *credulous*, being of the nature of a *pithos*, or *cask*. In the same way Philolaos explained that the sad and weary female forms which are represented on the pillars yonder, are themselves souls that have missed their way, and engaged themselves in tasks that have no completion; they are the *uninitiated*, who never get farther than the front door of the temple, while always imagining that they have reached the shrine, or that it cannot be far off. Such was the doctrine of Philolaos with regard to the True Blessedness and the way of attaining thereto; and, if I have satisfied our inquirer with a reason for our having on our walls the Danaids and their pitchers, and the great vat or vase which stands for the Soul of Man, I may go on to answer another question which I am sure is in the minds of my readers, the question how the hole in the cask is to be stopped, and the uninitiated turned into the spiritual expert. It will be remembered that I said that the Soul was, through its irregular emotions and impulses, the victim of *Credulity* or *Incredulity* (they are closely related): now the cure for Credulity or Incredulity is Faith, and Credulity itself may be defined as Non-Faith or Un-Faith; and those who are the victims of Un-Faith never enter into true Blessedness. Moreover, since Faith is only an apprehension of Truth, it becomes necessary to observe, what again the Greek language, so full of noble thought and teaching, can explain to us, that Truth, or, as they call it, Alétheia, is, on one side, a negative apprehension; it means exactly 'Not Forgetting,' and he who does not forget, either his own Divine Origin or his equally Divine Destiny, will be sure to become a true Initiate, and to share the company at last of those who 'rest their weary limbs on beds of Asphodel': but without the true Faith, one will fall into unbelief and never enter into bliss at all, but will remain to the last a cask with a hole in the bottom, or a cracked cistern which can hold no water.

Thus in playful fashion, but not ridiculously, I have tried to give an idea of the watchwords of the Neo-Pythagoreans when they moved on the capital of the Empire and built themselves a superb Synagogue, which must have attracted the attention of many of the more thoughtful in the metropolis. They would be saying to one another that something better than the Syrian Orontes has this time flowed into the Tiber.

We have picked up some of their watchwords: we know that their catechism is called *Akousma*, or *Listening-in*, and the Catechumens were known as *Akousmatics*, or *Listeners-in*; that the chief end of man was to become a Pilgrim to the Elysian Fields, and that if he failed it was δι' ἀπιστίαν or διὰ λήθην, through Unbelief or Forgetfulness.

And now let us turn to the Epistle to the Hebrews, and see what we find in its earlier chapters. Following an allusion to the words of the Psalm, which speaks of those of ancient days who could not enter into the Rest of the Promised Land, the Epistle explains that there is such a Rest, but that in the old time they did not enter in *through unbelief*, δι' ἀπιστίαν. This is the Pythagorean language. Read the third and fourth chapters and see how the argument eddies round the word ἀπιστία. In chapter 3 verse 12, where there is a reference to 'an evil heart of *unbelief* in departing from the living God,' I was disposed, with my usual fondness for emendation, to read ἀποστασία, Apostasy, but no! the Pythagorean term must stand: it occurs again in 3^{19}, 'we see that they could not enter in through Unbelief' (ἀπιστία). We might, perhaps, with advantage restore the word in 4^{6}, which is only a repetition of 3^{19}. Here, then, we have the regular watchword of the Pythagoreans. We can go a step farther, and if we listen carefully we shall hear the Akousma (ἄκουσμα) and the Acousmatics; for the Epistle plays on this note. The Christian teaching is a λόγος τῆς ἀκοῆς, whose first motive may perhaps be traced to the Psalm, 'To-day, if ye will hear his voice,' for in 3^{16} we have the question, 'Who are those that heard and provoked?' When we come to 4^{2} we find a perplexing state of the text; something has gone wrong. Are we to read, 'they were not mingled by faith with the hearers,' or 'with the things that they heard'? The misunderstanding, perhaps, arose from a word ἀκούσμασιν, meaning the catechetical teaching, in Pythagorean language. It would easily be changed into ἀκούσασιν of the modern editors, and so to ἀκουσθεῖσιν. Is that pushing the art of emendation too far? Perhaps; but I confess to an Orphic feeling, when I read these great chapters. For we also know our chief enemies to be ἀπιστία and λήθη.[1]

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[1] The student is referred, for further information on the subject to Carcopino, *La Basilique Pythagoricienne de la Porte Majeure* (Paris: L'Artisan du livre, 3 Rue de Fleurus, 1927).

The Gospel: Faith.

By the Reverend Principal D. S. Cairns, M.A., D.D., Aberdeen.

In his well-known book on the Evolution of Religion, Edward Caird commits himself to the statement that Jesus Christ was the greatest optimist who ever lived. I doubt if that is the conception of Christ and His religion which is most widely prevalent among us to-day.

I remember in the opening years of the war being at Swanwick with a company of refugee Continental students who had fled from the Belgian universities before the advance of the German armies—spindrift of the great storm which had drifted across the Channel to London. They were of many nationalities and faiths, or unfaiths. Most of them, indeed, were Materialists and Atheists, and so half a dozen speakers were deputed to meet them in separate conference within the larger student conference. I had made the statement that Christianity was fundamentally an optimism, and I was at once conscious, when I was speaking, of a movement of surprise and dissent in the audience. When I had finished, this at once became explicit. How could I say such a thing? Christianity was surely an essentially pessimistic view of life. The answer was obvious. If Christianity were not the religion of faith, hope, and love, what was it? What did that translated into modern language imply but this, that the best thing to do with the Absolute Being was to trust Him, that the right thing to do with our fellow-man was to love him, and that the only sound way to treat the future was to believe in it? If that was not fundamental optimism, what was? But the incident suggested other thoughts. Had something not gone wrong somehow with our current conception of Christianity, when the Christian Church could convey so misleading an impression of its Lord?

It may possibly be objected that what may be true of the Churches of the Continent, Catholic and Evangelical, is not true of our Christianity on this side the Channel. I am not asserting that it is. But I cannot help feeling that a like contagion of depression in presence of its mighty task of winning the whole world for God affects all the Churches. I do not see the same vital optimism to-day in our religion that impels the progress of science, or drives on the progressive elements in our political life. Would any representative spiritual thinker to-day, for instance, put Hope between Faith and Love, as one of the great virtues of the Christian life, unless he were conscientiously following St. Paul, carried along as it were against his will by a stronger inspiration? Would he look on its absence as a sin? Yet surely we must do this if Hope be one of the great virtues.

I am persuaded that the root cause of the whole mischief is a certain weakening in the root virtue of all the virtues, of faith in God. The aim of this paper is chiefly to call to memory the essential Biblical teaching about Faith. So abundant is this teaching that only the barest outlines can be given. Indeed, the emphasis laid upon Faith goes right through the whole Bible from one end to the other. The self-revelation of God, the growing disclosure of His Nature and Will is, of course, the master idea. The Bible is mainly a book about God. But that self-revelation is not something that is forced upon men, so that whether they like it or no they must believe in it. It is a revelation to free human spirits. Viewed from the Divine side, therefore, it is self-revelation; but viewed from the human side it is discovery all the way, discovery of God. In other words, the revelation is always conditioned by Faith. All through the old covenant God trains men in Faith. He is always incomparably greater in Power, Wisdom, Love, and Grace than they are at first willing to believe, and all His ways with them in Providence are directed towards making them capable of thinking larger, juster, and more generous thoughts of Him. Explain it how we may, men naturally and instinctively always think God weaker, harder, and less trustworthy than He really is, and the whole story of Old Testament revelation is the story of the gradual dispelling of that obsession by the Providence and Spirit of God. In other words, it is a training in Faith, and through this a growing self-revelation of the unity, the omnipotence, the omnipresence, the omniscience, the eternity, the justice, and the grace of God. All these glorious truths about God, every one of them a gospel, every one of them essential to full faith, dawned upon men after a long struggle of growing faith with unbelief, unbelief which incited men to believe that God was not One, but many; that He was weak, that He was absent from the world, or only visited it occasionally, that He did not know everything, and could be outwitted and flattered, that He was temporal and therefore changeable, that He was unfair and partial to His own clan, and that He was hard and relentless in His dealings with men. Thus all the Divine attributes were optimistic conceptions won after a hard battle with pessimism. So all the heroes of the Old Covenant were heroes of faith, men who launched themselves out on the great undiscovered ocean of God's nature and purpose, trusting the larger and more generous thought.

So by the inspiration of the Almighty, the Hebrew mind reached Monotheism, the most supremely optimistic of all faiths. But Hebrew faith was something more than Monotheism. It was faith in one supreme God, who had entered into covenant with Israel. It is this assurance that suffuses the whole religious life of Israel with colour and glow. For the covenant is not a bargain with man in which God says to him, 'If you do this, I will do that.' It was fundamentally a Divine assurance of grace. 'I will be to you a God, and ye shall be to me a people.' It is a complete mistake to call this first covenant a covenant of works, as did the Protestant theologians of the seventeenth century. Like the second and greater covenant it, too, was a covenant of pure grace. But it, too, called for faith, faith in the grace manifested in the opening of the covenant with the fathers, visualized in ritual and sacrifice and king, and manifested in the Law and in the Prophets. The true Israelite by faith thus lived in an order of grace, although it maintained his living communion with the living God.

Thus far, and it is a long way surely, goes the old covenant. But the new covenant goes beyond it. Judaism in certain respects is a kind of cold fit of doubt and fear after the great optimism of the greater prophets. But it never lets go its monotheistic faith, and never quite loses hope and faith in the covenant faithfulness of God. Into it comes Jesus Christ with His announcement of the kingdom of God and the new covenant. The new covenant is the old covenant freed from all externals and widened to all mankind. The Kingdom is obviously a manifestation on earth of the life of heaven, possibly the reason why St. Matthew always calls it the kingdom of heaven. Its ideal is life as God meant it ultimately to be, free from sin and free from all that element of tragedy and darkness which haunts human life as we know it in the world of time. Jesus says that He has brought it, that it is even now in the world. 'If I by the finger of God cast out demons, then is the kingdom of God come upon you.'

The essential point is that the kingdom of God which Jesus announces is a pure gift of the grace of God. We shall miss the point entirely if we turn it into an ethical aim, as if Jesus said: 'I have come to show you the true ideal, let us work together for it.' The coming of the Kingdom in Him is the actual arrival of God in His grace initiating a new covenant with all mankind, containing implicit in itself the promises of the forgiveness of sins, the gift of the Holy Spirit, and power over the tragic elements in human life, and all that we see unfolded later in the apostolic experience. It is true, as Ritschl has said, that the gift of the Kingdom is also a task. But it is the gift that makes the task possible. The task is the working out of the gift. We may compare the gift to the grants of prairie given by the States in new countries to the emigrant. It is on the basis and security of the grant that the settler works out its latent wealth of pasturage, of golden harvests and more precious silver and gold.

The understanding of what Jesus really meant by the kingdom of God is of absolutely vital importance for the understanding of the whole apostolic experience, and it explains, too, the extraordinary emphasis which Jesus puts upon the necessity of faith. God's gift is unlimited and amazing, but man's power to receive it is as yet pitiably small. The supreme way of realizing the Kingdom, then, is the increase of faith.

For this it makes all the difference in the world whether Jesus Christ is simply and only a brother man giving me new thoughts about God, or whether He is God manifest in the flesh seeking me. How vital this is to the Christian life an illustration may show. I know a great and famous man, let us say, and I earnestly desire his personal friendship. Now it is nearly always possible in our day and land to get an interview with anybody. But an interview is not a friendship, and so long as I am the seeker, and so bear the burden of the interview, there is not much hope of it becoming one. But it is altogether a different story when the greater takes the initiative and keeps it, and is not offended or put off by all my weakness or insult, but bears it all and comes through it all, and holds out his hands to me still.

That is the great Christian story of the grace of God in Jesus Christ. The coming of the Kingdom is the pressing home of the initiative of grace, and the new depth of God's nature revealed demands an unlimited extension of man's faith.

So everywhere in the Gospels we find Jesus calling for faith, and ever for more faith. He seems insatiable in His demand for faith. He welcomes it wherever He finds it in publican, Syrophenician, and Roman. He tells His disciples in effect that if they have enough of it there is nothing that they cannot be in the way of goodness, nothing that they cannot achieve in the way of blessing. Where He finds no faith He can do nothing, where He finds great faith there He works great deeds. He even says: 'According to your faith be it unto you.' Clearly all this teaching is simply a great extension and development of what we have already found in the old covenant. He has 'not come to destroy but to fulfil.' He is fighting with the same old persistent obsession of unbelief. The only conceivable background of His whole teaching about faith, the only thing that makes it reasonable and coherent, is the truth that He continually lived in the open presence of a Father, whom He knew to be incomparably greater, freer, more loving and more ready to help men than any one of them ever believed. If He could get men to awaken to that supreme reality, then the Kingdom would be actualized. In part He succeeded, and in part He failed. In so far as He succeeded Christianity is a living power in the world to-day. He failed to carry His own generation by storm, but He saw that something more was needed than He had been able to achieve by His teaching and deeds, and so of His own freedom He chose to die for His idea of God, and for pure love of His brethren lay down His life for their sins. So, predicting final victory, He 'sealed the covenant with his blood.' He died and rose again on the third day.

We cannot pursue in detail the story of how His apostles carried out their Lord's supreme thoughts. I would only say that St. Paul's teaching about faith seems to me simply the development of his Lord's. He takes the total manifestation of the grace of God—which Jesus had expressed in the term the kingdom of God—as it was given in the life, death, and resurrection of the Son of God, and completed by the gift of the Holy Spirit, and in effect he teaches that this great salvation has once for all been freely given to men. But, like Jesus, he taught that they must have faith to receive it. At every point faith is the essential thing. Men are justified by faith, they are sanctified by faith, and they must live by faith in the Son of God, who loved them and gave Himself for them. To prove this in detail would be to cite a large part of the Pauline Epistles. A learned and invaluable modern commentary has discovered that there are seven different kinds of faith in the Pauline Epistles. As I read St. Paul there is only one kind of faith, and it is always in God. But God manifests His grace in different ways. Sometimes it is in His Providence, sometimes it is in His hearing and answering prayer, and sometimes it is in the Cross and Passion, and sometimes it is in the Resurrection of His Son and the gift of His Spirit. But faith is always the same thing in essence: it is the going out of the heart to the living God, in confidence and self-dedication, in all His manifestations. And to that faith God always reveals new depths of His goodness in Nature, in History, and in Redemption. The progress of the new life is always, according to St. Paul, 'from faith to faith.' But God is always before us with His grace inviting us on to more and deeper intimacy. 'All our communion with God depends on God's communion with us.'

One would have thought that this great discovery of God which we have in the New Testament would have gone on developing, as science goes on from discovery to discovery, from faith to faith, till the crowning victory predicted by Jesus in the prophecy of His second advent was realized. Such seems to have been the general New Testament expectation.

But such was not the event. The progress of the new faith in the heathen world was like the passage of a red-hot shot through an immense snowdrift, the ball cooling and slowing as it went.

Kipling has a story about how fear came to a little village in northern India built in the great jungle on the southern slopes of the Himalayas. From sheer dread of the wild creatures of the jungle, the dwellers in the village forsook their fields and cowered in their huts and at last forsook their homes themselves. He tells how then the rank weeds and creepers began at once to grow through the green crops and over the houses, and how all the wild alchemy of tropic sun and rain and storm got to work upon the village and crumbled it away in ruin, and how in a month the jungle was back in roaring flood again, where once there had been the homes of men.

Such a return of the jungle, as we know, befell Christianity as the dark and middle ages developed. Pagan rites and philosophy came back in Christian forms, and the energies of the primitive faith became muffled and depressed under the heavy overgrowth of the ancient jungle.

Christianity did not altogether fail or die; it achieved heroic things, but it came very near succumbing.

When the deliverance actually came with the Reformation, it came through a man who put all the stress on faith, who went right back to the primitive revelation and the elemental human response of faith.

To Luther, says Harnack, 'the Christian religion is living assurance of the living God, who has revealed Himself and opened His heart in Christ—nothing else. Objectively, it is Jesus Christ, His Life and Work; subjectively, it is faith. Faith is our life; its object, however, is the God of grace, and therefore the forgiveness of sins, which includes adoption and blessedness. Let us hear some of the great sayings about faith by which Martin Luther recalled Christendom to the centre of things again: 'Oh, it is a living, active, powerful thing, faith, so that it is impossible for it not to do us good continually.' 'Faith is a living deliberate confidence in the grace of God, so certain that for it it could die a thousand deaths. And such confidence and knowledge in Divine grace makes us joyous, intrepid, and cheerful towards God and all creation. "It is impossible for one who trusts in God not to rejoice." Even if the world falls to wreck, he will be overwhelmed undismayed amid the ruins.' 'Such faith, which throws itself upon God whether in life or death, alone makes a Christian man.'

Out of that re-birth of faith, the modern world was born. But the jungle of Protestant scholasticism and formalism came back again in the seventeenth century, and again the springs of life ran low. Again, there came a return in the eighteenth century in the great Evangelical Revival which, as Lecky says, saved England from paganism, and which in its essence was a return to primitive Pauline faith. Without it the Oxford Movement and later revivals of religion would have been impossible. In our own time, it appears to me, the return of the figure of the Jesus of History has been the most potent element in the renewal of faith in all the Churches alike. It is surely true of Him to-day, as it has always been, that above all others in human history He stands for faith. When all has been said of these others, their faith is as a grain of mustard seed compared with the faith of Jesus. He is, as the Puritan Goodwin said: 'the first and greatest believer who ever lived,' or as the author of the Epistle to the Hebrews has once for all put it: 'He is the author and the perfecter of faith.'

In the Study.

Virginibus Puerisque.

The Puzzle of Jacob's Ladder.

By the Reverend W. H. Stubbs, B.A.,
Chorlton-cum-Hardy.

'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending.'—Jn 1[51].

I have been awfully puzzled about Jacob's ladder. When he fled from his home to go to Padan Aram, he did not take much baggage with him. He had no time to take his tent. So he had to sleep on the roadside. He threw his cloak around him, and placed a stone under his head for a pillow. I don't suppose he was very comfortable, so I am not surprised that he had a dream. The dream was a very queer one. He saw a ladder so tall that it reached to heaven. On this ladder there were angels ascending and descending.

Now, my trouble was this. How could the angels go up without first coming down? Jacob said that they were ascending and descending. I always thought that angels lived in heaven and that they sometimes came to earth. We do not see them, of course. But Jacob for once caught sight of them. But I could not understand how they could go up without first coming down.

Then I remembered that Jesus had something to say about angels going to and fro from heaven. I looked it up, and I found that Jesus said the same thing as Jacob. Here it is, 'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending.' That settled it. Jesus knows all there is to be known about angels. So there is nothing more to be said when Jesus says that they ascend and descend. They go up to heaven for some purpose, and then they come back. That means that they live on earth.

Now if I were talking to the grown-up people about angels I should have to explain a lot of things. They do not seem to be on speaking terms with the angels. They have not seen an angel for years and years, not since they were as young as you are. It is one of the best things I know, to be on speaking terms with the angels and to believe in them. Now angels are not all dressed in flowing robes and wings. Perhaps those are who live in heaven. But what about those who live on earth? I wonder where they live and what they are like? Somebody said that angels are sent forth to minister. So if we can see people ministering they may be angels.

If you can find some one doing a noble deed, or comforting some one in distress, and making folk smile, they are angels on earth. Perhaps some angels, after all, are just ordinary human beings full of love and pity who work for kindness' sake and who go about, like Jesus Christ, doing good.

Perhaps the wings don't grow until they get to heaven, and they don't look like angels because they are disguised. But they must be angels, because they do the work of angels. Then while we are asleep, and when they are asleep, they go up the ladder which Jacob saw and enter heaven, where they learn about people who are in trouble. Then the next day they go to those people and comfort them.

When I was a boy, now I come to think of it, there was one living in my home. We called her 'Mother,' but that was only her earth name. I wonder what God calls her now that she is with Him for good? I know she was an angel, because she ministered to us. In her dreams I am sure she went to heaven, because she seemed to know everything we wanted. When we came down in the morning we found her busy working and getting things ready for us. She had been up early because there was so much to do. God must have told her a lot of things about Himself. She seemed to know all about Him when we asked her to tell us about God.

I was at the hospital last week and I think that I saw some angels there. No, they did not have wings, but their sleeves were tucked up, and they wore blue dresses and white aprons. There were a lot of people who were ill, and these nurses moved about, ministering. One of them was whistling. That is surely a strange thing for an angel to do. But they do it. Perhaps all of them can't sing, but they can whistle, and they do so at their work to keep their spirits up, I suppose, and to cheer the patients.

I think that I have met angels in church. You would not know them for angels unless you knew what to look for. They are the people who do things for others. Some of them do them very quietly and secretly. They blush when you discover them, and they make you promise not to tell that you have found them out.

I think that I have also found angels among Boy Scouts, angels with bare knees. And there are the angels among the Girl Guides with strange hats and belts.

Sometimes your mother calls you an 'angel,' and your father, who is reading the paper and pretending not to be listening, smiles behind his paper. He thinks that you are not an angel because you have no wings. But he is not so clever as he thinks. Birds have wings, but they are not angels. You find that verse in the Bible about ministering spirits and show it to him. If you are always willing to do good to everybody who is in need, then you surely are an angel in disguise.

I wonder what is happening when you are asleep?

Perhaps you climb Jacob's ladder in your dreams and find out things about God and what He wants you to do. Then in the morning your mother finds you back in bed. But she does not know that you have been away to the 'Never-Never Land,' and that you have been mixing with the angels.

We want you to be angels on earth. You see there are plenty of angels in heaven, and where there are so many, there cannot be much for them to do. But we want angels on earth so very badly. There is so much for them to do, and there are so few of them to do it.

Rehearsals.

By the Reverend S. Greer, M.A., Ayr.

'His sling was in his hand.'—1 S 17[40].

It was with that sling David played as a boy, practising far shots, hitting—or missing—some distant mark, or playfully flicking with a little stone the broad back of some big motherly sheep that would look up with eyes of mild surprise. With it he had doubtless brought down many an eagle which was hovering near the fold where the lambs lay, and had often driven off sly Brer Fox prowling about the farmyard.

So he grew expert with that sling, and *he never knew what he was training for*. He never guessed he was preparing himself for a big emergency. He just cultivated the steady hand and the straight eye which were to stand him in such good stead that day he faced the Giant.

There are things we learn when we're young, and at the time we don't think very much about them. In our games we learn to keep our temper, and play fair. In our school-life we learn 'to stick it,' and to have due respect for other people's rights, and not to be a baby. In our home and church life we learn to be unselfish and thoughtful, how to give and take, and the Love which keeps the heart always.

And these, if you think of it, are just the things we are going to need in the big battle which life is. We're practising now. And I never see a girl or boy growing up straight and honourable in everything, but I think of David the youth, practising with his sling. And I know that, like him, they'll make their mark, and win through with credit, when the game has turned to earnest.

In an Irish story a mother tells this to her boy in her own way. There is to be a Flower Show in the village, and the boy has got a geranium from a gardener, which he wishes to exhibit as his own growing. But his mother protests. It wouldn't be honest. 'But sure 'twas only a little village show,' some one remarks. 'No, no,' said the mother, 'the whole world is a big show, and this is the only place a little fellow has to rehearse in.'

Yes, that's it! This is the time, girls and boys, in which to rehearse with truth and honour. And remember, *it's only the things that come handy to you* (as David found) *that you can count on in an emergency*.

Somebody said to me lately that 'playing the game' is nearly the whole of Christianity. Well, it's a big bit of it. It means being just and unselfish, and perfectly straight, thinking more of your side than of yourself, with your eye ever on your Captain. Play the game! Never stoop to conquer! You may conquer by stooping, but somehow you may never get the stoop out of your character.

There's a breathless hush in the Close to-night—
  Ten to make and the match to win—
A bumping pitch and a blinding light,
  An hour to play and the last man in.
And it's not for the sake of a ribboned coat,
  Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote—
  'Play up! play up! and play the game!'

If we play well our part now when we're young, feeling on our shoulder the hand of our great Captain, we need have little fear when the big time of testing comes.

The Christian Year.

Seventh Sunday after Trinity.

Progressive Religion.

'And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.'—2 S 24[1].

'And Satan stood up against Israel, and provoked David to number Israel.'—1 Ch 21[1].

This is a dramatic discrepancy, which challenges inquiry, and moves in the student's mind many speculations. Action ascribed to Jehovah by one sacred author is ascribed to Satan by another! If these were contemporary documents, written by the representatives of different schools of religious thought, we might be at no loss to understand the difference. For much turns on the writer's point of view, and even under the appearance of actual contradiction, it is possible that substantial agreement may exist. But these are neither contemporary nor independent documents. Probably a period of at least four centuries elapsed between the compilation of the Books of Samuel and the compilation of the Books of Chronicles, and it is as certain as any conclusion of literary criticism can be, that the later Book was fashioned mainly from the earlier. The chronicler took the older record, and revised it so drastically that it became in his hands a new work, and finally entered the canon of Scripture as an independent history. His notions of religion were widely different from those of the earlier author. Between the two Books we may say broadly that the great prophetic movement had intervened. In that interval of four hundred years the religion of Israel had been transformed, and this contrast which our text presents indicates the completeness of the process.

1. We see in the Scripture the record of an advancing revelation, and this revelation must be read historically, in the connexions which occasioned and witnessed its successive phases. Truth in the Bible is a line of waxing light, not an equal and sustained illumination.

Next, the religious witness of Scripture is so far from being contained in single texts that single texts may even be gravely misleading. We have a striking example before us. Let a student strive to discover the truth about God in the statement that Jehovah prompted David to do a sinful action in order that He might bring him to disaster, and he will certainly fail to reach the conclusion which St. James has set forth in his Epistle: 'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man.' The student who built his doctrine on the text in Chronicles would certainly be nearer the truth, for at least he would have perceived the impossibility of ascribing to the Author of all good, conduct which is plainly wrong; but even he would not have reached the fuller knowledge which can say with St. James that the springs of evil are to be sought in the perverted will of the sinner: 'Each man is tempted, when he is drawn away by his own lust, and enticed.'

Further, we see that Scripture, as the record of a progressive revelation, must be read in its historic order. Here it is impossible not to regret the arrangement of our Bibles, which, though roughly corresponding with the facts, is yet in some respects gravely defective. At least, if the Books were ranged in the chronological order of their composition or compilation, it would be easier for the English reader to perceive the movement of religious thought which leads from the crude anthropomorphism of the early narratives in Genesis to the sublime spirituality of the Psalmists, and from the non-moral nationalism of the earliest historical Books to the pure theism of the Prophets.

2. Let us indicate a practical moral. If there cannot be for us men, living and learning under the conditions of history, any finality in truth, how careful we should be always to remember the limited authority and provisional character of our personal beliefs! How anxious should we be to preserve a teachable mind, which is all that can rightly be intended by the phrase 'an open mind'!

To say that our personal beliefs are provisional does not mean that they are uncertain or without coercive authority over us. Relatively to the past they are final. We can never rightly go back to a discarded phase of faith. The very mark of every change which is progress is that it shall validate all past advances, and lead on from the point already reached. Nothing already gained must be let slip, if we are to 'grow in grace, and in the knowledge of our Lord Jesus Christ.' The truth, moreover, is gained in portions, which at first seem wholly irreconcilable with one another, and then are perceived to have a mutual relation. Finally, they are fused in a larger statement of faith. Even this violent contradiction between the two texts which are the subject of our present discourse is no exception. The older writer has a very crude conception of the Divine character, and a very mechanical notion of the Divine method. He has, however, the conviction that moral fault brings in its train disaster, and he seeks to find in the action of David some adequate explanation for the terrible pestilence which has befallen the nation. He shares with the ancients generally a religious horror of human arrogance as provoking Divine resentment. Accordingly, he pictures Jehovah, offended by national sin, using this crude device to bring penalty on the nation. He stirs the pride of the King to take the measure of his power, and thus to challenge heaven to abash his insolence by a dramatic chastisement. It is obviously very crude, yet at the bottom we can perceive a sound idea, that sin must be punished, and that God will punish it. Time passes, and the Prophets preach a nobler version of the Divine character. The chronicler revolts against the crudity of the older writer. Evil must have an evil source; therefore the source of the vainglorious motive which led King and nation to disaster cannot be in Jehovah. Satan stands out in plain opposition to Jehovah, the personification of the continuing rebellion against Jehovah's righteous law. Here, clearly, is a great advance on the earlier teaching; and the opposition between the two phases of truth appears to be extreme. A time will come when the devout Israelite will bring Jehovah back again into the process, and garner the fragment of truth which the early historian had so crudely uttered. Reflective wisdom will trace a process of Divine discipline in affliction, and the malignant activity of Satan will be dimly seen to be subject to the righteous will of the All-Holy. 'My son, despise not the chastening of the Lord; neither be weary of his reproof; for whom the Lord loveth he reproveth: even as a father the son in whom he delighteth.' The time would come when this profound antinomy should be awfully illustrated and illumined by One who, when the stroke of extreme temptation fell upon Him, cried to His Father 'that the cup might pass from him,' if so the Father's Will might be accomplished. Jesus Christ has taught us ever to pray, 'Lead us not into temptation.'

From this position it properly follows that we need not be distressed if we fail to get satisfaction in religious theories which once appeared to us to be entirely satisfactory. Of course it is possible that we may be falling back from a point once reached. That may well be the case if, along with our new doctrinal dissatisfaction, there has proceeded a lowering of the moral standard, so that we are no longer guarding the moral conditions of right thinking. The possibility of this retrogression must never be absent from our minds, and must always lead us first of all to honest searching of conscience, as well as to careful examination of doctrine. But surely it must needs be the case that in the affairs of the mind, as well as in those of the spirit, 'here we have no continuing city,' for we are moving forwards to a point beyond, from which wider ranges of vision will be possible.

But is it not true that as Christians we must needs look backwards for the complete expression of truth; that the very notion of an Incarnation of God in the historic Jesus implies that in some sense the course of progressive revelation found its term in the life and death of the Incarnate? We must answer by recalling the Lord's teaching about the Holy Spirit, and by pointing to the actual experience of the Christian Church. Two notes of the Master's discourses on the eve of His Passion are united in the Fourth Gospel. The note of plenary authority, of finality, of absolute truth mingles with the note of progressive teaching, of continuing advance, of gradual illumination. The Apostles are to bear a twofold character as they witness to the historic facts of Christ's historic career, and as they follow the guidance of the Spirit of Truth.

The passages which are combined in the text disclose a dramatic change of religious thought as having taken place among the Jews in a period of some four hundred years, about the same interval of time as that which parts the present day from the mediæval epoch. Just midway between the Middle Ages and the present time the last executions for heresy took place in England, when, in 1612, the Unitarians Legatt and Wightman were burned at the stake, not merely with the consent, but at the earnest insistence, of the Archbishop of Canterbury. Will any doubt that there is progress in the moral sphere when we contrast the sentiments which such a procedure would stir in our minds now, with the sentiments which were openly professed then by the best Christians of the time? Intolerance is with us still, and still passes under the old grand disguises. Yes, but though the disguises are the same, our right to use them is not. 'To whom much is given, from him shall much be required,' is the rule by which God will judge us. We must stand or fall with our own time, unless we are called to the high and sorrowful ministry of going before it in the onward march. Never can we rightly excuse our own moral failures by the precedents of the past. That were to step back to an earlier stage in the advancing movement of humanity, and seek to live on that lower level. Under the present leadings of the Spirit of Truth we must handle the heritage of experience in the spirit of liberty and in the power of faith, and transform it from a dead weight of imprisoning shackles to a kindly teacher, bringing to the interpretation of present difficulties the warnings of former failures and the encouragements of past success.[1]

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[1] H. H. Henson, *The Creed in the Pulpit*, 321.

Eighth Sunday after Trinity.

The Spiritual Basis of Service.

'Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.'—Mt 10[42].

1. This verse is a kind of poor man's charter. It is the guarantee of his right to a place in the service of Christ. He may not be able to do much, or to give much, but at least he can give a cup of cold water, and feel that his deed will count in the eyes of Jesus. It has become the authority for that human service to others in their physical need, which for some people is the sum total of Christian living. In the face of this word, and others like it, no one dare deny the value of social and philanthropic service.

In the age in which we live there is not the same need, as once there was, to insist on this. The emphasis on practical Christianity has returned with force. The cup of cold water has become a kind of popular religious cult.

But there is a danger in this emphasis. It is the danger lest social service should come to take the place of religion, and be divorced from the outlook and motive of religious faith. There are many motives of social service to-day, and not all of them of the highest. For some people, service to others, when we get to the root of it, is really a way of escape for themselves. We are living in an introspective age. Many people carry about with them continually a half-conscious underworld of unrest and conflict. A good deal of social service to which some people give themselves is a noble effort to find release from the conflict within.

Other people fall back upon such service as an escape from thought about the meaning of life, the enigmas of the universe in which we live. To them religion is full of perplexity. They find it so difficult to see their way amid conflicting creeds and to discover a real basis of belief, that they attempt to solve the problem by throwing over the whole effort, cutting the knot, with the reflection that, after all, Christianity means helping other people.

The result is that, for many, the service of men has become a substitute for religion. It is easy enough to argue for it; to make stage capital or literary points out of the contrast between the worshipper who neglects the appeal for human service and the man who scorns the Church, but is generous, kind, and sympathetic. Yet the real truth is that the two things cannot be separated without loss to both. Without service, religion degenerates into unreality; and without religion, service becomes materialistic. It cannot help in any final way the man it seeks to serve, and in the end it fails of its own vital impulse and motive.

The point to notice in our text is the actual word of Jesus about the cup of cold water. He does not say that whosoever gives a cup of cold water to his fellows will have his reward. There is a phrase added which is significant; the deed must be done in the name of a disciple. That phrase is important, for this is what it suggests—it is not merely the giving of the cup of cold water which is the helpful thing; it is giving it in the name of a disciple—that is, as a writer remarks, 'in the name of something that is of cosmic importance.' In other words, it is giving the cup of cold water in a certain spirit, with a certain outlook and meaning—this, namely, that we and the man we are helping are brothers in a world where God is Father.

Perhaps we ask what difference this makes. Does it really matter what is in our minds about the man we are helping, so long as we help him? What does the motive matter?

2. But if we think this out, we will realize that it does make a difference. *It makes, in the first place, a real difference to him.* Who is this man to whom we give the cup of cold water? Is he only body, or is he also spirit? If he is spirit, how far can a mere cup of cold water, if it be that and nothing more, feed that spirit, and lift him from the dust where life has flung him? The moment we come to think of it, we realize that man's deepest need is within. 'The most sensual and the meanest always manifest,' says Mark Rutherford, 'an indisposition to be content with mere material satisfactions. It is the commentary on the text that man shall not live by bread alone. It is evidence of a compulsion, of which art is the highest manifestation, to escape.' In other words, men crave not only bread, but beauty; not only food, but friendship.

Our service to the need of others, like everything else we do, is symbolic. It carries some meaning; it speaks some message. It may be the symbol of brotherhood or of patronage; it may be the expression of a real sympathy or of a secret disdain. Our gifts must be sacramental of a real love, or they do not really touch the sore of human life. They must convey something of ourselves, of our own faith, or they miss the mark, and harden instead of lifting. They must aim at remaking the mind, while remaking the body. 'Love,' says Professor Hocking, 'in Christianity, as in Plato, means the will to confer immortality; and, apart from that, the legacy of charity imposed upon our present social order begins to appear as a wretched substitute for justice, and a mockery of all honest love.'

> Not what we give, but what we share—
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three—
> Himself, his hungering neighbour, and Me.

3. But again, this motive makes all the difference in the inspiration of our social service. *It will make a difference to ourselves.* We may talk fine words about brotherhood, but can we carry on the practical service which brotherhood entails without the faith in the Fatherhood of God? We may help our fellows out of a pity which is next door to despair, as men drowning on a raft in mid-ocean may be kind to one another for the brief hour they have to live; but can we go on doing it, if that is our outlook about the world? No, the only motive which can sustain our social service is the faith that man, in spite of his failure and low estate in the world's values, has a value in the sight of God—that he is a brother, because he is a child of the Father. The real root of social contempt is practical infidelity; and a faithless outlook on life will work out that way sooner or later.

Still, there are—and we can thank God for it—large numbers to-day who, while not professing Christian faith, yet believe that only in Christian conduct can we find a way out of the miseries of modern civilization. They believe in fellowship both in industrial and international life. They hold that only in a Christian attitude to one another can men get rid of war—a fact which is expressed in the League of Nations. But what lies behind all that? Can we go on believing in Christian ethics if we reject the theology on which it is based and neglect to keep the Christian faith alive, with all its meanings? In point of fact, the late Lord Salisbury declared that, while he had never known what it was to doubt the truth of Christian doctrine, he had all his life found a difficulty in accepting the moral teaching of the Gospels. He added that, in fact, his acceptance of Christ's moral teaching was an act of faith due to the Divine authority upon which it rested.

Nature does not seem to care much for the individual, as Tennyson suggests. Nine millions of men died in the war, and Nature is already so making up the deficiency that we find it difficult to supply homes and food for the population. Christian service to the sick and the degraded is really a kind of challenge to Nature, a defiance of the brute struggle for existence, a denial of the doctrine of the survival of the fittest. But we may well ask, as Lord Balfour does, 'whether it is possible for the ordinary man to maintain undimmed his unselfish ideals, if he thinks that Nature is against them—unless, indeed, he comes to believe that God is on their side.'

Surely these ideals and impulses of pity; the longing for fellowship; the dream of a warless world—all this is merely a fleck of foam on the tide, unless there is something in the universe which is behind them. The impulse to give a cup of cold water is not of our own making. It is something which we have seen in the light of faith, even though we have not thought it out. And only an outlook which is definitely based on faith will support it for long.

The point of all this is plain. If social service is to achieve its true end, it must discover this basis of faith and plant its feet upon it. We have to come back from the valley of human service to the mountain-top of worship and illumination, there to capture again that sense of meaning which alone can give worth to our service and power to our hearts. We have to recover, continually, our vision of the Kingdom of God, in which the humblest act can find its place. It comes to this, that the value of what we give and what we do depends, first of all, on what we are. The heart of all Christ's giving was that He gave Himself, and it was what He was in Himself that made the gift redeeming; so that even His simplest acts shine to-day with a light that reveals the face of God. Paul is right when he makes the final redemption of the material universe depend upon redeemed personality. 'The whole creation groaneth and travaileth in pain together, waiting for the unveiling of the sons of God.'[1]

Ninth Sunday after Trinity.

Finality in our Dealings with God.

'Not as though I had already attained, either were already perfect.'—Ph 3^{12}.

1. *The Divine Ideals which appeal for our Attainment.*—Each one of us is created within reach of a glorious destiny. We may be the sons and daughters of the Almighty in no fictitious sense! Is it wonderful, therefore, that we should receive, from the shifting events of time and sense, the special training needed for the future which awaits us? In the children of a large family there is a

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[1] J. Reid, *In Touch with Christ*, 289.

vast diversity of character, and happy are those parents who can afford to give each child that education which is most suited to its development. So each unit of humanity is a distinct creation. God never repeats Himself. Each soul in Eph 2[10] is compared to a poem. No poet repeats himself. Each production bears trace of some new aspect of consummate art. There may be similarity, but there can be no identity. Each of us, therefore, enshrines a distinct ideal of God's mind, but we have to *work out* our own salvation with fear and trembling. We have to apprehend that for which we were apprehended by Christ Jesus. And we are placed in this world for a brief space that we may work out what God is working in, and approximate so far as possible to the Divine ideal.

2. *The Divine Ideal or Purpose can only be realized in Stages.*—'Not that I have already attained, or am already made perfect; but I press on.' We leave the things that are behind, and reach out towards those before. As there are rings in the centre of a tree, so that the woodsman can decipher the years of growth, so there are distinct stages in our progress towards the Divine ideal.

A friend discovered Thorwaldsen in tears, and on his asking the reason the illustrious sculptor replied: 'Look at that statue. I have reached my ideal, and fear that I have reached the high-water mark of my profession. When a man is satisfied, he ceases to grow.' How different this is to the cry of the Apostle!

We are all tempted to live in the past, to look up at the fading laurels we have won, as though they could not be equalled or surpassed, to confess that we shall never do anything so good as that, never reach so high, never paint so fair a picture, preach so good a sermon, have such a vision of God! That is fatal. We must forget! Forget the rapture of our first Communion, the earliest efforts of our soul, the trophies we won, the visions of truth, the mountain-top experience, and press onward, upward, with the eagle's flight to the sun!

3. *The Realization of the Soul's Ideals is only possible when there is Finality in our Dealings with God.*—The failure, in a vast number of lives, arises from our lack of understanding of the prime law of growth, truly envisaged by the Apostle when he speaks of 'leaving those things which are behind.' There are stages in the Christian's growth; rings, as we have said, in the tree; crease-marks on the grass; cairns left behind in the march. There must, in fact, be definite and final dealings with the past, with conscience, and with God.

Let us take three illustrations of finality in the soul's progress. *First, the consciousness that, on our confession, sin is absolutely forgiven and put away.* I remember an interview with an elderly man in which he told me that every night before he slept he confessed all the sins of the past that he could recall, and sought forgiveness. Obviously such an ordeal was arduous, costly of sleep and rest, and altogether unnecessary, in face of the continual affirmations of Scripture. The statements on page after page are clear as crystal. 'As far as the east is from the west, so far hath he removed our transgressions.' 'I, even I, am he that blotteth out thy transgressions, and will no more remember thy sins.' 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us.' Nothing could be more explicit and definite.

There may come a definite moment when the soul faces its past, and in true penitence returns, prodigal-like, to the Father, with the frank confession of the past. As soon as the frank and full confession has been made, the whole black record is obliterated. Nothing of the past will ever be mentioned again. It is forgiven and forgotten from that hour; and it must be a grievous hurt to the Divine Spirit to be asked again and again to forgive.

The same attitude should be adopted in regard to Divine guidance. There are three steps which enable us to come to a definite conclusion as to our life-course, and the demands for decision and choice of route which arise from time to time. In the first place, a resolve or sense of duty begins to form in the secret depths of the soul. At this stage we are wise not to mention it to the closest friend. Ask that, if it be not of God, it may die away. But if it grows, expose it to the scrutiny of the Divine Spirit. Finally, there will be corroboration on the part of those whom at this stage we consult. When these three signs agree, we must dare to roll the entire responsibility on God's Providence, as Abraham did, when he left Haran and flung himself into the desert which intervened between the Euphrates and Damascus. 'He went out, not knowing whither he went.' But he never returned, and God vindicated him. Similarly men, as individuals or in groups, have stepped forth on unknown paths; but when faith takes a step of that nature, whatever be the difficulties and perils, there must be no looking back. The responsibility for all the future must be cast on God. He must and will provide.

The same attitude should be adopted in the presence of a heavy sorrow, which ever lies on the heart and extorts sighs and tears. It is natural to entreat that the cup should be taken away, and that the long discipline should cease. It is natural to return day after day and night after night to that same spot in our Gethsemane. But there must come an end to this, if we would follow in the footsteps of our Lord. We must accept the discipline as the Divine will, whether it be imposed or permitted. We must believe that God has a definite purpose and reason in regard to it. We must come to the point of definitely accepting it as the Father's choice for us. We must tell Him of our willingness to suffer so long as He deems it to be necessary. We may ask for an angel to strengthen us, but we must allow our wrists to be bound with thongs.

The only experience in our mortal life in which we cannot always claim finality is in our intercession for others. 'God forbid,' said the patriot-prophet, 'that I should sin against the Lord in ceasing to pray for you.' But even in this case the soul may become assured that the prayer has been answered, and then the prayer is turned to praise, and the intercessor quietly waits to see the salvation of God. Intercession, like that recorded of our Lord in John 17, can never cease. 'He ever liveth to make intercession.'

Scripture abounds with instances of finality in dealing with God. Samuel's mother, having poured out her heart, was no more sad. The nobleman who came to Christ for his child, instead of waiting for further assurance, believed the word that Jesus spake, and went his way! Why should not we cast our burdens on the Lord, and leave them there, without fear as to the result, when once we have the inner conviction that God has accepted us? Never in this life shall we feel that we have apprehended all for which we have been apprehended. It is related of the great artist Herkomer that his aged father lived in his home and spent his days in modelling clay. At night he placed the day's work on the shelf with a sigh as he detected the effect of the pilfering years. But when he had retired to the early bed of age, his gifted son entered the workshop, took up one by one the objects over which his father lamented, touched them with inimitable skill, and the old man, as he took them up in the morning, dismissed the regrets of the previous night, and said delightedly, 'After all, I can do as well as ever.' So at the end of life, and often during life, when we confess that we have not apprehended, we shall discover that Christ's deft touch has perfected our poor handiwork.[1]

TENTH SUNDAY AFTER TRINITY.

The Trust of Life.

'He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'—Mt 5^{45}.

All the great principles of Christianity come home to the individual in definite personal demands, nor is this one of God's trust in man an exception.

The most obvious aspect of life, as one thinks of it in one's own case, is that of opportunity. Montaigne has immortalized the assurance that 'To-morrow's a new day.' What does that assurance mean? Simply the chance of doing something, well or ill. The wide fields of time lie before us, and the sun has risen to light our day. There, in the very freedom, and the clear space that lies open to us, is our first great proof of God's confidence. He is not forcing our will. He is not hemming us in with circumstances. He is not imprisoning us in our past failures. He has trusted us with the life of another day.

And the day comes laden with great gifts. We need not confine our thought here to the gifts it brings to the very wealthy, or the high in station, or those gifted with exceptional talent. The gifts that every day brings to ordinary people are enough to show God's trust. There is for all a body to keep in seemliness and health and purity. There is an imagination to keep untainted, a conscience to keep unstained, a brain to keep clear. There are the special powers and faculties in which we excel waiting for fresh exercise, and the living thoughts and purposes which returning consciousness wakens in our mind. There is our society, too, the place we fill in the world, and there are the friends in our home and the companions of our work or of our leisure. Surely it is a great trust, this of life, upon which has been thrust so many responsibilities. The delicate mechanism of the body and the more delicate mechanism of the mind and heart are all at our mercy. The subtle relations between our soul and the souls that surround us—whether we shall be true and considerate, or whether we shall wound them and deceive them—all that is left solely to our sense of honour.

Let us think of trust in special departments of experience.

1. *The trust of the day's work.*—It is true that, when we remember how insignificant is any force that a human being can exert in contrast with the mightier forces of the universe, and how little the world is affected by the deeds of even the greatest among men, we are tempted to think but

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[1] F. B. Meyer, in *If I had only One Sermon to Preach*, 161.

slightly of the importance of our labour. But the exacter eyes of God are over all His works, and in their sight there is no human action that is insignificant. However trivial the effect of our lives upon the sum total of things may seem to us, it is quite obvious that we are not here merely to feel the thrill of life and to pass on that meaningless thrill to our children. We are here that certain things may be done, things whose doing God requires.

To take our labour thus is to pass from being artisans and to become artists under the Master Worker; for the real distinction between these two has nothing to do with the *kind* of work, but with the spirit in which it is done and the thoughts that lie behind it.

2. *The trust of trial.*—There are two possible ways of looking upon trial. The first is that God is angry with the sufferer and is taking His revenge. It is a view old as the fears and the morbidness of man. The friends of Job are its champions in every generation. It seems so obvious to those who hold it, that few of them give any pains to think it out to its issues, or realize how small a God this of theirs must be. Those who seriously believe in God at all will have little difficulty in passing to the second way of looking upon trial, and if their faith is worthy of the name, it will be quite as obvious as the former. Once seen it can never again be doubted, though it may sometimes require a strong effort to realize and hold by it. When we hear that certain troops have been sent into the most dangerous and trying post on the battlefield, how do we judge of them? Is it that their general has wished to punish them, or is it not rather that he believed in them best of all? And is not such confidence an honour greater than all other praise? To look at life under that light is to be done with fears and doubts. And along with that we take the further assurance that God sends no man into any battle that he may fall. None of all His troops is ever sacrificed to the exigencies of the field.

3. *The trust of forgiveness.*—'Go, and sin no more.' Let us think of the time and circumstances in which these words were spoken, and the temptations of the life into which the forgiven were sent forth. Such trust was never seen on earth, surely, as that. There was no period of probation set, no long discipline prescribed. The forgiveness was given first, without guarantee, and the only safeguard that He who forgave retained was the sense of honour that would be awakened in loving and grateful hearts. There are no half-measures in God's grace. To this unheard-of length will His truth go, even for the most misguided of His children.

Thus, beyond the shame of forgiveness, and beyond the unutterable sweetness and the sense of safety and of tenderness experienced by those who have come home to their Father's heart, there is one commanding thought that braces a man for the future and restores to him his sword and armour. Forgiveness means a second chance. To have sinned is to have been a failure, to have betrayed life's trust. Had the soul's story ended there, how unbearably hopeless it would have been! 'To have been useless, and to have now no more chance of usefulness'—that would have been a bitter lot indeed, a punishment greater than the spirit of any strong man could bear. But forgiveness means to all such spirits that God still has use for them. It means that they are not—

> Left in God's contempt apart,
> With ghastly smooth life, dead in heart,
> Tame in earth's paddock as her prize.

Instead of that the man is sent forth, with God's assurance that he is no castaway, but an acknowledged son and soldier of the Lord. The world is before him, its boundless fields of victory and progress left open for his entrance. Much may be gone from life for ever of old innocence and former simplicity of character. But always more, far more, remains than what is gone. In a memorable passage in the story of *John Inglesant*, this gospel of second chances is well expressed: 'If I am not mistaken in your case, God will win you, and He will win you by determined and uninterrupted acts of love. It may be that in some other place God would have found for you other work; you have failed in attaining to that place: serve Him where you are. If you fall still lower, or imagine that you fall lower, still serve Him in the lowest room of all. Wherever you may find yourself . . . still serve Him, and you will bid defiance to imaginations and powers of evil.'

How have we fulfilled our trust—the national trust of history, and the individual trust of the opportunities of our own lives? It is a solemn question, for it is certain that every high trust is dangerous as well as honourable. It raises up the faithful and it lowers the faithless. And life slips by so quietly, that it is the easiest of mistakes to be careless and blind to its highest meaning, growing accustomed to it as a common thing. As we turn to the actual facts, it may well be that a deep discouragement settles down upon our souls.

If history be indeed what we have said, why are our times not better than they are? Why is every national life still shamed with evils of long standing, and plagued with new forms of evil more subtle still? Why have not all these centuries of God's unbroken confidence made the spirit of our times loftier and more pure? And if we ask the question of our own souls, the shame becomes keener. How have we fulfilled our personal trusts wherewith the Master honoured us? For some, the very opportunities of life have been too much for them. The greatness of the possibilities has confused and paralysed them, and they have been unfaithful through the fear of their responsibilities. Others have never realized that they were upon their honour with God at all, imagining that every man lived unto himself alone. All have failed to meet the high demands that life must ever make upon those who are commissioned of the Lord for its daily service.

Let us together hear the great word of forgiveness and understand that the trust is renewed from the very fact that life lies before us open for new adventure.[1]

Eleventh Sunday after Trinity.

The Service of the Eye and Ear.

'The hearing ear, and the seeing eye, the Lord hath made even both of them.'—Pr 20[12].

There is no problem so difficult for us to understand as how He who made the eye and ear submitted Himself to their laws and gradually heard and saw, but it is by thinking of some such experience that we gain a true estimate of the important teaching He gives on both. At first all the impressions of sight and sound were the same, then He learnt to distinguish between them, to understand their meaning, to rejoice in the new life which they opened out to Him. And it is helpful to remember how much others gave Him in this earliest stage of life.

Perhaps no one who has reached middle life but deplores that he has made so little use of these extraordinary powers. We have failed in hearing and sight because we have been so preoccupied with self. With Him, it is needless to say, there was no such barrier. Recognizing His own relation to the world into which He had come, every sound, whether of falling water, or of the wind rustling in the trees, gave exquisite pleasure as being sounds which opened out communion with living things that were already friends. But the sights and sounds of chief interest were those connected with the human family He came to save. The sight of a human face and the sound of a human voice moved Him as nothing else could, but never, we may believe, in quite the same way as they move us. He doubtless saw many beautiful faces and heard some cultivated and refined voices, but these were only symbols of what lay behind, and He was ever pressing in to see what the mask concealed, what the sound indicated.

Frequently it appeared as though He had paid no attention to what men had asked, so different was the reply from what was expected, but on thinking it over many a questioner found himself asking, 'How did He know I was really thinking of this when I asked that?' For example, Nicodemus finds his compliment brushed away and his eagerness to know what was the nature of the Kingdom this new Prophet was establishing, revealed.

So He taught us that sight and hearing were faculties that needed delicate care and training. They only supplied symbols of a mystery lying behind that which they symbolized. It is when we bear this in mind that we are able to estimate more truly His teaching as to direct the use of eye or ear.

It is at first a surprise to learn that He considered most people to be either partially or completely blind. There were blind guides and blind followers. And indeed the great prevailing sin was ignorance on this very question. If only men had known they were blind they 'would have had no sin.' And yet men saw things and appreciated what they saw. But they saw everything as single separated objects having no meaning but the obvious one that lay on the surface. And therefore they were blind, for sight was given to men to realize that they were walking in the Temple of God filled with wonderful treasures. And with this conception of sight He felt it comparatively useless to restore the outward blessing without some assurance that when given back it would be properly used. Faith seems to have been an indispensable condition for the restoration of the blind. Faith in Himself, for it was only when they entirely trusted Him and became His disciples that they were likely to be able to see what God intended them to see.

What, then, do we gather from Jesus' teaching about Love's use of the eye and ear? In the first place, we can never sufficiently admire the powers God has given us in these faculties. The contrast between what we have, small though it be, and blindness or deafness, is enough to raise a perpetual thanksgiving to God that we can see and hear.

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[1] J. Kelman, *Honour towards God*, 45.

But not only negatively but positively we may get a fresh impression of our blessings if we contemplate for a moment the happiness that lies within the exercise of these powers. Imagine the joy of being able to enter into the world of musical sound 'when the whole air of the concert hall is kept quivering with an inconceivable complexity of motions following one another as fast as fingers nimble with years of practice can move.' What is all this but for a time to be transported into a new world from which for the time are banished all the evil thoughts that would disturb the spiritual life!

But not only in the discovery of a new realm of thought but in particular and intimate knowledge of the treasures of the world which are laid open by the ear we realize our blessings. The hum of the bee, the note of the bird, the music of the human voice incite us to use our wits to learn what we can of creatures whose sounds have excited in us so much interest.

Gifts so remarkable demand the greatest care, and the knowledge and skill of great doctors is devoted to their preservation from harm and destruction. And dare we catechize ourselves as to how we use them? Both must necessarily be used for selfish purposes. The eye, for instance, is brought to the service of the hand. In our dressing, our eating and drinking, our business, the eye is being made to minister to the body, and it would be discouraging if we were to calculate for how large a part of the day it was serving self.

We start, therefore, with instruments already biased, and strongly biased, with selfish tendencies. The Bible speaks of 'high looks,' 'eyes that love vanity,' of 'itching ears' 'heavy' as though that were the natural condition out of which they were to be developed into spiritual instruments. And our Lord warns us that sin lies in the look and the hearing as well as in the act. We are constantly tempted to suppose that it matters not what we see so long as it is not followed by action, and men and women who would shudder at the idea of impurity in act see (apparently) no harm in impurity of thought. They will go to questionable plays, read questionable books, look at questionable pictures, imagining that sight produces no harm, but the bad thing that the eye has seen is retained long after we willed to blot it out of our sight. So, too, for the eye to rest over long on something denied to us is to encourage that spirit of discontent which is the bane of many an earnest life.

It is not without importance that our Lord taught that the sacrifice of the eye might be as necessary as that of the hand, that a habit of looking wrongly might become as dangerous as that of acting wrongly. That as under certain circumstances the body could only be saved by the abstinence from all intoxicants, so, too, the mind only by the total exclusion of all objects that have the power to excite evil thoughts.

It is plain then that both eye and ear need to be trained. A consecrated use is better than excision. And if we would secure this we must see that the attitude is right. It must be Godward first, manward second.

Let us consider the service of the ear. Given first to God, it hears much that others hear not at all. The disciples had no great intellectual advantages, they were simple working men with the practical ability that belongs to what we call the working class, and yet they heard what the wise and prudent failed to catch. The Teacher could congratulate them on the results of His work. 'Blessed are your eyes, for they see, and your ears, for they hear; for many prophets and righteous men desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.' And yet there were no secrets. But the many, including the wise and prudent, were so occupied in catching what could support their own prejudices and views that the chief lesson was lost.

'Take heed how ye hear' remains a caution never out of date to the disciple of love. It means an ear that loves to hear, that, knowing itself to be the instrument of Divine Love, tries to catch every word that is spoken whether from within or from without, that amidst the world's noise and discord it may always hear 'the gentle voice soft as the breath of even.'[1]

God's in matter everywhere,
  Flower, bird, beast, and man and woman,
Earth and water, fire and air,
  All divine is all that's human,
Only matter's dense opaqueness
  Checks God's light from shining through it,
And our senses (such their weakness)
  Cannot help our souls to view it,
Till Love lends the world translucence,
  Then we see God clear in all things.
Love's the new sense, Love's the true sense
  Whereby souls learn how to call things.

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[1] G. H. S. Walpole, *Life's Chance*, 169 f.

The Gospel for India.

By W. S. Urquhart, D.Litt., Principal of the Scottish Churches College, and
Vice-Chancellor of the University, Calcutta.

II.

Salvation, Service, and Immortality.

We regard the gospel of Jesus Christ as the power of God unto *salvation*, and we have next to ask how far Hinduism embodies a sense of need for such salvation as Christianity has to offer. We have seen that of the Hindus Deussen could say 'none toiled on the way to salvation as they did.' Of the truth of the toiling there can be no manner of doubt. The painful pilgrimage of the ascetic, measuring his length along the road that leads to some sacred shrine, is a symbol of the laboriousness and the sacrifice of the effort, and the cries which come from the heart of the Indian devotee echo with peculiar poignancy the longing of the Psalmist, 'Oh that I knew where I might find him!' But how far can it be said of the Hindu that he has found the way to the satisfaction of the longing of his soul?

There are two senses of the word salvation, one of them negative and the other positive. The one meaning is associated with deliverance from danger, from suffering, from poverty, from evil; and the method is by escape, or by such deadening of desire down to indifference that escape is rendered superfluous. The other meaning is associated with health. It no doubt involves freedom from everything that is a hindrance or that is hurtful, and is so far negative, but the main emphasis is upon greater fullness of life, upon the development of our faculties that they may reach the highest level of efficiency, and so secure the victory over the disabilities arising from the evils that lie around us in the world.

It may be said without hesitation that the Hindu conception of salvation leans to the negative side, and is a preparation for Christianity just in so far as the latter also includes an element of negation, but is not so helpful in respect of the more positive aspects of the promise of the gospel. For the Hindu salvation is essentially *mukti*, or deliverance—an escape from the world and not a victory over it.

This attitude was reached through a long and almost continuous process of development. It is true that in early Vedic times religion might be said to be a thing of gladness. The worshippers were filled with a fairly steadfast sense of the value of life. Though occasionally the gods might be objects of terror, yet on the whole a friendly attitude of trust might be taken up towards them. As time went on, however, through the influence of semi-philosophical conceptions the supreme gods and the One God were removed to a greater distance from the worshipper, and he felt lonely in a lonely world. The doctrine of transmigration, creeping into Aryan thought probably from alien sources, intensified the feeling of discomfort; for if the single life was felt to be unsatisfactory, there was additional reason for disquietude in the thought of an endless succession of such lives. Thus by the time we reach philosophical levels the ground has been prepared for a somewhat pessimistic attitude to life, and the longing for salvation has taken the form of a desire for escape or deliverance.

As we have seen in the previous article, the philosophy itself emphasized the negative procedure, by its abstract conception of the relation of God to the world and to the human soul. The aim was to realize identity with God, and this could be accomplished by negating or turning away from the world. 'There is no bliss in finite things,' says the writer of one Upanishad. If a man is distressed by the confusions or the evil of the world, he need not attempt to strengthen the seeming good so that it may obtain the victory over the evil. Rather should he attempt the more comprehensive method of denying the world altogether. Let him stress the conception of illusion. Let him regard all particular things as merely 'names and forms,' the product of a lower knowledge only, ready to disappear when the higher knowledge dawns upon the soul. Let him never be content until he reaches the One Reality in whom alone there is rest and peace. And if his faculties strive restlessly towards the things of the world, let him subdue the activities of the senses. Let him pass through the various stages of soul-cultivation, valuing the dream-life more than waking experience, and preferring even to the dream that dreamless sleep of the soul in which all awareness of finite things has disappeared, and all desire for them has ceased. By deadening his soul down to a unity, a vague empty unity, he will reach the unity of God. In that lies his salvation. Alone he has reached the alone. The salvation of the lonely soul is complete, and in the completion it ceases to persist as an individual soul. It is absorbed in the universal, in which also disappears all the world and the glory thereof, the sentence of annihilation having been passed on all particulars of sense and all objects of desire. In the Kathaka Upanishad it is said that 'He goes from death to death who sees difference anywhere.' We must strip off one by one the coverings with which we have invested the things of the world. They may have seemed to us to conceal reality, but we must be resolute in our procedure of negation until we reach the consciousness that it is but nothingness they conceal. As Max Müller puts it, 'The process of negation goes on till every leaf of the flower is plucked off and nothing is left but the seed.'

The purpose of the process is in accordance with the underlying metaphysic. The aim is to reach Brahman by denying all that makes identification difficult. We are to find that our soul and the world-spirit are identical, and in this discovery lies our salvation.

Much the same process is discoverable in the *Gita,* which may be described as in many ways the high-water mark of Indian thought, and which has certainly greater influence even at the present time in India than any other religious book. There is in it no suggestion that we are to 'take arms against a sea of troubles and by opposing end them.' The only ultimately justifiable attitude is one of indifference. Deliverance from the world can be obtained only by submission or by flight. We cannot improve the world, so let us leave it; if not actually, at least in the attitude of our minds. We may leave it mentally by submitting to it actually, and we make the submission of as little account as possible by remembering that the soul is really unaffected by the happenings of external things. We may let the world have its way with all our physical and social relationships. Arjuna may slay his friends in battle without the slightest compunction, reflecting that it is only their bodies which have an end. We must leave behind all the loves that dwell in the mind, and remain 'without affection for aught.' To reach communion with God we must renounce all thoughts of the individual self, and 'see all things indifferently in the likeness of the (universal) Self.'

The negative character of this procedure is largely due to the emptiness of the metaphysical conception of God on which it is based. If God be devoid of qualities, then there is no point in retaining any qualities we ourselves possess as individuals, or in attributing any qualities to the world. Negation would thus seem to be abundantly justified, and, because of the extent of the justification, it does not yield up all the value which it ought to have in the struggle for salvation. For negation has indeed value. Hinduism does good service in emphasizing this, and Christianity includes it in the conception of salvation. Deliverance is a first step. We must leave the city of destruction before we can reach the heavenly city. Jesus Christ Himself said that 'strait is the gate and narrow is the way which leadeth unto life,' and He also spoke of cutting off the right hand or foot if they should offend. The place of discipline has been recognized historically in many phases of Christian thought. The defect of Hinduism in this relation is not that it contains a negative element, but that it does not lead us forth to positive affirmative endeavour. It thus remains subjective and self-contained, and just because of this subjectivity there is no 'lift' towards the higher life. The prescription is that the powers of the soul should gradually become atrophied; because our faculties are often abused we should cease to use them altogether. There is thus little room left for the other meaning of the word salvation to which we made reference. Health of soul, or the vigorous development of all our faculties, does not seem to enter into the conception of the ideal. The attitude to life thus tends to be morbid, or at least lethargic and quiescent. Negation can never be healthy unless it is in relation to a positive. The wings of the soul beat ineffectively in a void.

At this point the mystic will no doubt protest that the accusation of self-centredness is unfounded, and will contend that, though he who is seeking salvation may withdraw from the sense world and renounce the ordinary use of his faculties, yet in doing so he is reaching unity with God. So far is he from being self-centred that he loses his own self in God. The mystic will point out further that ordinary ethical endeavour is never free from the taint of selfishness, of desiring some achievement—however high it may be—for the self, whereas he renounces self altogether. There is in this contention a confusion of selfishness with 'selfness,' and an unjustifiable demand that in order to eradicate the former the latter should also be destroyed. But the main question is whether in this retraction of the faculties of the soul, especially if the retraction has been accompanied by a depreciation of the world and a denial of all qualities to God, we have really got beyond the self, even though we may spell the Self we have reached with a capital letter, and describe it as the Universal or the Absolute? This is another form of the question as to whether the identity conception in religion, though it seems to bring God so near to us, can indeed be the basis of an adequate doctrine of salvation. Can it give us the elevation which we require?

Identity or absorption is after all a physical metaphor, and may lead us downward rather than upwards, especially if the Being with whom we desire to be identified is left empty of character. The danger will be that we shall reach God, if we reach Him at all, not by the way of our higher endowments of human character and personality, but rather in those of our faculties which are nearest to the level of physical nature, and psychologically approach unconsciousness. If we are to attain salvation of any positive kind, we surely must think of God not as identical with us but as the religious *Object*—the great Other—towards whom we may reach outwards with confidence because of our kinship with Him, but also with humility and aspiration because He is beyond us in the sense of being the abode of those perfect qualities which we desire for ourselves, and in the attainment to which we believe our salvation to consist.

In order to attain fullness of communion, it is surely not necessary that we should deny the reality of ourselves or seek simply absorption in God. Rather should we carry the conception of self with us as the test or criterion of reality, and interpret God through our human personality, although infinitely greater, infinitely more perfect, possessed of qualities which we also aspire to possess, in communion with whom we may reach peace and health of soul.

And it is the glory of Christianity that it brings to us the assurance that God may be conceived after this manner. The answer of God comes from out the heart of God in response to the questioning of the human soul. Salvation is not something which has to be worked out by the lonely soul. It is the discovery of the reality of the Divine, and the acceptance of all that that Reality means in the way of active care for the human soul. God comes to meet us as we go out on our search for Him, and the soul is saved by realizing the love of God. The conception of identity leaves no room for love or worship, because we cannot love ourselves in any religious meaning of the term, or bow ourselves in reverence before an abstract pale reflection of our own being. We can take with us the Hindu conception of the nearness of God, but we must supplement it by discovering also that He who is near is one who possesses those qualities towards which we aspire, and who sends down His love to us to help us past the hindrances of our weakness and our sin.

It is the ideal of Christianity that salvation should issue in the good life and lead to the establishment of the kingdom of righteousness; and one of the questions which remain is as to how far we can find in Indian religious thought a receptivity for the high ethical teaching of Christianity. The self-sacrifice and asceticism of the latter should surely be a strong antidote to the selfishness from which so much of evil springs, the identity of the self with other selves and with the Divine self should surely provide a secure foundation for the Christian law of love, and the claim that it is possible for the saint to rise above a mere external law of righteousness is surely a preparation for the acceptance of the Christian conception of inward purity of heart. Now, there can be no doubt whatever of the quality of the self-denial and unselfish helpfulness of which the Indian is capable, and of his association of this with religion, and it is a mistake to quote out of its setting a saying such as the 'sage may live as he pleases,' and force it to yield encouragement of licentiousness or antinomianism. But we doubt whether the Hindu religion can give all the support to the ethical life which religion ought to give, and we think that Indian religionists are frequently better than their creed. The ethical defects seem again to arise from an undue emphasis upon the conception of identity and from the emptiness and abstract character of the conception of God. The thought of identity may seem to encourage us to love our neighbour as our self just because he is our self, but the principle may be equally well applied the other way about, and dispose us to love ourselves instead of our neighbour just because there is no distinction between us and him. Again, the same conception leads rather easily to a confusion between the possibility and the actuality of ethical perfection. If we are already God why should we strive so earnestly to become like God, and are we not in danger of saying prematurely that we have already reached that level of perfection to which we are in actuality only gradually and painfully approximating?

But it is the abstract and empty character of God which is the chief hindrance to a healthy ethical point of view. If righteousness is not firmly rooted in the nature of God, and if, further, He has no concern for the world, but regards it as only a secondary unreal manifestation, will not ethical endeavour be largely of the nature of a spiritual gymnastic? It will not produce any fruit that can remain. It has no basis in fundamental reality. It does not bring us nearer to the character of God. It does not bring us into harmony with His purposes for the world, for He can have no purpose in reference to an unreal appearance. There is little room in Hinduism for the conception of a kingdom of God, because there is very slight religious or metaphysical basis for a true reverence for our fellows. In so far as they and we are individuals, we are unreal, therefore why should we trouble ourselves about them and strive to bring about a better state of society? This may explain why the spiritual quest in Hinduism is so often a lonely matter, and why it so often appears as if men in their hurry to escape from the raging torrent of evil had no thought of throwing a rope to rescue others who are likely to be overwhelmed. Again there is the need for the positive—the positive in the character of God and of the world—to supplement the negative. Indian thinkers are quite willing to believe that the world passes away and the lust thereof, and they adjust themselves to the conception with much earnestness and sacrifice, but they are not so willing to believe in the possibility of a new heaven and a new earth wherein dwells righteousness, or to give themselves in persistent service to the building up of the Kingdom of God. The capacity for service is there, but it does not receive sufficient encouragement from the creeds believed in, however frequently actual life may be superior to the creed.

In conclusion we can only allude very briefly to the Indian attitude to immortality. That in God we live and move and have our being is a fundamental thought which provides an assurance which no passage of time can affect, and the whole tendency of Indian thought is a testimony to the supremacy of the spiritual over the physical. There is also a healthy detemporalism of the belief in immortality, and a belief in eternal life as a present attainment. Also there is emphatic protest against the selfishness of many of our ideas of immortality and against our undue absorption in the idea of the rewards and recompenses of a future life. But in spite of these achievements much has been lost. Indian thought indeed has reached the idea of immortality, but not of personal immortality. We live indeed in God, but *we* are lost in God; the depreciation of human nature and the emptying of the character of God has had its full effect. But should not here again the conception of the nearness of God open out into the belief in the love of God, which will provide an assurance for the continuance of our individual being in Him? God so loved the world—so loved each one in the world—that whosoever believeth in Him shall not perish. The relation of love is a continuing relation, and the friendship of God is to all eternity. The basis of such friendship is in Hinduism, but the actuality is not there; and it will come to India, as to the rest of the world, through the grace and truth that are in Jesus Christ.

Recent Foreign Theology.

Varia.

Books are being multiplied which help us to understand Roman Catholicism, and this work[1] by Dr. Czako will take its place alongside of Heiler's more famous volume. Czako is an ex-Carthusian monk who left the Roman Church during the Modernist controversy. He is a Hungarian by nationality and an independent thinker in the philosophy of religion. His book falls into two parts. The first, 'Catholicism seen from within,' can be unreservedly recommended as a very interesting picture of what Catholicism means to the average Catholic in Central Europe. The second part ably reviews Catholicism from Dr. Czako's present religious standpoint.

We realize afresh after reading Czako that Romanism is not, after all, to be understood from books, but only from life and the practical working of a great system. True, Rome has a detailed theology, elaborated rationally; but her power lies rather in enabling her members to practise a specific form of the devout life which the believer can enjoy without troubling himself too much about his doctrinal position. The working importance of *fides implicita*, that is, the believer's assent in advance to whatever the Church may teach (though his particular notions as to what this may turn out to be are often fairly hazy) is very great. In actual life, there may be a good deal of Evangelicalism in the individual Romanist's mind. Czako at one point italicizes this generalization: 'The development of the Catholic Church from the age of Constantine the Great may—avoiding one-sided views—be thus described: it has developed into a Monarchy, but within this Monarchy it involves theoretically a utilization of everything in the Gospel and in tradition which can be inserted in a framework of this juristic and political kind, while practically it is a perpetual reckoning with human nature.' Czako never wearies of making the point that in Romanism doctrine is secondary to life. He scarcely inquires whether this is the official teaching of Rome herself, whatever the practice may be.

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[1] *Der Katholizismus*, by Ambrosius Czako (Wien; 1928, pp. 264).

The value of the book, in the main, is descriptive or phenomenological. Thus we are given a very minute and discriminating sketch of the psychology of the priest, and stress is laid on the exceptional importance of prescribed 'meditations,' as preparing the way in feeling for all kinds of dogmatic ideas. Or again, the question is raised whether Romanist ethics may not impair the sense of sin. In discussing the relations of Roman thought and science, Czako rather oddly has nothing to say about the Anti-modernist Oath, opportune as the topic might seem to be. His remarks on the legality of mind in which too many are lapped by custom are well worth reading. Catholics, he avers, live not to do good, but not to commit sin. 'To be moral, for Catholic thought, is not to sin. Hence monasticism—averse from the world and on that account less accessible to temptation—could be taken as the ideal of the *perfect* life. This is the point where the Catholic ideal and that of the modern man face each other irreconcilably. A modern Catholic avoids the antithesis simply by placing himself at the modern standpoint, yet believing, in *fides implicita,* that he holds the doctrine of the Church. The Church accepts this Protestantism, as something which does not come to the surface often enough to disturb the Church's political aims. So long as these political aims are not interfered with, the Church makes no difficulties for her members.' Probabilism, however the Jesuits may at times be frowned upon, is the genuine Roman ethic.

The constructive suggestions which Czako scatters throughout his work, and which form the positive background of Part II., are of less value. He rather tends to turn religion into morality. Indeed, some of his criticisms imply a position no more religiously satisfactory than that which he is assailing. Such a dictum as this cannot be called impressive: 'The one source of the effort to obtain forgiveness through prayer is mere selfishness—selfishness expressing itself in the fear that God's help, which alone can give us what we seek, might be refused.' To say that the spiritual authority taught by Protestantism is a *contradictio in adjecto* points to misapprehension, for what does such authority mean in the last resort except that Christ is self-authenticating, and needs certificate from none? Czako seems (p. 220 f.) to favour religious anarchy and (overlooking the vital significance of the religious fellowship) to regret the fact that the Reformers made the Church a vital part of the gospel—but the Church, be it well noted, not as a legally and hierarchically constituted body but as the *communio sanctorum.* And what is meant by the sweeping assertion (p. 222) that 'Protestantism does not accept the sacraments'?

It will be seen that Czako's book, as an independent view of Christian religion, is more interesting than profound. To say, as he does, that only one thing is necessary to make a man a good Christian, namely, that he should practise active love to his fellows, has a convincing sound but is actually wide of the mark. It ignores our primary need of forgiveness; it omits to perceive that only as we are at peace with God can we love anybody in the wonderful sense that Jesus demands. I should say that a certain blindness to the centrality of pardoned sonship and brotherhood in the Christian life was the chief religious defect of this captivating book. But as a picture of how Roman religion works, in its light and shadow, it could hardly be improved on.

Stephan's *Glaubenslehre,*[1] first issued in 1920, has reached a well-merited second edition, and ought to have reached it years ago. The revision has been thorough, as we might expect, and is worthy of the unusual importance of the book. The author is sensitive to the need for remodelling the forms of Christian doctrine, and although he does not pretend to have achieved this—the time is as yet unripe—he hopes to have aided in preparing for it. Everywhere the new problems have been kept in sight. Contemporary additions to dogmatic literature—at least in German—have been recorded in a hospitable temper, and, while the writer's

[1] *Glaubenslehre: der evangelische Glaube und seine Weltanschauung,* by Professor Horst Stephan (Töpelmann, Giessen; 1928, pp. 397. M.10).

attitude to the Barthian movement is on the whole critical, he is ready to learn from it also.

Two new paragraphs deserve special notice. One is devoted to what Stephan and other writers have begun to designate as the 'sole reality' of God: His 'religious absoluteness,' we might call it. Stephan is dissatisfied with attempts to express this by such phrases as 'the wholly Other,' which too much savours of essential mysticism, and in its negativity can hardly do more than suggest the inadequacy of all human symbols, even the best and truest. What we have to set forth, rather, is the mystery of God even as revealed in Christ—the unconditionedness of His being and His will, His blinding glory, His superiority to all narrowly rational conceptions, as dwelling in the light no man can approach unto. For Christian religion, the 'sole reality' of God means His holiness and love, both in such overwhelming form that they break us and support us; both such that only in and through each other can they *be*.

The other new paragraph is concerned with Eschatology, and, to avoid misunderstanding, works out newly the distinction between that which is ultimate in meaning and that which is ultimate in time.

Stephan is eager to give Revelation its proper place, all the more that he will not equate Revelation simply with the Bible. Probably he might have gained his purpose more effectively had he resolved to make Revelation a section by itself rather than bring it in merely as the last subdivision in his treatment of 'the basis of faith.' Natural as it is to make faith the all-dominating concept, we cannot but ask whether faith itself does not confess its own subordinate relation to what is revealed. That is to say, Revelation is more than relative to faith; it is sovereignly evocative of faith, and throughout its stimulating and controlling 'authority'; and this position, which Stephan has no wish to deny, ought surely to register itself in the actual structure of the dogmatic system.

He also speaks welcome words on the tendency to attach a false importance to fashionable terms like 'tension,' 'paradox,' and the like. These are indispensable; but their utility is lost if they are taken to indicate solutions. At most they indicate difficulties, and suggest a point of view at which we shall see antinomy not as an accident of religious thinking but in some sort its staple. There are levels of thought at which a certain conceptual inconsistency is a mark, not of shallowness, but of depth.

This is not the place for detailed criticism of Stephan's fine treatise, but a brief outline of its principal contents may be given. The Introduction treats of Dogmatic, its sources and its literature. (This last subject may be studied more fully in the quite admirable *brochure* on 'Systematic Theology,' published last year by Stephan in the series on 'Protestant Theology: Its Present Position and its Tasks.')

Part I. is given to a discussion of 'Evangelical Faith'—the conception of it, its basis, its vitality, and the knowledge it enshrines.

In Part II. this same knowledge is analysed with delicacy and fulness. The knowledge of God comes first, then the knowledge of salvation (including the person and work of Christ). A third division—and here Stephan is refreshingly original—treats of three doctrines which represent the attempt to unify the knowledge held by faith, namely, the Trinity, predestination, and justification.

Part III. takes as its theme the 'world-view' characteristic of evangelical faith. In reading this part I confess to being uncertain now and then whether the writer is pursuing an apologetic purpose, or exhibiting the view of the universe which emerges when the facts of Nature and history are contemplated by reflective Christian eyes. It is odd, *e.g.*, to find 'the essence of religion' brought up as a problem in the last quarter of the book, or, again, the bearings of religion and morality on each other. So too with his discussion of Christianity in relation to other faiths. Stephan doubtless would reply that he is expounding those definite ideas concerning the world which are engendered in the mind by our new relation to God in Christ, and with this answer we must for the moment be content. He certainly knows what he is doing. He is intentionally correcting the mistaken Ritschlian aversion from all such wider questions as the Christian view of the world of Nature, the world of religion, the world of spiritual life, and the universe as a whole. Whether we do or do not approve his order of topics, there can be no doubt at all that in this Part III. Stephan has sketched in most rewarding fashion what may not too inaccurately be called a Christian philosophy of religion.

The book as a whole is the best and most satisfying that has been issued in its field for years. The writer's work is done in sympathy with Herrmann, but with a breadth of view and a richness of technical equipment to which even that great teacher could lay no claim. To those who wish to know the best that Germany has been thinking and writing on the most urgent problems of Christian faith, and who must confine themselves to a single volume, this book may be commended without reserve.

H. R. Mackintosh.

Edinburgh.

The Librairie Félix Alcan, Paris, is bringing out a series of small volumes at 12 frs. each on *Les Religions*. Among the subjects to be included are Catholicism, Judaism, the Orthodox Religion, Islam, and Parsiism, and that of the volume now before me.[1] It is worth noting that Catholicism, Protestantism, and Orthodox Religions (a curious title for the Orthodox Oriental Churches) are treated as different religions, and not as variations of the one Christian religion. In such a series one would expect a statement of the religion under treatment of as objective a kind as possible, and in as conciliatory a tone towards other religions as truth spoken in love would allow. In this one respect this volume by one of the finest preachers in French Protestantism, a man for whom I have a great admiration, has been to me a surprise and a disappointment. It is an ardent defence of the type of Protestantism the author represents, and a vehement attack on Roman Catholicism. The position of the small Protestant minority in France, a country dominated by Roman Catholicism and freethinking, a common result among intelligent men of the dominance of Roman Catholicism, is the explanation of the contents and the tone. The volume is distinguished by brilliant style, wide-ranging and deep-reaching thought, evangelical and ethical passion. (For the author these are one pure glowing flame. His imagery is so prodigal that I must needs express myself in a figure, having for the moment succumbed to his contagion.) His style is epigrammatic, as his thought is antithetic. For those who are familiar with philosophical and theological literature, but not so accustomed to the common speech, the volume may present some difficulty, as they will need largely to add to their vocabulary, for as an eloquent preacher his use of words is so copious. As the author is a man of exceptionally original mind, the treatment bears the impress of his distinctive personality. He uses the word *spiritualisme* in another sense than the English equivalent has acquired. This may best be rendered by the term *spiritism,* for want of a better, as *spirituality* has for him a higher sense. It is important to fix the meaning of this word, for it stands for his guiding principle. The volume falls into four parts. Three parts—*spiritism* in the human soul, in the Bible, in the Church—are descriptive, historical, and critical; and the fourth part is constructive, bearing the title *Towards a Catholic Spiritism by the Eternal Protestantism.*

In the first part he distinguishes the triple problem for the Spirit (*l'Esprit*)—the philosophical, the moral, and the religious. The religious deals with the questions, What do I know? What can I do? Religion demands of man, What am I? Paganism seeks by magic to strengthen the psychological consciousness of 'me'; Mosaism, the moral consciousness. The religious consciousness develops in communion with a 'super me.' This sentence, 'Le spiritualisme intégral est une spiritualité,' shows that we cannot render his term *spiritualism* by 'spirituality,' as the author uses that term for the highest development of spiritism. He distinguishes the spiritual and the invisible, for while the spiritual is invisible, not all the invisible is spiritual, since the spiritual is not the phenomenal (*le paraître*) but the noumenal (*l'être*) which is directly revealed to the consciousness as the real presence of the Spirit. In the Incarnation the Spirit does not enclose itself in things (incarceration) but inspires persons (Communion). Belief in the mere invisible is bound up with an *evolutionary monism,* faith in the spiritual is bound up with a *transcendental spiritism* ('spiritualisme'). From this opposition arises the contrast of the religions and religion. 'The human soul is on the way to religion, by means of religions, or despite them, and sometimes against them.' 'The fortunes of Spiritism were bound up with Israelite *nationalism,* Roman *clericalism,* and Protestant *doctrinairism.*' 'Only a Church truly spiritualized will be able to become "Catholic."' I have reproduced much of the most valuable summary the author himself gives of his argument in his Table of Contents so fully in this part, as it is the basis of all that follows.

In the second part the author finds in the Bible the Hebrew, the Evangelical, and the Apostolic Protestantism. Without altogether denying the priest a place in religion, he exalts above him the prophet. Jesus Himself is a layman, and the synagogue has more kinship with His mission than the Temple. Stephen, the first martyr, is the first interpreter of Christian universalism, and like him, Paul after his conversion is able to detach himself from the Jewish sacramentarian obsession. He defended Christian spiritism against the influence of pagan magic also. His spiritism is both social and mystical, and contains already the piety of John.

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[1] *Du Protestantisme,* par Wilfred Monod (1928, pp. 272).

In the third part, *Spiritism* in the Church is dealt with. The first section here seeks to show that a Christian spiritism is a spirituality essentially moral. A Christian is one who by faith is morally identified with Jesus Christ, as person with person, and who believes in Christ as living in His Church, and present in humanity by His Spirit. If a man is made a Christian *ecclesiastically* by baptism, he is not *morally*, for that involves a voluntary submission. Dealing in the second section with the historical development, he shows how the Christian becomes in turn a Platonic, a Papal, and a Sacramentarian 'spiritual.' This is the controversial part of the volume directed against Monasticism, Romanism, and Ritualism. Agreeing as I do with the author's contention, I should have welcomed a less polemic tone.

For the fourth part, he rejects as truly descriptive of the *Eternal Protestantism* he advocates as the only way towards a *Catholic Spiritism*, the formula, 'To save one's soul,' or 'To build the City,' and accepts as his own definition, 'To follow the Christ.' The epigrammatic style and the antithetical thought of the volume may be illustrated by the opening paragraph of the chapter which expounds this definition. 'This being so, we anticipate a third definition of Christianity. Is it, above all, a mystery of salvation? Is it, before all, a Messianism? Behold us before a parallel series of conceptions; we recall the antitheses examined in the present volume, dedicated to the eternal Protestantism. On the level of nature, it is the opposition of the starry heavens and our globe, as also of the soul and the body; on the psychological level, it is the opposition of these two conceptions; the *invisible*, a negative idea, and the *spiritual*, a positive idea. We see appearing the age-long (*séculaire*) distinction between a *ritual* and a *moral* religion, between a theology of *belief*, and a theology of *conduct*, between a piety centred in the *creed* and a piety centred in the *life*. We see realizing itself the opposition between the *cultural* and the *social*, the *consecrated* and the *lay*, the *priest* and the *prophet*' (p. 235). While the author does seek in some places to qualify his antithetical statements, and to suggest the possibility of a middle way, for me, whose mental weakness it may be to seek the synthesis, whose temperament always lapses towards conciliation, this constant tendency to distinguish and to oppose is the one defect of the volume. Towards the close the eirenic temper prevails ever the polemic in the chapter 'towards intercommunion.' 'Happily,' he says, 'the churches of the catholic type are full of unconscious protestants, hungry for spiritual freedom; on the other hand, the churches of the prophetic type are full of catholics hungry for religious unity. The world-wide task of Protestant Spiritism is at the same time to define itself and to expand itself. It lays indeed the only possible basis for a true union of all Christians. *Pray, Love, Act, Think*, and, when the Spirit calls, *Suffer*. By death to Life. *Per crucem ad lucem, Per angusta ad augusta*' (p. 243). Here I meet the man I honour; and let these be his parting words to the reader.

This book, however severe its strictures of Roman Catholicism, ends with an aspiration for Christian Reunion. This is the theme of the collection of articles by the Archbishop of Upsala, Dr. Söderblom.[1] It is for the most part concerned with the Papal Encyclical *Mortalium animos*, and the many varied echoes which this has produced in Europe; but it also takes account of other utterances in reference to the relation of the Roman Church to other Churches; one article is devoted to the *Malines* conversations, and another to a book by a Roman Catholic professor, Charles Journet, on *The Union of the Churches*, dealing especially with the Stockholm Conference. The author does not seem to miss anything which has appeared in recent years bearing on his subject. What he has here commented on shows how far-reaching are the interest and the influence of these movements for closer relations among the Christian Churches, and how disturbing they are proving within the Roman Catholic Church itself, as the *Encyclical* does not represent the attitude of many circles in that Church. While rightly the author exposes the extreme *Ultramontanism* of this papal utterance, its reactionary, exclusive, and intolerant tone, he writes with Christian charity and courtesy. Very ably he lays hold of the epithet *panchristiani*, which the *Encyclical* applies to those who are labouring for reunion, and expresses his willingness to accept the unintended compliment, that those so characterized are *all-Christians*, and even *altogether-Christians*. A very interesting article is entitled *Faith and Faith*, in which he shows the difference between *fides quae creditur*, the legal Roman conception, and *fides qua creditur*, the evangelical Catholic conception. He shows the contrast between the Roman Catholic conception of unity, submission to the Pope as regards acceptance of such novelties of doctrine as the immaculate conception of the Virgin (1854) and the papal infallibility (1870) as having a good claim to be included in the content of faith with the truths of the Incarnation and the Trinity, and the conception of unity represented by Stockholm and Lausanne, an essential spiritual fellowship despite differences of creed, ritual and polity. The eighth chapter is a masterly exposition of the distinctive Christian gospel—God as revealed in Christ crucified—in relation to ecclesiastical institutions, the need of which is recognized, but the worth subordinated to the living fellowship of faith in the Saviour and Lord. The contents are too varied to be discussed in detail, but the book may be commended as a valuable guide for those who desire to follow closely the course of the reunion movement, on which no man has a better right to be heard than the author, as no man has done more for it, or so fully represents in his own person the *panchristiani*.

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[1] *Christliche Einheit*, von Nathan Söderblom, Uebersetzung von E. Ohly (Evangelischer Pressverband für Deutschland, Berlin).

The attention of those who can read Italian may be called to a pamphlet, issued by the review *Faith and Life*, on the *Pan-Christian movement*.[1] It gives an account of the Stockholm Conference, and reproduces its Message. It offers information about the Continuation Committee, and reproduces its Pastoral. The Conference at Lausanne is also fully dealt with. The Papal Encyclical is translated, and comments it has evoked in the press. Lastly, it shows the spirit of Stockholm and Lausanne at work in the Conference at Jerusalem.

The Protestant Federation of France has issued a series of addresses delivered in Paris on 4th December 1927 on the Ecumenical Conference of Lausanne,[2] prepared by Wilfred Monod and Charles Merle d'Aubigné, who may be regarded as the outstanding representatives of the more liberal and the more conservative theological tendencies of French Protestantism: they are of one mind in recommending to all the French-speaking churches in and outside of France, the documents issued by the Conference to the Churches. These addresses deal with the Origins, the Composition and the Spirit, the Problems, the Results, and the Failure of the Conference. The addresses are followed by the Reports of the Seven Sections. Small in numbers, French Protestantism here places itself heart and soul, mind and strength, into the Reunion movement.

In a pamphlet[3] of fifty-two small pages, Dr. Adolf Keller gives a bird's-eye view of the united interests and efforts of the Protestant churches of Switzerland, including their international relations, such as Stockholm and Lausanne. As secretary of the Bureau, formerly at Zürich, now at Geneva, for the relief of the evangelical Churches on the Continent in their times of distress, consequent on the War, he has a unique knowledge, of which he makes good use here, of the whole of Continental Protestantism.

Recognizing that the future was in the hands of the youth of to-day, the Stockholm Conference addressed an appeal to youth to 'come over and help,' and the Continuation Committee appointed a Commission to make an inquiry as to the attitude of youth to the Christian faith and Church. This commission has issued a series of articles dealing with the subject, the German version of which lies before me.[4] The English version is being published by the Pilgrim Press, London. The book falls into two parts—general survey and special tasks. In the first part Basil Mathews deals with currents in the life of youth; Erich Stange with the work of the Church among youth in the present; Michael Constantenides with the Church and Youth in a Greek-Orthodox country. In the second part Henri Jahannot deals with work among industrial youth; and W. M. B. Hooft with that among cultured youth. Waller W. van Kirk discusses the interest of youth in the reunion of the Churches, and I. Jézéquel the peace question in view of the educational tasks of the Church among the young. The survey is not exhaustive, but suggestive, and a happy sign of international co-operation.

The same international interest appears in the contribution made by D. Dr. W. Vollrath of Erlangen, the author of *Theologie der Gegenwart in Grossbritannien*, to the volume in honour of Dr. Zahn. It has an intriguing title, 'For also thy speech betrayeth thee.'[5] The author has been a very close student of English thought and life, not only in books, but also on visits to this country; and he here attempts to trace the distinctive English character in the phrases in common use, such as *fair play, to give a chance, to realize, to organize, not to commit himself*. Whether he has sounded the depth of the English soul or not, the study is intelligent and appreciative; and a welcome proof of the desire of many Germans to understand and respect us, so as to restore bonds the War destroyed.

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[1] *Il Movimento Pan-Christiano, Storia e Documenti* (Publicazione della Rivista Fide e Vita, S. Remo, 40 p., 1928).

[2] *La Conférence oecumenique de Lausanne* (Paris, Librairie Fischbacher, 1928).

[3] *Der Schweizerische Evangelische Kirchenbund*, von Prof. Dr. theol. Adolf Keller (Zürich, 1928).

[4] *Jugend und Kirche.* Deutsche Ausgabe herausgegeben von D. Erich Stange (E. Ludwig Ungelenk, Leipzig, 1928).

[5] *A Deichertsche Verlagsbuchhandlung* (Leipzig, 1928).

This wider outlook of German theology is shown by the fourth volume of the series to which I have already called attention in THE EXPOSITORY TIMES, 'Contemporary Theology in Autobiographies.'[1] I have the honour (to me surprising) to be included along with the Dane, Alf. Th. Jörgensen, and four Germans, von Dobschütz, Jülicher, Dalman, and Kaftan. An interesting comparison might be made as to the relation of theological studies and the practical activities of the Church in Great Britain and Germany.

ALFRED E. GARVIE.

London.

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[1] *Die Religionwissenschaft der Gegenwart in Selbstdarstellungen* (Felix Meiner, Leipzig, 1928).

Contributions and Comments.

Eschatology in the Synoptists.

IN the last thirty years our Lord's eschatological teaching has been much discussed, some arguing that the record of it in the Gospels is an inaccurate account of what He may have said, others denying that it comes from His lips at all, and others finding in it the evidence for the belief that His ethical teaching was an interim doctrine framed in expectation of a rapid consummation of the world's history. For myself, I whole-heartedly subscribe to the testimony of the Orthodox and Catholic Church that during the time of His self-humiliation our Lord circumscribed His active consciousness within the limits of human nature. Yet, for some twenty years, I have taught an interpretation of the eschatological teaching which alleviates the sharpness of division between those who believe that His teaching confirmed the Primitive Church in the expectation that the world's order was soon to end, and those who reject the view that any such teaching came from His own lips. I have some recollection of having lighted upon this method of interpretation in some author or other, but an examination of such commentaries as are accessible to me has failed to reveal any knowledge of it, and I therefore think that it may be worth while to bring it before the notice of the readers of THE EXPOSITORY TIMES. St. Mark's record of this teaching is to be found in chapter 13. Four of the twelve Apostles, it is said, having heard that the Temple at Jerusalem was doomed to demolition, asked, 'When shall these things be? and what shall be the sign when all these things shall be fulfilled?' To this query our Lord gave a plain answer which anticipated, in point of fact, the events which preceded the fall of Jerusalem. Some of the expressions used might, it is true, if taken literally appear to bear a cataclysmic sense, but similar symbolical imagery is found elsewhere referring to the convulsions in the Roman Empire and the consolidation of the Catholic Church, gathering within it both Jew and Gentile, East and West. Then our Lord is represented as declaring that the signs of this great event would be open to any one to read, as simply as the signs of spring exhibited in the fig tree. Lastly, it is said, 'This generation shall not pass, till all these things be done.' So far, all would appear to be straightforward and free from difficulty. There follows, however, a verse which declares that none but the Father knows the date of 'THAT DAY,' and this leads to a warning that the Christian must watch lest the coming of the Master should take him by surprise. This latter section seems so contradictory of what has preceded, that the general view has been that either the evangelist or the Speaker confused the end of the world and the fall of Jerusalem and telescoped the two events into one.

St. Luke's record is to be found in chapter 21 from vv.[5-36]. Here, again, all is plain and patent of a reference to the fall of Jerusalem till we reach v.[34]. From that point to the end we get a warning similar to that in St. Mark against the laxness which may lead to the Christian being surprised by THAT DAY. It is to be noticed that St. Luke has not anything at this point parallel to St. Mark's declaration that the Father alone knew the time of THAT DAY, but in Ac 1[6, 7] he has what is evidently similar teaching when the Apostles asked, 'Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.'

In St. Matthew (chap. 24), however, the record is differently articulated. Here the disciples are represented as asking two questions, and, as I read them, the answers are as clearly marked off from each other as are the questions. The first question is as in the other two Gospels, 'When shall these things be?' and the answer (vv.[4-35]) corresponds with the clear answer noticed above as to the approach of the Roman destruction of Jerusalem. But St. Matthew puts a second question in the mouth of the disciples, 'What shall be the sign of thy coming, and of the end of the world?' and as I read it St. Matthew quite clearly gives as our Lord's reply to this the pronouncement that this is unknown to any one but the Father. This interpretation is based upon what I am convinced is the correct translation and interpretation of v.[36]. This should begin a new paragraph, and THAT DAY in it does not refer to the time of the fall of Jerusalem, but is, as often elsewhere, a phrase to describe the end of the world. If this view be accepted in regard to St. Matthew, it naturally carries with it an alteration in our understanding of St. Mark's words, so that with him, too, a new paragraph begins with the same words as in St. Matthew and deals with the end of the world, and St. Luke's warning,[1] that the Christian must watch, has reference likewise to the end of the world.

If this view be correct, we may notice that our Lord's human consciousness read the signs of the times (as indeed He told the Pharisees that they should be able to do), and He was convinced that Jerusalem must fall within a generation. On the other hand, His human consciousness could not judge when the end of the world should come: that was known to Deity alone, and in His time of self-humiliation was unknown to Him (as Man) no less than to all created men.

Lastly, it is to be noticed that on this interpretation St. Mark associates the Lord's coming with the fall of Jerusalem (v.[26]) as well as with the end of the world (v.[34])—the first coming giving premonitions of its approach, the second taking men by surprise. St. Matthew does the same, and it is to be observed that in his statement of the questions put by the disciples (v.[3]) he introduces the idea of the Lord's coming in an ambiguous position, so that it cannot be said whether it refers to one or the other of the two events. On the other hand, St. Luke appears to interpret the Lord's teaching on this occasion as identifying His coming with the end of the Jewish Church. Although in other passages (*e.g.* 12[35-40]) he gives teaching of our Lord which implies that His return will be unexpected, in this particular connexion he does not speak of our Lord's coming, but merely of THAT DAY coming as a snare, and of the need that men should watch so that they may be 'accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'

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[1] In Lk 21[34] I should translate '*but* take heed' (not *and*), just as in the other two Gospels the new topic (as I read it) is introduced with a '*but*.'

Entre Nous.

Temple Gairdner of Cairo.

'He was at Oxford with Sir John Simon, Lord Birkenhead, and Hilaire Belloc, and he was the greatest of them all, and the most richly endowed.' That is the considered opinion of a man who was up at Oxford with William Henry Temple Gairdner. His biographer says: 'His countrymen never at any moment in his career showed any inclination to "thrust greatness upon him," and the category which he determined upon for "achieving greatness" was not that of the publicist or politician. "Man," he once said, grasping a friend by the arm, and staring out to where a glint of moonlight lay on Morecambe Bay—"man, the only thing in the world worth living for is to find out the will of God and do it."'

Miss Constance E. Padwick, a colleague of Canon Gairdner at Cairo, has written a life of Gairdner, which we have no hesitation in saying is one of the outstanding biographies of the season, and one that should certainly be read. It has just been published by the S.P.C.K.—*Temple Gairdner of Cairo* (7s. 6d. net). It is not a biography which confines itself to external happenings. You get at the real man with all his gifts, his graces, and his humour. Temple Gairdner wrote once to his son, 'Whatever may be said for good or ill about my work in Egypt, it has not been the sort that makes at all an effective biography, or one that is called for, or that the public would be interested in . . . very small beer.' It is true there is not much incident in the biography, no great happenings to record. But if there are no outstanding events there is a life which is in every way outstanding. 'And without his knowledge, "the house" of the Church in Egypt "was filled" with the fragrance of his life, which some called wasted, in such measure that wafts of its beauty were felt in many lands.'

Temple Gairdner was born in 1873 at Ardrossan, the son of Sir William Gairdner, professor of medicine at Glasgow University. He was the third of a family of nine. He was educated at a preparatory school at Moffat, and then at Rossall, and in October 1892 he went up to Trinity. 'Oxford made him her own; he wrote as one of her lovers, "Was oppressed to-day by the beauty of Oxford"; or the service at Magdalen was "*cruelly* beautiful." His first term was all delight and expansion. He put four Greek statues and a piano into his panelled room (on staircase 14 in the Garden Quadrangle at Trinity) and plunged into many welcoming joys.'

Those were the days when the Oxford Inter-Collegiate Christian Union—the O.I.C.C.U.—was full of burning zeal. '"We were prigs and smugs, we really were," says W. E. S. Holland, who was one of the tiny group, "but Archbishop Lang always said that we were much the *livest* group in Oxford when he was a don."' Gairdner at first stood outside the O.I.C.C.U., and we are told that it was one of its members who, when he came into his rooms for the first time, after staring fiercely at the four Greek statues, said, 'Smash 'em!—smash 'em!' No later than the end of his first term, however, we find that Gairdner, in spite of much natural shrinking from what was distasteful to him in the Movement, had become a member. Many years afterwards when a boy of his own was troubled by the more intrusive type of evangelism Gairdner wrote to him: 'Yes, truly, the language of that sort of layman is often crude and extreme and narrow to a degree. . . . They see a few things clearly, and other things not at all. . . . But, I say again, these people have to be reckoned with. Was I not in the midst of them, and one of them at Oxford? And as I look round the world I see everywhere that it is *these men* (perhaps mellowed and developed now) who are doing the big things in the world—the big things for mankind, and God, and the Kingdom of Christ: A. G. Fraser, J. H. Oldham, W. E. S. Holland, to take only those known to yourself.'

Gairdner had very considerable musical gifts. 'Your husband has a genius for music, and given training could have gone any length,' a Jewish musician once told Mrs. Gairdner. Music was the first thing that had to go at Oxford. The days were not long enough for the necessary reading and for all the activities connected with the O.I.C.C.U.—daily prayer meeting, 'Biblers,' and personal evangelism. And Miss Padwick is soon speaking of the O.I.C.C.U. as 'the movement to which he had given his Oxford career, for, contrary to all expectations, Temple Gairdner just missed getting his first in Greats.'

In 1897 Temple Gairdner was definitely accepted by the Church Missionary Society. 'You are appointed to join Mr. Douglas Thornton in Cairo with a special view to work, when your experience qualifies you for it, among students and others of the educated classes of Moslems.' About this time there is an entry in his diary with a delightful touch about it—'Let me love every man, woman and child I meet and be Jesus to them and see Jesus in them. Not I, but Christ loveth in me. Actually loved the waiter at the hotel.'

When it was known that Gairdner was going to Cairo there was general disappointment amongst his friends. If ever there was a man made for a full life that was Temple Gairdner, and he had chosen to be tucked away in a corner where the chances were that he would have no opportunity of making his mark. And the choice was not an easy one to make. 'I have found ambition dreadfully difficult to cope with,' he wrote to his sister.

And so Cairo became his city. 'He loved this city of international jostlings because he loved men; and, because he loved her, he hated part of her life. He hated the shoddiness of the invariable stucco buildings in the new town, and the imitation of Brussels in its architecture and gilt-legged furniture. He feared that to live in a world of stucco must bring contentment with insincere work, and the son of Glasgow and of Oxford longed for stone. He grew sick with Cairo's demimonde, its vice, and the jealousies and antipathies of national or religious groups. . . . "Cairo is a subtly deadening place," he said.' Under the guidance of Thornton and himself work developed in many directions—a literature depot was established; a magazine in Arabic, 'Occident and Orient,' begun, which ultimately reached a circulation of 3000; and, most exacting of all, educational work started among the young English-speaking effendis, and in Arabic among the Quran-educated sheiks. 'To conduct a difficult dispute [Gairdner said] with masters in the art of disputing, in a difficult imperfectly-known language, and in circumstances highly trying to the temper, is perhaps the severest task to which any missionary can be called.'

If Douglas Thornton had lived—he died at the early age of thirty-four—it is probable that Gairdner's whole future would have been changed, as he was a man of considerable scholarship and with real creative genius, but again and again he had to set aside the work that would have been congenial. Dr. Lasbrey wrote of him: 'I don't know that I would have had him otherwise. His life was something like the life of Jesus. . . . He also spent a lot of time in settling the quarrels of catechists and other petty things, little things which He made glorious.'

Giving in this brief way the main facts of Canon Gairdner's life things are apt to get out of proportion. No mention has been made of his almost idyllically happy married life. Fatherhood meant more to him, too, than to most men. He wrote to a tiny nephew once: 'I am William's and Hugh's and Eleanor's and Douglas's and Patria's Daddy. that's who I mostly am.' And this isn't really far from what he thought about himself. His death came in May of last year. Wholesome and humorous to the last, Miss Padwick says, he fell asleep, and his son, as he looked on the sleeping face, could only say, 'Your joy no man taketh from you.'

Lovers' Meeting.

'"At the very end of the term, however," he told the sister who knew him best, "came the event that set me in a ferment. There was a Congress at Oxford of the Christian Unions of Oxford, Cambridge, Edinburgh and Glasgow Universities. I went. I heard testimony after testimony of what was being done for Christ by others, and the overwhelming question came home to me, 'What have *you* done? What will *you* do?' And I saw that for me there was no half-way." Years later he told his son of the same event:

'I attended the conference—a *perfectly* new experience for me at that time. I remember that the result of the meetings on me was to focus all the desires and emotions of months into a passionate desire for *service*. Then came the Sunday . . . the last of the speakers, the President of the O.I.C.C.U., a man named Alvarez, now a missionary in West Africa, rose and spoke. What he *said* wasn't much (he told me afterwards he thought he had made an absolute mess of it), but a *spirit* was in him and in his face, tone and words, which was prepared for me, and I for it. A living Spirit—Christ. I was deeply moved but not "emoted"—rather taken-possession-of.

'When I got to Trinity I seemed unrecognizable to myself, and it was as though I was walking on air. I went straight to the room below mine, where my chief pal lived, to tell him about this incredible experience. There were men with him and I merely gaped at him and them—they appeared to me as if one had looked at them from the wrong end of a telescope, phantasms, inhabiting a totally different world from the incredible world I suddenly found myself inhabiting: a new world, breathing new air; all things new. And when I got up the next morning I went straight to Hills and Saunders and put in hand that text which I always had in my rooms and which you may remember in the drawing-room, "Behold, I make all things new."

'It seemed the one text in the Bible for me that day; for I was walking in a world indescribably beautified, indescribably lovely: with my heart exactly as the heart of a bride with her lover, so overmastering was the realization of the Presence—I had almost said the embrace of Christ. Yes, I knew it then: and the embrace was returned! It was wonderful. I avoided all company; I could not bear any. I stayed up a day or two just to enjoy solitude with the unseen Lover. And when I went down to Glasgow, I did not go alone.' [1]

The Ever Open Door.

The last conscious words of Dr. G. H. Morrison were 'the ever open door,' and Mrs. Morrison has chosen them as the title for the volume of addresses which has just been published by Messrs. Hodder & Stoughton—*The Ever Open Door* (6s. net). On the paper jacket is written, 'This is the last volume of Dr. Morrison's Meditations.' Most of the addresses, if not all, have appeared in 'The British Weekly,' but many, even of those who have read them, will like to have them in this permanent form. The title is an apt one, for the addresses do, as Mrs. Morrison says, typify Dr. Morrison's child-like faith and attitude towards his Saviour as the ever open door. His talk on the words in Mk 5[33]—'But the woman fearing and trembling . . . came and fell down before him'—is characteristic. Would it not have been kinder treatment if our Lord had let this woman slip away? Why did He call her forth and make her tell her story? Dr. Morrison finds three loving reasons for it. First, if He had let her steal away, 'she would have carried wrong conceptions to her grave. She would have thought she had been healed by magic, and would never have known the loving will of Christ.' Her faith was a strong and conquering one, yet intellectually it was a faith of ignorance. But now 'she would never talk of the wonder of the tassel; she would always talk of the wonder of the Lord. Permitted to steal away without confession, she would have said exultantly, "I've found a cure." *Now* the woman cried, "I've found a friend."'

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[1] C. E. Padwick, *Temple Gairdner of Cairo*, 24 f.

Then, second, had she been allowed to steal away, 'she never would have been quite sure of Jesus. She would have been haunted, to the last hour she lived, by the suspicion that she had done something wrong. You will notice that when the Saviour summoned her she came to His blessed feet with fear and trembling. It was not her dread of the crowd that made her tremble; it was something deeper in her woman's breast. It was her fear that she had stolen something; that she had filched a cure and acted surreptitiously; that she was going to hear the accents of rebuke.' It was because Jesus wanted to think of her as happy that He insisted on confession. He was not content that she should only be healed. 'She must hear Him saying to her, "*Daughter*." She was the only woman to whom He ever gave that title.'

'Lastly, if He had let her have her way this woman would have been powerless for service. And nobody is healed just to be happy; we are saved that we may save. In a brief space of time He would be dead, and dead, where were His garments now? What Roman soldier had them in his chest, to be carried home to his family in Britain? The garments were gone, their wearer had been crucified, and what testimony had *she* to bear for Christ to the children of disappointment and disease?'

Job 8[21]**.**

One of Dr. Morrison's meditations is on laughter, and he quotes Professor Davidson's remark about Muhammad that 'he had that indispensable requisite of a great man; he could laugh.' 'St. Francis, for whom to live was Christ, and who felt the infinite sorrow of the world, went gaily like any singing troubadour. One does not usually associate laughter with our rugged Scottish Covenanters. Certainly Sir Walter Scott did not. Yet some of them, like William Guthrie, had an infinite sense of the drollery of things, and laughed with the same zest wherewith they prayed. . . . Dr. Johnson in his own sturdy fashion maintained that laughter was a judge of men. A man might disguise himself in the raiment of his speech, but never in the ripple of his laughter. And lovers of Livingstone will not forget how thoroughly he agreed with Dr. Johnson—he always trusted the savage who laughed heartily.'

We might add indefinitely to Dr. Morrison's list. Dr. J. H. Jowett occurs at once, the man who was described by a London journalist as a 'flame in ice.' Mr. Arthur Porritt in his biography of Jowett says that his home resounded with his hearty laughter, and Jowett himself once said that a 'sense of humour was essential to a Christian minister.' 'If our equipment for the knowledge of man is to be even passably complete,' he told the theological students at Yale, 'we must exercise a genial sense of humour, by whose kindly light we shall be saved from pious stupidities and from that grotesqueness of judgment which sees tragedy in comedy, and griffins in asses, and mountains in molehills.' 'I have always preached,' he said at Carr's Lane, 'that laughter is a part of piety.'

Dr. Barbour, in his life of Dr. Alexander Whyte, says: 'No portrait can fully represent the smile which often lit up his face. To those who knew him best, it spoke of that steady habit of retirement and of meditation on eternal things, which he pursued amid the most varied surroundings, and which gave him his power both to speak the word of faith and to bring hope into broken lives. "Towards this contemplation all the currents of his outward service in sermon and congregational worship now converged, as into one central stream, and the perfect smile was perhaps its only outward expression."'

This illustrates the argument in one of Dr. Morrison's paragraphs. Laughter, he says, is not a word of the New Testament. 'The great word of the New Testament is *joy*. It creates a glorious gladness in the soul through its message of redeeming love. Having done that, it leaves the matter there, knowing that man will find expression for it, whether in laughter or in singing or in service.'

There is the old-time question, whether our blessed Saviour ever laughed. . . . 'Twice,' says Dr. Morrison, 'we read, He wept; on no occasion do we find Him laughing. Are we then driven to the one conclusion that He never laughed at all?' And he answers: is it not more likely that His laughter went unmentioned like other common things? 'Why, when He spoke about His joy, did His own never betray the least astonishment?

Why did no one cry, "Master—your joy—we never saw it—tell us what you mean"?'

'I can do all things through Christ.'

Dr. G. H. Morrison never considered himself a preacher to boys and girls, and his last volume of children's addresses—*Twenty-five Talks with Boys and Girls*, published by Mr. H. R. Allenson; 3s. 6d. net—is also his first. It should be well bought and well prized, for here Dr. Morrison was not a sound judge. We shall tell one of his stories. Speaking to the children one morning on Ph 4^{13} he said: 'I am not going to preach to you, but I am going to tell you a little incident which happened to me long ago, and I am going to tell you how it came back to my mind.

'A week ago yesterday we had a luncheon in Glasgow to a gentleman who has done a great deal for education, and whose name is Charles Cleland. I had to make a little presentation at that luncheon, because I happened to be his oldest friend. . . . As little fellows, we went to school together in the second English class of the Glasgow Academy, and one day we went down to see his father's paper mill, which stood on the banks of the Kelvin, at Dawesholm. . . .

'I don't know if you have ever seen over a paper mill, but if you have not, you ought to try to see one, because it is extraordinarily interesting. Well, here was a great steel roller, and on it was being wound great sheets of paper. It was either cartridge paper, or blotting paper, and as you will all understand, there was a great deal of electricity generated by the friction, and on the wall near the roller there was a gas bracket.

'There was no electric light in those days . . . but here on the wall was a gas bracket with no globe on it . . . and then the workman who was attending to the roller . . . first of all turned on the gas—did not light it but just turned it on, and it came hissing from the burner—and then he put one hand, one knuckle on the roller, and held up his other hand to where the gas was hissing, and to my intense astonishment, with that knuckle he lit the gas. I have never forgotten that all these years. Don't you see, if his hand had been in his pocket, or if his hand had been on my head, he never could have lit the gas, but then, his one hand was on the roller, and though he did not feel anything except a little prickling, tides of electricity were pouring through his body, and with the other knuckle he lit the gas. He had no match, he had no taper.

'I never forgot that, and although perhaps you will understand it better when you get a little older, there are hundreds of people in Glasgow who could tell you that that is exactly what happens when you keep in touch with God. Things you could never do of yourself, lights you could never kindle of yourself, somehow you can accomplish, if with the one hand you are touching the roller, if with your heart you are keeping in touch with God.'

'Leave there thy gift before the altar.'

'At a college in South Africa where the students had gone on strike and the teachers were divided into groups—altogether a distressful situation, Dr. Aggrey was asked to say a healing word. He appealed for reconciliation and mutual forgiveness.

'They tell me (he wrote to his wife) that the most telling illustration I gave that night was the one I gave about you, yes, about *you*. Please don't get excited! Because it went home, and has done wonders. I told them how once at a meal you and sister and I were eating when I said something that hurt your feelings. I knew it, but I was too proud to apologise right then. At night in my room, the middle room, I decided that the manly thing was to apologise. Then the coward in me said, "Slip into her room, wake her up and apologise." But the giant said, "No, you hurt her feelings before her sister and at a meal, go back there as Jesus told the disciples to do—to Jerusalem where Peter had lied, and John had followed afar off, and James had run away, right there to Jerusalem and witness." All night long I wrestled with myself, until by God's help I downed him. So at breakfast, you remember, before sister, I apologised unconditionally—you were touched, sister wept, to see me do what was thought impossible with me. Since then I have not found it hard to apologise. I downed myself . . . I just can't tell you all of it. But I saw men looking at their wives and wives looking at their husbands. One white teacher, lady teacher, came and shook my hand and told me to pray for her. She went and made [it] up, the ice was broken, and others followed suit, and now the groups are broken and they are working together.'[1]

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[1] E. W. Smith, *Aggrey of Africa*, 77.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In the recent output of theological literature an unusually large place has been occupied by studies in the life and teaching of Jesus, and even the problem of His person has attracted more than usual attention. In the newly published composite work, *The Lord of Life,* reviewed in another column, a 'fresh approach' to that problem is essayed, and the central study of the work, namely, 'A Christology in Modern Terms,' by Professor D. Miall Edwards, invites analysis and comment. By this contribution the value of the work as a whole must be judged.

Dr. Edwards begins with a consideration which every one must nowadays be ready to admit as true, namely, that the experience of Christ as Redeemer and Lord is prior to the formulation of Christological doctrine. And it should also be conceded that, given such an experience of Christ, it is natural and indeed inevitable that we should seek to formulate what appear to be its doctrinal implications. Not that a clear distinction may be drawn in this connexion between experience and doctrinal articulation; the doctrinal articulation reacts upon the experience itself, and indeed is part of it.

Passing from this point Dr. Edwards proceeds to emphasize the need of modern categories in the Christological statement. He affirms, for example, the unpsychological and unreal character, from the modern standpoint, of the Chalcedonian doctrine of 'two natures in one Person,' with its corollary of Christ's 'impersonal human nature.' Our reconstruction of the doctrine of the Person of Christ must be in line, he says, with our modern understanding of personality in terms of consciousness, experience, will, rather than nature or substance, as conceived without psychological content. From which we may gather that the traditional approach to the Incarnation does not satisfy the authors of this work.

Dr. Edwards then seeks to handle the Christological problem at close quarters, beginning with the foundation principles of a systematic restatement. These are (1) *the Jesus of history,* whose character, teaching, personal life, and experience really counted for comparatively little in the traditional Christology, but which are for a modern Christology nothing less than the revelation or interpretation of God; (2) *His true and full humanity,* which formally was always an emphatic element in the creed, at least from Chalcedon onwards, but which practically tended more and more to become a dead letter; (3) *His unique relation to God,* through His filial consciousness and His sense of unique vocation in relation to the Kingdom of God. In short, what constitutes the Christological problem is the fact that in all ages Jesus has presented Himself to Christian experience and thought as, on the one hand, a human, historical personality, and, on the other, Divine in origin and quality. How can we make that real and intelligible to ourselves to-day?

The problem has two aspects, (1) the Trinitarian problem, or the relation of Christ to the Eternal Godhead, and (2) the Christological problem proper, or the relation of the Divine element to the human element in the Incarnate Christ.

(1) How then is Jesus Christ related to the God of the monotheistic faith? So Dr. EDWARDS states the first aspect of the problem of Christology, and it should be observed that at this point he simply accepts the testimony of Christian experience that 'the Christ-values are the ultimate values.' But he affirms that the orthodox formula of two, or rather three, 'hypostases' within the one Divine 'substance' is a mere verbal compromise, and points out that orthodoxy under such a formula keeps oscillating between the extremes of Tritheism and Sabellianism. And he urges that the Divinity of Christ should be stated, not in terms of 'substance' and 'hypostasis,' but in terms of ethical value, adding that moral categories are the highest we possess for the interpretation of the universe. 'When we assert that Christ is one with the Father in character and purpose, we have reached a point beyond which we cannot advance except by a leap into the abyss of an abstract and unknowable Absolute.'

'If it be asked whether the Divine element which became incarnate in Christ was personal in the pre-incarnate period, we would reply that it was in a sense eternally personal—for it was the Spirit of the eternal personal God—but not in the sense that it was *another* or second person side by side with the Father within the one Divine Being. It was not a person in our modern sense of being a distinct centre of self-consciousness and self-determination, as the historic Christ clearly was.' From which it appears that Dr. EDWARDS, and presumably also his coadjutors, are not in sympathy with the Pauline, Johannine, and traditional idea of the pre-existence of Christ.

(2) How are the Divine and human elements related to each other in the Incarnate Christ? Here again the orthodox doctrine comes under criticism, as reducing the union of the Divine and human elements, conceived as disparate and mutually incompatible 'substances,' to a paradox. But, it is urged, is there an essential difference in kind (and not merely in degree) between God and man? Is the difference such as to make a union between them inconceivable, except by an act of 'sheer irrational omnipotence'?

The Bible postulates an essential affinity between God and man, in the sense at least that God is 'the ground and home of the highest human values.' Yet it must be allowed that this sense of affinity is ever balanced in religious experience by the sense of something unique and incommunicable in God, as the self-existent and the alone universal. We should not, however, like the ancient Greek philosophy in which the traditional Christology found a setting, overstress the difference between God and man. The Divine and the human types of experience are sufficiently akin to enable us to think of the same historic Person as at once Divine and human.

This is true on the ethical side; goodness and love are essentially the same in God and man. It is also true on the metaphysical side. 'There is an element of time in God's eternal life, and an element of eternity in man's temporal life. The Infinite and the finite are ever drawing towards each other; God communicating Himself to and craving for man; man craving for and capable of receiving God.'

The Incarnation may thus be conceived as the culmination of a double movement—the movement of God towards man and the movement of man towards God. But it is a progressive spiritual achievement, not a mechanical act complete from the first; an achievement which reached its climax at Calvary, at the very moment of apparent failure and defeat. It should be added that to speak of the union of the Divine and the human in Christ by no means rules out the presence in Him of a unique endowment as a Divine potentiality. But the 'given' must be appropriated by the conscious will before it becomes ourselves.

In thus indicating how the dualism of the Divine and human 'natures' in Christ may be transcended, Dr. EDWARDS makes use of Dorner's theory of 'progressive incarnation' and at the same time would take a hint from the late Dr. Sanday's psychological theory of the Divinity of Christ, which finds the *locus* of Divinity in His subconsciousness. It may also be said that while Dr. EDWARDS has caught the spirit (and the language too) of much recent Christological statement, this 'fresh approach' is neither a novel and original 'approach,' nor is it more than an 'approach.'

During the turmoil of the General Election a lecture was delivered which at once commanded widespread attention, and which will be remembered and studied when the whole flood of political oratory is forgotten. The lecturer was Professor A. S. EDDINGTON, F.R.S., whose pre-eminence in the scientific world is undisputed, and his subject was *Science and the Unseen World* (Allen & Unwin; 2s. 6d. net). Those who are familiar with Professor EDDINGTON'S works, especially his recent Gifford Lectures, will not find here anything startlingly new, but they will be charmed afresh by the lucidity and beauty of his writing, the felicity of his illustrations, and above all by that breadth of view and large, ripe wisdom which are peculiarly his own.

Physical science cannot bring us into touch with ultimate reality. 'We have the same desire as of old to get to the bottom of things, but the ideal of what constitutes a scientific explanation has changed almost beyond recognition. And if to-day you ask a physicist what he has finally made out the æther or the electron to be, the answer will not be a description in terms of billiard balls or flywheels or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; it has no means of probing beneath the symbolism. . . . Far from attempting to dogmatize as to the nature of the reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism.' This, doubtless, has consistently been Professor EDDINGTON'S own attitude, but many scientists have spoken in far different tones and have produced a far different impression on the common mind. The silence on Armistice Day, says Professor EDDINGTON, cannot be fully explained by physical laws. If you attempt that, you miss its whole significance. Or again, the subject-matter of physical science bears the same relation to the totality of things as the business man's balance sheet bears to his whole physical, moral, and social life. The physicist resents the intrusion of the name of God into his sphere just as a business man would object to entering the name of God as an asset in his balance sheet. That is all very well if the position is clearly understood and the limits of physical science acknowledged.

But if it be supposed that physical science deals with the whole realm of reality the error is fatal. It is as if the business man were to say, 'Nothing is of any value but what is entered in my balance sheet.' The scientist may say that he has no time to turn aside to dispel this error from the common mind. But it may be replied that he has not infrequently made claims which encouraged the error. Be that as it may, it is surely the task and privilege of the preacher to expound, enforce, and reiterate this elementary truth that physical science, on its own confession, renounces all claim to deal with the whole of reality. There are realms of being beyond its ken, realms where its methods of investigation are inapplicable.

This clears the way for a fresh start, while at the same time it delivers us from the error, not unknown in our time, of trying to base religion on scientific discovery. 'Briefly the position is this. We have learned that the exploration of the external world by the methods of physical science leads not to a concrete reality but to a shadow world of symbols, beneath which those methods are unadapted for penetrating. Feeling that there must be more behind, we return to our starting-point in human consciousness—the one centre where more might become known. There we find other stirrings, other revelations (true or false) than those conditioned by the world of symbols. Are not these, too, of significance? We can only answer according to our conviction, for here reasoning fails us altogether. Reasoning leads us from premises to conclusion; it cannot start without premises. The premises for our reasoning about the visible universe, as well as our reasoning about the unseen world, are in the self-knowledge of mind.' This does not mean that every whim and fancy is to be received as indisputable truth, but we have an inner sense of values which guides us as to what is to be heeded. The scientist who in a mood of natural mysticism feels the glory of the sunset does not reproach himself for having lapsed in his devotion to truth. On the contrary, he would be deeply concerned if he found himself losing the power of entering into this kind of feeling. 'In short, our environment may and should mean something towards us which is not to be measured with the tools of the physicist or described with the metrical symbols of the mathematician. We cannot argue that because natural mysticism is universally admitted in some degree therefore religious mysticism must necessarily be admitted; but objections to religious mysticism lose their force if they can equally be turned against natural mysticism.'

We want an assurance that the soul, in reaching out to the unseen world, is not following an illusion. We want security that faith, and worship, and above all love, directed towards the environment of the spirit, are not spent in vain. In answer to this, Professor Eddington conceives that the crucial question is not, 'Does God exist?' He does not attach great importance to academic arguments about the existence of God. At the most they give us the idea of a creative spirit behind phenomena, and lead to the same feelings of wonder and humility as the contemplation of Nature itself can give. 'Religion does not depend on the substitution of the word "God" for the word "Nature."' The crucial question is, 'Has God revealed Himself?'

At this point Professor Eddington turns strangely aside from the fact of Christ. 'I will not speak here of the revelation in a life that was lived nineteen hundred years ago, for that perhaps is more closely connected with the historical feeling which, equally with the scientific feeling, claims a place in most men's outlook. I confine myself to the revelation implied in the indwelling of the Divine spirit in the mind of man.' We note this omission as indicating that there is a region of truth, perhaps the richest of all, which is here left unexplored. But, apart from that, the shining of the inner light illuminates the way to faith in a Personal God. 'I suppose every serious thinker is rather afraid of this term, which might seem to imply that he pictures the deity on a throne in the sky after the manner of mediæval painters. . . . I believe the thought that lies behind this reaction is unsound. It is, I think, of the very essence of the unseen world that the conception of personality should dominate it. Force, energy, dimensions belong to the world of symbols; it is out of such conceptions that we have built up the external world of physics. What other conceptions have we? After exhausting physical methods we returned to the innermost recesses of consciousness, to the voice that proclaims our personality; and from there we entered on a new outlook. We have to build the spiritual world out of symbols taken from our own personality, as we built the scientific world out of the symbols of the mathematician. I think, therefore, we are not wrong in embodying the significance of the spiritual world to ourselves in the feeling of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centred.'

Has the Bible a satisfying explanation to give of the problem of suffering? That is an important question, not so much intellectually as practically, for it is the problem which is constantly raised in the mind of youth. Group discussions among students invariably see this question thrust forward, and it is usually felt to be an insoluble one. James Hinton wrote of 'the mystery of suffering,' and he seemed to express what is a widespread impression. But is it a mystery? Is there any mystery at all in it? It may be a bold thing to say that there is no problem on which we have so much light. But let us see.

The one Book in the Bible that sets out to deal with the problem is Job. What has Job to contribute to our question? In the *Abingdon Bible Commentary*, just published, Professor W. F. Lofthouse, who writes on the Book of Job, says there are five answers to the question: Why is evil allowed? One is Satan's, to test a goodness which may be only skin-deep. A second is the friends', to punish wickedness. A third is Job's, because God is unjust. A fourth is Elihu's, to educate and train. And a fifth, that of God Himself, to bring to man his ignorance. The first three may be set aside as not the writer's view. Is the last the real intention of the Book? That would mean that there is no answer to the question. The only real peace would lie in a vision of God's reality.

This does not seem satisfactory. Perhaps we get a truer idea of what the writer had in his mind if we stand back and look at the Book as a whole. What impression is made on us by the situation and the discussion? Is it not that here is a man suffering, and tested by suffering, yet enduring, and not only enduring but learning and being perfected by his experience? That is what is left on the mind by the Book as a whole. And this seems to mean that the contribution of Job to the problem is that suffering is a discipline meant to purify and uplift and educate the soul of man. If that be so, Job makes a definite addition to our knowledge. For, if that is not a final solution to the question why suffering is in the world, at least it is true so far as it goes. It is Browning's great doctrine, that man *needs* suffering, hardship, trouble, if he is to be a man. 'Then welcome each rebuff.'

But Job is only one voice. There is, in addition, the voice of traditional orthodoxy, heard in Proverbs, which says, 'suffering is to be accounted for by sin. It is the penalty of wrong-doing.' It was this orthodox doctrine that roused the protest uttered in Job. But is it not true, so far as it goes? A very great deal of the suffering in the world *is* due to 'wrong-doing' in the broad sense. The world is built on the law of retribution. If we break a law of Nature we suffer for it. How much rheumatism is due to careless disobedience of the laws of health? And, going a step higher in the scale, to what is much of the misery and tragedy of human life due if not to the fact that men will not live within the barriers of moral law? All this is trite, but it is necessary to see that Hebrew orthodoxy, in asserting that suffering is due to wrong-doing, was accounting for most of the suffering in the world.

There are two other answers made by the Bible to our problem which must be taken into our view of the whole question. One is the Hope of Immortality, glimpsed in the Wisdom Psalms. There are inequalities in life which will be set right in a future state of existence. This seems at first sight a surrender of the whole question. But, on the contrary, is there not here also a part of the truth? If by 'life' is meant, not the few years, but life in the greatest sense, in the fullest sense, then 'God has for ever.' This existence is only the vestibule of life, a time of schooling, a probation, when we are learning to use our tools. Real life is beyond. And part of the schooling is found in the hardships, and even sufferings, of the present. And we must look to the end, the goal, to find an explanation of the meaning of conditions here.

But the highest reach of vision on our problem is found in the teaching of Second Isaiah, crowned by the Cross of Christ, that suffering is vicarious, that we suffer, or may suffer, for the good of others. This is true of much of the suffering in the world. Motherhood is the most notable example. Woman suffers that life may go on. Pioneers and explorers suffer that knowledge may be increased. The noblest and the best have suffered that some great gift may come to mankind. The Cross of Christ stands among all the crosses in the world, lifting them up into its own light and filling them with a profound and searching significance.

No one of these answers explains all suffering. But each of them explains some of it. And when we bring them together, they do account for a great deal that, apart from them, would be dark. It is true that the question is, even so, not fully answered. There will always be mystery in God's universe just because it is God's. We do not presume to exhaust the meaning of any act or purpose of God. But when we look at the vast amount of trouble in the world, not making light of it but seeing it with humble sympathy, we need not feel staggered or hopelessly perplexed. For on this problem at any rate the Bible has something to say that helps to lift the burden of our ignorance and perplexity.

Books that have influenced our Epoch.

Moberly's 'Atonement and Personality.'

By the Reverend N. P. Williams, D.D., Lady Margaret Professor of Divinity in the University of Oxford, and Canon of Christ Church, Oxford.

'Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.'[1] 'I determined not to know anything among you, save Jesus Christ, and him crucified.'[2] 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'[3] In such glowing words does St. Paul proclaim what (if we may judge by the general tenor of the speeches contained in the first part of the Acts of the Apostles) even the earliest Christian believers had not in the beginning completely realized—that the Cross of Jesus Christ is not a mere member of or detail in the Christian scheme, but the Christian scheme itself: the doctrine of the Atonement through the death of Christ *is* the gospel, containing as it does by implication and holding together all other truths of revelation. And what St. Paul was the first explicitly to assert has been vouched for by the experience of all ages and countries in which the flame of Christian life has burnt clear and bright. Wherever men's hearts have been moved to their depths by the thought of Christ, it has been by the thought of Him on the Cross. The lights, the rhythmical movements, the awful silences of the august drama of the Mass have no meaning, save in so far as the Mass is believed to be the showing forth before God and man of the mystery of the Saviour's death: the fervent preaching of the Salvationist, the thrill and tension of the crowded revivalist meeting, the sobs which rise from the penitent form, witness to the power of the oft-repeated appeal to wash in the blood of the Lamb. In Christian experience, the picture of the Crucified, whether set forth in the pages of the evangelic narrative, in liturgical or plastic art, in impassioned oratory, or merely held in the focus of meditative imagination, speaks with a compelling directness to the heart, like solemn music; and, as the heart, if left to itself and not troubled by the uninvited assistance of the head, can clearly grasp the transcendental meaning of some great work of Bach or Beethoven, so also the heart by itself can feel the self-evident truth of redemption through the blood of Christ, without being able to give any logical or reasoned account of its *modus operandi*. Yet the head, or the intellectual faculties, cannot be restrained from peering into the mystery, and striving to reduce it to a set intellectual form. It is part of the unique mysteriousness of the doctrine of the Atonement, or of the work of Christ, that it should be even less amenable to scholastic representation or construction than the doctrine of the Incarnation, or of the Person of Christ. It is not difficult to state what the 'Catholic' or 'orthodox' (in the technical sense of these terms) doctrine of the Person of Christ actually is, and though some versions of that doctrine may at different times and places seem to have become divorced from the deliveries of Scripture and reason, it has never developed any forms which are patently irrational or positively shocking to the moral consciousness. Whereas he would be a bold man who should endeavour to formulate the 'Catholic' doctrine of the Atonement in any words more precise than the Pauline 'Christ died for our sins according to the Scriptures';

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[1] 1 Co 1$^{22ff.}$ (R.V.). [2] 1 Co 2^{2} (R.V.). [3] Gal 6^{14}.

and the monstrous shapes in which it has sometimes appeared, seeming to be a doctrine of a Divine fraud practised on the devil or of an insensate vengeance which recks not whom it punishes so long as it can punish some one, are well known.

Even apart from such caricatures of the redeeming love of God, it has been felt by many that purely objective, transactional, and juridical theories of the mystery, which appear to make Atonement a Divine act wrought for and outside of, but not within, the individual, involve a debasingly mechanical view of God's operations, and do violence to the dignity of human nature, which, however fallen, is still the nature of personal beings, and demands that its wearers shall be treated as persons by a Personal Father and God. Some thinkers therefore, of whom Abaelard is generally taken as typical, have sought to cut the Gordian knot by purely subjective theories of Atonement, which find its essence in the subjectively purifying, refining, and exalting effect exercised upon the emotions and character of him who contemplates the Passion by the story of Christ's heroic obedience and martyrdom. Yet such a view fails to justify the transcendent uniqueness which Christian thought has always attributed to the death of Christ as the means of man's salvation (for, if His death was merely a peculiarly affecting instance of a good man suffering martyrdom for his convictions, the death of Socrates, or of SS. Perpetua and Felicitas, might be said to 'save' us in very much the same way). And, on the purely subjective view, the sacrificial and expiatory language of the Epistles must always appear to be a morbid exaggeration. If, therefore, the intellect is to be able to apprehend the mystery at all, however imperfectly, it needs a mediating conception, which will steer between the Scylla of immoral substitutionism and the Charybdis of pure subjectivism. The book which claims our attention in this article, *Atonement and Personality*, first published in 1901, contains the classical presentation of such a conception.

Its argument begins with a subtle analysis of the three cardinal conceptions which enter into any doctrine of Atonement, namely, those of Punishment, Penitence, and Forgiveness. The author observes that these three attitudes or activities as we know them are necessarily imperfect, owing to the limitations of human nature, and point beyond themselves to an ideal Punishment, an ideal Penitence, and an ideal Forgiveness. Ideal Punishment, such as we can conceive to be inflicted by omniscient justice, would be purely reformatory and restorative: it would be designed solely in order that it might come to be accepted by the sinner as a means for purging base elements out of his character and enabling him to identify himself completely with the law of righteousness. It is not denied that punishment, even Divine punishment, may sometimes assume a purely retributive aspect; but this only happens when the sinner obstinately refuses to accept and welcome his punishment, and to be reformed: in such a case, the punishment continues, but now expends itself, uselessly as it were, in mere vengeance, and this in the eternal world is what is meant by hell. Nevertheless, punishment, in its native and proper sense, is an instrument for the production of penitence, which involves complete eradication of evil from the character, and complete self-identification with the good. But, as to have sinned, even once, infects the personality with a kind of ineradicable taint and destroys for ever the bloom of innocence, perfect penitence is never attainable by us: however poignant our sorrow, we are always conscious of a secret hankering after the repudiated sin; and hence is derived the first of Moberly's great paradoxes, that ideal penitence is only possible to the personally sinless. (How, in that case, it can be possible at all is a point which will be discussed later.) The last of the three fundamental concepts, Forgiveness, is closely connected with the foregoing. Forgiveness implies the forgivability, that is the penitence, of the person forgiven: mere remission of penalty or ignoring of guilt, for no reason at all, would be immoral. The common usage of theologians, which makes justification (or forgiveness) precede, and act as the precedent condition of, sanctification, is explained as implying the proleptic, but by no means the fictional, character of such preliminary forgiveness.

These considerations establish the general position that a mediator between God and man is necessary, if man is to be forgiven by God at all. Only a Divine mediator can possess the perfect sinlessness which is the antecedent condition of ideal penitence: only a human mediator could possess the consciousness of sin necessary before the attitude of penitence could be taken up at all. These conditions are perfectly fulfilled in Jesus Christ, who is personally identical with God, and yet very Man. The second of the crucial paradoxes, if such they may be called, appears in the statement that Christ was 'inclusively, not generically, Man.' He was, that is to say, not *a* man, not an individual member of the *genus* 'man,' but Universal Humanity, the hypostatized class-concept of human nature. As such, He is able to penetrate and indwell, to be immanent in and to act on behalf of, the myriads of individual sinful men in a way impossible to any discrete individual man. The Irenæan *recapitulatio* is thus made the foundation-stone of Moberly's soteriology.

We are thus led to the third cardinal paradox of the book, that which must for want of a better term be called (though Moberly himself has hesitations about the phrase) 'vicarious penitence.' A virtuous and affectionate friend or parent bears the shame and sorrow of his friend's or child's sin, and bears it all the more perfectly in proportion to his love for the sinner and power of sympathetic self-identification with him; and, in actual experience, the presence of a friend who will repent on behalf of the sinner is the most efficacious instrument of procuring the sinner's own repentance. Hence Christ's voluntary acceptance of the death of the Cross can be interpreted as an act of vicarious penitence, made possible for Him (*a*) by His perfect sinlessness, (*b*) by His inclusive identity with humanity as such, and (*c*) by His infinite power of sympathetic self-identification with the sins of mankind, which made Him in a real sense the vicarious sin-bearer, dimly presaged by the insight of the prophets and the ancient ritual of Levitical expiation.

We thus arrive at a view of the Atonement which is thoroughly 'objective,' and yet in no sense 'substitutionary.' The juridical or legalistic category was implicitly set aside at the beginning of the argument by the affirmation of the reformatory character of punishment, and the result of the discussion has been to build up in its place what may be called a 'therapeutic' or 'medicinal' category. We now have to inquire in what way our author conceives the benefits of Christ's 'vicarious penitence' to be imparted to redeemed men, or, in the familiar terminology, how His work '*for* us' becomes His work '*in* us.' The answer to this question is found in the doctrine of the Holy Spirit, on which Moberly lays great stress, and which may be designated as the fourth key position of the whole construction. Chapter IX. contains a singularly acute analysis of human personality, which anticipates to a surprising degree the general picture of the soul given us by the 'New Psychology,' showing that personality as we know it in ourselves is inchoate, unfinished, and in process of evolving; and that it can only be achieved by means of dependence on a higher spirit. Such dependence upon, amounting almost to fusion with, the Spirit of the Incarnate is expressed in St. Paul's cry, 'I live; and yet no longer I, but Christ liveth in me.' In and through the indwelling Christ, or the indwelling Spirit, the redeemed appropriate the perfect penitence of the Redeemer, which ceases to be merely 'vicarious' and becomes their own; they attain forgiveness, not through any fictitious imputation of a substitute's merits, but through the completion of their personalities 'in Christ.'

The question naturally arises, What is the relation of the indwelling Christ to the indwelling Spirit? —a question which has perplexed, and continues to perplex, many reflective Christians who are not theologians and have never heard of Moberly. If their identity is insisted upon, as a logical and uncompromising monotheism seems to require, are we not landed in Sabellianism? If, on the other hand, any degree of distinctness, even though but relative distinctness, is postulated, how are we to sift out their respective operations and activities, and what criterion have we for assigning some operations to the Second and others to the Third Person of the Holy Trinity? Doubtless the doctrine of the *Perichoresis*, or *Circuminsessio*, assures us that the latter question ought not to be raised, inasmuch as the activity of each of the Divine Persons involves and is interpenetrated by the activities of the other two; but the human reason, especially if informed as to the actual historic process whereby the Church doctrine of the Trinity was gradually hammered out, finds it difficult to make real to itself a doctrine of diversity of Persons which has not as its corollary one of diversity of operations. Some exposition of the mystery of Divine Tri-personality is therefore needed, in order to make the sanctifying operation of redemption intelligible; and this is provided in Chapter IX. We must confess, however, that this is somewhat disappointing, and that, eloquent and powerful as are Moberly's words about the Trinity in manifestation, or the 'economic Trinity,' he has, in the ultimate analysis, little that is intellectually helpful to say about the deeper mystery of the 'immanent Trinity,' the fundamental threefoldness of the Divine Being into which the threefoldness of its manifested working runs back. A chapter (X.) on the Church and the Sacraments in effect concludes the scheme; and here again we notice the same failure to grapple with the difficult question of the distinction between the indwelling Christ and the indwelling Spirit (*some* distinction there must be, else why a distinction of names?), and to explain why the gift of Confirmation should be identified specifically with the Spirit and that of Holy Communion specifically with the Incarnate Christ.

Despite the weaknesses just mentioned, and one or two others which will be pointed out presently, *Atonement and Personality* was, and—despite the fact that nearly a generation has passed since its first publication—still is, a great book. We cannot, indeed, ascribe to Moberly the whole credit for the creation of the concept of 'vicarious penitence,' for that had been expounded before him by M'Leod Campbell; nor did the book produce a revolution in soteriological thought as did Anselm's *Cur Deus homo*, for its impact upon current theology was immediately blunted, as it were, by the late Dr. Rashdall's severe if appreciative critique, which is embalmed in the third volume of the *Journal of Theological Studies*. It is impossible not to feel that in some important respects it belongs to a world of thought which has passed away. As Dr. Rashdall notes, Moberly seems to assume that Adam was an historical individual; he has no doubt that the baptismal formula of Mt 28[19] and the whole of the discourse matter in the Fourth Gospel can be relied upon as the Lord's *ipsissima verba*; he writes as though there never was a time when the Church was not in possession of the fully developed idea of the Trinity. The only avowed adherent whom he seems to have had is his son, Mr. W. H. Moberly, whose essay on the Atonement in 'Foundations' closely follows the lines of his thought. Nevertheless, *Atonement and Personality* performed an all-important work in stemming the tide of merely subjectivist soteriologies, or of mere 'moral influence' theories; and it is still the classical presentation of a view which may appeal to those who cannot be content with subjectivism, yet find the hypothesis of penal substitution repugnant to their moral sense.

The genius of Moberly is so closely akin to the prophetic, and the eloquence with which he writes is so instinct with devotional fervour and worshipping awe, that we are *a priori* disposed to treat the scheme of ideas set out in his book not as purporting to be a closely knit logical texture but rather as a series of impressionistic pictures portraying, so far as human language can portray, various aspects of the mystery of God's dealings through Christ with sinful mankind. This consideration disarms criticism in the ordinary sense, and leaves us only the right to complain, if complaint is justifiable at all, of a certain cloudiness and absence of desirable detail in some of the pictures. This applies most particularly to what is the pivotal member of the whole scheme, the affirmation that Christ is 'not generically, but inclusively, Man.' Three ideas appear to lie, in blended form, behind this affirmation. The first is the idea that Christ was Man, not a man: that the subject in which His humanity inhered was not a human individual, but the hypostasis of the Eternal Logos. This idea is known to students of patristic thought as that of the *Enhypostasia*, and is associated with the name of Leontius of Byzantium. The second is the Philonian notion that the Logos is in some sense the hypostatized universal or Platonic Idea of humanity, the *Autoanthropos*: this idea is not the same as the first and does not necessarily follow from it; it is indeed not *in pari materia*. The third is the Pauline conception of the exalted Christ as the Second Adam, the ancestor of a new race, and the Head of the mystical Body which is the Church, 'the fulness of him who all in all is being fulfilled.' All these ideas are ingredients in Irenæus' conception of the 'Recapitulation' of humanity in Christ, which, as we have already pointed out, Moberly has revived; but the internal unification of this conception has hardly progressed farther in the writings of the twentieth-century Professor than in those of the second-century Gallican Bishop. If the Eternal Logos was even before the Incarnation the universal of humanity, what could the Incarnation mean, except the concentration of the universal in, or its perfect expression through, a particular? In the light of the Synoptic evidence as to our Lord's strongly marked temperamental characteristics, what can be meant by the statement that Jesus of Nazareth was 'not generically man,' or not '*a* man'? If the 'inclusiveness' predicated of our Lord's humanity is meant to refer to the Church, His mystical Body, then at the moment of His Passion this 'inclusiveness' was only potential, and it is difficult to see how it could then and there have been the ground of His capacity for representative penitence. On the other hand, if it refers to the universal relation of the Eternal Logos as such to humanity, are we to conclude that a Christian philosophy is necessarily committed to the Platonic theory of 'Ideas' or hypostatized universals? These, and many other such questions, Moberly has left unsolved; but he has blazed a trail which others may follow. With the prophet's intuitive touch he has drawn aside part of the curtain which hides the depths of the mystery of redemption; but he himself has, perhaps, been blinded by the intensity of the glory so revealed.

Literature.

THE ABINGDON BIBLE COMMENTARY.

What may be described as the American Peake has at length appeared after long and careful preparation. *The Abingdon Bible Commentary* (Abingdon Press; $5.00) has been edited by Professor Eiselen of the Garrett Bible Institute, Professor Edwin Lewis of Drew University, and Dr. D. G. Downey, General Editor of the Abingdon Texts. We desire to pay the Abingdon Press a compliment in associating their work with 'Peake's Commentary,' for we on this side are sensible of the debt we owe to that admirable handbook. The Abingdon is planned on similar lines. It is, therefore, far more than a commentary. It contains many general articles: twelve on the Bible as a whole, fifteen on the Old Testament, and thirteen on the New Testament. Over three hundred and twenty pages out of fourteen hundred are occupied by these general articles. Among the articles on the Bible as a whole are one of twelve pages, with which the volume opens, on 'How to Study the Bible,' one on 'The Use of the Bible in Preaching' (by Dr. S. Parkes Cadman), one on 'The Place of the Bible in Religious Education,' as well as articles on 'The Land of Palestine,' and 'History of the Hebrew and the Jewish People.' There are many well-planned articles on the Old Testament, discussing its formation, its relation to archæology, to science, and to criticism. There are special articles on the different groups of literature, two in particular by Professor A. R. Gordon on the Prophetic and Poetical Books. Professor McFadyen writes a valuable essay on Israel's Messianic Hope, and the important article on 'The Religion of Israel' has been entrusted to Dr. Wheeler Robinson.

In the New Testament section, Dr. G. H. Box discusses the Historical and Religious Backgrounds of the early Christian Movement, Professor James Moffatt describes the Formation of the New Testament, and Professor E. F. Scott deals with its transmission. Two subjects of supreme importance have been given to two English scholars—The Life of Christ to Dr. Joseph F. McFadyen, and The Life of St. Paul to Professor J. Vernon Bartlet. Two of the editors, Dr. Eiselen and Dr. Lewis, are responsible for several sound articles. It is enough to mention some of the names best known on this side to show how competent and authoritative the discussions on general topics are. Nothing of importance is omitted, and if any point of contrast with our 'Peake' impresses one it is that the American editors have had an eye always to the value of their work not only for ministers but for teachers and indeed for the average layman. The layman's need for scholarly yet simple guidance on matters on which he craves light is constantly kept in mind. And this book has therefore a 'practical' side which will commend it to many Bible students. It is only fair to say that this practical aim is never pursued at the expense of scholarship.

The general articles are followed by a commentary on every book in the Bible. This part of the work seems to us extraordinarily well done. It is well planned and well executed. The text is taken section by section, and the commentary is given in a running paraphrase in which much scholarly exegesis is cunningly concealed. All difficult expressions are explained. We have dipped into the commentary here and there, both in the Old and the New Testament sections, and always with admiration for the skill and simplicity and satisfying completeness of the explanations. Indeed, it would be difficult to imagine how it could be better done.

There are one or two matters of moment which ought to be mentioned. One is the theological standpoint. This may be described as a modified modernism, or perhaps a modernist orthodoxy. It is in general very much the position of Dr. Hastings' Dictionary. Another point is the Index. This must have involved immense and prolonged labour. But the Editors may well feel that the result amply repays the trouble taken, for this is one of the most useful features of the volume, the references and cross-references are so detailed. Again, the volume is equipped with a series of maps, an urgent necessity that is satisfactorily met. And finally, the whole make-up of the book is admirable. The type is beautifully clear, and the volume not too heavy to hold in the hand. Altogether the Editors and Publishers of this work have every reason to feel satisfied with what is a first-class achievement and one for which readers, lay and clerical, on both sides of the ocean, will feel increasingly grateful.

THE PSALMS.

Dr. Arthur S. Way has justly earned a great reputation as a skilful translator of Greek poetry, but we gravely doubt whether that reputation will be enhanced by his *Verse Translation of the Psalms* (Epworth Press; 6s. net). Anything less like the Hebrew Psalter than some of his translations of the Psalms it would be difficult to imagine. Take, for example, his rendering of the simple words in 1^{3}, 'whatsoever he doeth shall prosper.' It runs thus:

All his work prospers, till he hears the call
'Come hither!' of the Spirit and the Bride.

This rendering, which to an Old Testament reader would probably have been quite unintelligible, is due, of course, to the exigencies of the rhyme, which demands a counterpart to 'beside' and 'abide' in the first and second lines of the quatrain. Here, as in scores of other cases, the fine simplicity of the original is hopelessly lost. Other illustrations will be found in 30^{5}, 'weeping may tarry for the night, but joy cometh in the morning,' which becomes

Sorrow may night-long haunt the breast with tears of mourning,
But with the day-dawn shall be seen glad hope returning;

or in 126^{3}, where 'we are glad' becomes 'with thankful joy our bosoms swell'; or in the last line of Ps 100,

His truth is a sun piercing clouds overcasting
The world's generations, new light ever bringing.

Occasionally we come upon artificial compounds which are as far removed as possible from the naturalness of the Hebrew, such as 'peril-compassed prayer' (4^{3}) or a 'temptation-resisting spirit' (51^{10}). Delicacies, and even points of real importance, are sometimes missed, notably in Ps 29, where no attempt is made to reproduce the sevenfold 'voice of Jehovah.' Inattention to textual criticism results in some practically certain mistranslations; cf. 49^{7}, 'not all their wealth *a brother's* life can save,' or 90^{11} 'Who knows Thine anger's weight? *The less we fear Thee, The greater is Thy wrath.*' Though many types of metre are used in the translation, there is no indication in the rendering of Ps 19 of the very obvious change of metre at $v.^{7}$. While sometimes the parallelism which constitutes part of the charm of Hebrew poetry is missed (as in 119^{105} where there is no 'light' to correspond to the 'lamp'), there are at other points additions, which, however, have the value of illuminating paraphrase, as 84^{11} 'For the Lord is a sun *to enlighten*, a shield *thy life to ward.*' Most of the psalms are wisely left without titles, while, curiously enough, in a few cases there are titles whose unwarranted definiteness could hardly fail to mislead the ignorant and unwary; *e.g.*, Ps 45 is boldly described as an 'Ode on the marriage of Solomon with a daughter of the King of Tyre.'

Dr. Way has needlessly and enormously increased his difficulties by binding his translation to the fetters of rhyme. The spirit of Hebrew poetry is far more accurately caught by the reproduction of parallelism and rhythm; rhyme is a delusion and a snare. But it must be said that, considered simply as English poems, most of Dr. Way's translations are fine and some of them very fine. Many of them are, indeed, not in the very least like Hebrew; the keenest ear could detect little resemblance between the opening verse of the first psalm and these words:

A happy life—man's immemorial quest
For this hath one goal only; he is blest
  Who turns with horror from the atheist's proof
Which makes belief in God a childish jest.

Here, as in Pss 49 and 139, is supreme mastery of Fitzgerald's famous stanza; but it is hardly the best medium for rendering the first psalm.

Sometimes, however, Dr. Way achieves a real and almost Hebraic simplicity, especially so in his rendering of Ps 15, and there are innumerable fine individual touches, which betray the cunning of the true poet, as in $7^{12f.}$.

His bow is bent, the keen shaft strains the cord,
  And on the point rides death.

Here, too, is a lovely verse ($103^{12f.}$)—and there are not a few nearly as fine—

Far as the sunrise is from sunset parted,
    So far hath He removed
    Their sins from His beloved.
Like as a father still is tender-hearted
    To babes he holdeth dear,
Wide His compassions are as seas uncharted
    To man's repentant fear.

THE INCARNATION.

The Lord of Life (S.C.M.; 10s. net) is a composite work from the pens of members of the Swanwick Free Church Fellowship, which appears to be in many ways an outcome of the Student Christian Movement. The aim of the work is to provide a 'fresh approach' to the Incarnation. The discussion falls into four parts, entitled respectively the Human Problem, Christ in the New Testament, Christ in Theology, and Christ To-Day.

In the first part, the Rev. John Lewis sounds the keynote of the book when he says that in a true Christology the primary concern should be the reappropriation of New Testament experience, and that, when we have made that experience our own, we shall be led to the assumption that Jesus was God Incarnate. In this part there is also a paper by the Rev. G. E. Darlaston, in which man's need of a Deliverer is discussed in a psychological setting.

In the second part, Dr. A. T. Cadoux treats of the Historic Jesus, attempting an historical and psychological elucidation of His life and death; and this is followed by a treatment by the late Professor H. T. Andrews of the Christ of Apostolic Experience. This last is a well-written article, lucid and straightforward, and successfully outlines the different attempts made in the Apostolic Age to find the best formula for the interpretation of Jesus; and it concludes by saying that as the early Christians sought to find terms adequate to express their experience of Christ, so we should do the same in the language of our day.

That the Church's reflective witness to Christ has been far from uniform, while not compromising the reality of the underlying idea of a unique Incarnation of God in Christ, is well brought out in the third part of the work, to which Professor J. Vernon Bartlet is the sole contributor. Dr. Bartlet reviews the earlier Christologies, showing how the personality of Christ became largely lost in His Church as an institution; and then, coming to the Reformation and the modern Christologies, shows how Christ has been rediscovered as the accessible centre of His own gospel. Particularly useful is his account, short as it is, of recent Christologies.

But it is only with the fourth (and final) part of the work that we come really to grips with the problem of an approach to the Incarnation from a fresh and modern standpoint. The task of essaying a constructive presentation of the Christological problem is entrusted to Professor D. Miall Edwards. We analyse his statement in another column. After it comes an essay by the Rev. F. C. Bryan on Christ in Present Experience, another by the Rev. H. H. Farmer on Christ's Right to our Worship, and yet another by Mr. Malcolm Spencer on the Church's Witness to our Lord. These last essays, interesting and useful in themselves, do not so much illuminate the problem of the Incarnation as reaffirm the fact of it.

It should be added that the work, considered as a whole, suffers from being of composite authorship; it is not only that there is overlapping of material, there is also lack of logical flow.

THE CHRISTIAN IDEAL.

The Making of the Christian Mind, by the Rev. G. G. Atkins, D.D. (Heinemann; 8s. 6d. net), is a book of real distinction. Its title gives little idea of its contents, which are historical rather than psychological. The writer's aim is to delineate and interpret 'the changing phases of the Christian ideal' as these have unfolded themselves during the Christian centuries. This amounts to writing a history of the Christian faith on a fresh and highly interesting plan. The various chapters tell how Christianity 'becomes a deliverance religion,' 'writes its creeds,' 'finds a church mind,' 'becomes the religious mind of society,' 'becomes an adventure in liberty,' 'becomes humanitarian.' The field traversed is so vast and the events and opinions described are so multitudinous that there is wide scope for controversy. But every reader must acknowledge the immense learning displayed, the writer's fairness of mind, his wide sympathy and balanced judgment. The style is clear and vigorous, and is manifestly the expression of a strong and ardent Christian mind. A sentence or two may give a taste of the quality of the book. 'I do not see why we should allow the stars to crowd us out of the universe, or allow the dimensions of space which contain them to dwarf us too much. After all, we are weighing and measuring the stars; they are not weighing and measuring us.' 'Christianity did what it did through the gradual leavening of the social mind and not through a social or humane programme clearly conceived and consistently followed. Such programmes are the peculiar creation of our own time. They represent society grown acutely self-conscious, and I wonder if society ever grows acutely self-conscious until it has also grown old and a little weary. A strong new society is very much more apt to act in vigorous and more or less unconsidered ways for present goods than to consider the far future or analyse its own motives.' Again, 'There is no saving alternative to the way of this present world, so the Christian mind maintains, save the way of Christ, and there are not wanting signs that this present world is beginning to feel the force of that contention. . . . It would seem as if the tides of certainty and authority have drawn back into the great deep, in order that the authority and truth of Jesus Christ might the more commandingly possess the coasts of human life thus laid bare. As one tide has ebbed another tide is flooding in. The world's hope, the world's faith, the world's devotion have gathered about Jesus as never before. There is no land or race anywhere from which this tide is not setting in. This is not rhetoric, it is demonstrable fact.'

NATIONALITY.

A very able book on a live subject is *Nationality: Its Nature and Problems*, by Mr. Bernard Joseph, B.A., B.C.L., Ph.D., with a foreword by Mr. G. P. Gooch, D.Litt., F.B.A. (Allen & Unwin; 10s. 6d. net). Its keynote lies in the sentence 'Nationality is the necessary link between man and humanity.' Dr. Joseph repudiates cosmopolitanism, which is the negation of the distribution of society into nationalities and aims at the goal of one great world society of individuals. On the other hand, nationality (the writer contends) is a force beyond the control of man and a sentiment which is deeply rooted in human nature. For cosmopolitanism Dr. Joseph would substitute internationalism, which exists to foster the friendship of nations. Cosmopolitanism is a bloodless thing and falls to pieces as soon as it is tested, whereas nationalism, deeply rooted in our nature, is a stepping-stone to that richer humanity that will consist of a family of friendly nations.

That is the main thesis of the book. In working it out, the writer discusses the factors of nationality, race, language, religion, the homeland, tradition, literature, and the will to associate. He then proceeds to expound its historical sources, and its actual manifestations in existing nationalities. Finally, we have some satisfying chapters on the relation of nationality to the state, to other ideals, to patriotism and war. The examples of Poland and Britain show that nationality is wider than the state. On the other hand, it is difficult to follow the writer's apparent contention that the Jews are a nationality, in view of the fact that Jews fought against each other in the Great War for the states of which they were citizens.

Dr. Joseph's book is published in the series of 'Studies in Economics and Political Science,' and was originally submitted as a thesis for the doctorate of philosophy in London University. It is an exceedingly able, and at the same time a constantly interesting, essay on a great theme, very timely in an age which has for its greatest task the construction of a real international system.

M. Henri de Man, whose work on the 'Psychology of Socialism' is marked by so much good sense and sound moral feeling, delivered some time ago a series of lectures at the University of Frankfort-on-the-Main dealing with the worker's attitude to his work and the causes that determined that attitude. These lectures were based on written reports of workers as to their own feelings about their daily work. They have now been translated and published under the title of *Joy in Work* (Allen & Unwin; 8s. 6d. net). They contain an extremely careful and detailed study of the impulses to joy in work and the various technical and social hindrances which inhibit and quench that joy. No one can read the book without gaining a clearer understanding of what the worker has to contend with, and a deeper sympathy with his aspirations. The writer has no desire merely to reduce the daily round of toil so that men 'would only cease to be working beasts in order to become pleasure-seeking beasts.' The main question is 'how to treat living human beings in such a way that their qualities will be enabled to develop as freely as possible in the way best calculated to promote their own happiness and the general welfare.' This is a problem which cannot be summed up under the catchword 'anti-capitalism.' 'There are other causes, deeper causes, rooted rather in industrialism than in capitalism, and the task of overcoming these would still face an industrial socialist society.'

We have received the second edition of John Dewey's Paul Carus Lectures, entitled *Experience and Nature* (Allen & Unwin; 12s. 6d. net). Several minor corrections have been made throughout the work, and the first chapter has been entirely recast and rewritten. New also, and very valuable, is the Preface, in which the argument to be developed is concisely and very clearly summarized. The philosophy of the author is—so he himself terms it—empirical naturalism. He believes that 'we can be genuinely naturalistic and yet maintain cherished values, provided they are critically clarified and reinforced. Only chaff goes, though perhaps the chaff had once been cherished.'

While we are not in agreement with the philosophical standpoint of the author, we recognize the ability with which he argues, and are specially grateful for the lucidity and intelligibility of his writing. He has kept in view all through not only the expert, but the reader of ordinary intelligence.

It is somewhat rare to find a philosopher writing on a difficult subject in language that the ordinary man can understand. This unusual feat has been performed by Mr. W. T. Stace, whose last book 'The Philosophy of Hegel' was considered by the late Lord Haldane (himself the most unintelligible of writers!) to be the most thorough and complete exposition since Stirling's 'Secret of Hegel.' We emphasize this to enhance the present achievement, which is an essay in the field of æsthetics. Mr. Stace's book is called *The Meaning of Beauty: A Theory of Æsthetics* (Cayme Press; 6s. net).

The main point of the book is that the appreciation of beauty is cognitive, intellectual, and not intuitional. For the intuitional Mr. Stace has a hearty contempt. He identifies it with the alogical, the irrational. He admits that the appreciation of beauty is immediate, but all the same it is not an 'intuition' but an intellectual act, a combination of concept and percept, with the concept ultimately fused in the percept. It is really not fair to grind down many pages of clear thinking and writing into this unclear summary. Readers who are interested either in philosophy or æsthetics will find a really interesting discussion here of the point at which they meet, and need not fear that they will break their teeth on the bone the writer is picking.

In the introduction to *Disestablishment* (Macmillan; 4s. 6d. net) Dr. Herbert Hensley Henson, Lord Bishop of Durham, traces the history, as indicated in his previous publications, of his attitude towards the question of the disestablishment of the Church of England. Formerly a supporter of the Establishment, he has become, since the rejection by Parliament of the Prayer Book Measure, a convinced supporter of disestablishment. Only through disestablishment will the Church, as he believes, be in a position to assert its spiritual authority. Establishment is now become a restraint which no self-respecting Church can rightly endure.

The second part of the volume contains Bishop Henson's Charge at the Second Quadrennial Visitation of his Diocese, in which the above position was affirmed, but without any attempt to explain or justify the author's change of attitude towards the Establishment, of which he had actually been an ardent and eloquent advocate. In his Charge he discusses the 'inherent spiritual authority' of the Church of England, which has been virtually repudiated not only by the action of the House of Commons in rejecting the Prayer Book Measure, but also by the refusal of clergymen to obey either the rubrics or the Bishops; he also discusses 'parochial ministry' with special reference to the history and problems of the Diocese of Durham.

The book, which concludes with three appendixes, is written with Bishop Henson's well-known vigour and clarity, and constitutes an illuminating commentary on the present position of the Church of England.

Professor A. S. Peake has followed up his stimulating discussion of 'The Achievement and Personality of Paul' by another, equally stimulating, of *Paul and the Jewish Christians* (Manchester University Press; 1s. 6d. net). All the relevant passages, notably Ac 15 and Gal 2^{1-10}, are lucidly treated in the light of the most recent discussions. While scholars are far enough from unanimity in their solution of the problems raised by the decree and the four prohibitions in Ac 15, Professor Peake's own conviction is that the text is correct, and that three of the prohibitions have definitely to do with forbidden forms of food. He discusses with much keenness the problems raised by the inclusion of Jews and Gentiles within the membership of the same Church. He does not believe that the breach between Paul and Peter resulting from their collision at Antioch was irreparable, or that Peter had visited the Galatian churches and initiated a campaign against Paul. He thinks better of both apostles than to assume an irreconcilable antagonism between them. The conclusion of the whole matter is that, but for the insight and courage of Paul, Christianity might have been fatally stranded in a backwater of Judaism. The Christian Church owes an everlasting debt to St. Paul.

In mediæval ages Jerusalem was regarded by many cartographers as the centre of the world. Their judgment may be disputed, except, perhaps, from a theological point of view, but Palestine, though insignificant in size and in other ways, is certainly becoming the most important archæological centre. In *Palestine in General History*, being the Schweich Lectures of the British Academy for 1926 (Oxford University Press; 6s. net), we have three excellent scholarly chapters on the part played by Palestine in the history of surrounding nations. The book gives the secular background to the religious evolution of the land. The period 'Down to the Fall of Nineveh' is treated with clearness and accuracy by the Rev. Professor T. H.

Robinson, D.D. The unique importance of Israel in history is described, from the earliest days onward through the successive periods of Egyptian and Assyrian dominance. A second chapter, 'From the Fall of Nineveh to Titus,' by the Rev. J. W. Hunkin, B.D., M.C., O.B.E., depicts the national relations of Palestine under the Babylonians, the Persians, the Greeks, the Ptolemies, the Seleucids, the Maccabean Priest-Princes, and finally the Romans. In the third chapter we have an excellent account of the desert cities of 'Petra and Palmyra,' by Professor F. C. Burkitt, D.D., F.B.A. The book is valuable to all Old Testament scholars for the light which it throws on the international relations of Israel. It is beautifully illustrated with fifteen plates, one being a map of Syria after the Egyptian monuments.

A second edition of *The Religion of Israel*, by Professor George A. Barton, Ph.D., D.D., LL.D., has been issued by the Oxford University Press (10s. 6d. net).

The Significance of Jesus, by the Rev. W. R. Maltby, D.D. (S.C.M.; 3s. net), contains four lectures delivered to students in Toronto, in which there is a most persuasive presentation of the Jesus of history after the manner made familiar by Dr. Glover. There are also the usual criticisms of the otherworldliness of the Fathers and of the unintelligibility of their theology, in contrast to which everything in the Gospels is simple and genial. While all this is beautiful and captivating, one feels that it can be overdone, and that the students of to-day need to be called on to face the ultimate problems. When they have seriously endeavoured, as the Fathers did, to sound the depths of the mystery of God's revelation in Christ and its significance for the destiny of man, it will be no reproach to them if their findings are not simple, any more than the findings of science and philosophy are simple.

The Rev. John Douglas, an Edinburgh minister, has written a simple and popular book of apologetic, *Affirmations that Affirm* (U.F. Church of Scotland Publications Department; 2s. 6d. net). Its origin explains both its character and scope. It arose out of discussions which the author had with groups of young men and women, and the nine chapters contain the author's summing up. The subjects are all to the point: God in Nature, The Old Testament Revelation of God, Jesus' Revelation of the Father, Jesus as Saviour, the Cross, the Church, the Assurance of Immortality, and Christ and the Non-Christian Religions. The author naively protests against criticisms which point out omissions in a book of this kind. This forestalls an obvious comment on his first essay, which deals with 'God in the World of Nature' without facing what is the gravest difficulty most people feel about that subject, the fact of 'cruelty.' Otherwise this essay is an excellent treatment of the matter. The same may be said of the other discussions. Indeed, without containing anything very fresh, the book is an able defence of the main Christian positions on modern lines, and will be very useful for the same kind of people from whose questions and difficulties it originated.

In *The Savage Solomons as They Were and Are* (Seeley, Service; 21s. net) Mr. S. G. C. Knibbs, F.R.G.S., a Government Surveyor, gives an account of his experiences in this group of islands which form a British Protectorate in the South Pacific. Here we have native races emerging rapidly from methods of barbarism under the influences of missionary agency, protection from inter-tribal and savage warfare, and legitimate trade. Mr. Knibbs was condoled with on his voyage from Sydney to what were termed 'the Sorrowful Islands.' But when the steamer cast anchor off one of the islands he found the scene was all that he had read about—the palms, the forests, the wonderful blue water, the coral reefs glowing up in emerald green, the colour and atmosphere, surpassingly beautiful. 'The South Sea Islands,' he says, 'possess an attraction which defies explanation. One will find men who growl about the conditions under which they are compelled to live, but who nevertheless return again and again to undergo the same privations.' Two decades have been sufficient to work a revolution here as elsewhere among savage tribes. Take this example of that touch of Nature that makes the whole world kin. 'The humorous films and those showing men-o'-war and guns are what the natives like best. . . . When the clown finally falls off the stage amongst the orchestra, to be helped back with his foot through a drum, there is always loud applause and shrieks of laughter.'

Death and Renewal, by Mr. Poul Bjerre (Williams & Norgate; 10s. 6d. net), is a somewhat hazy and bewildering book. It contains a vast amount of beautiful imagery and poetic diction, but with little orderliness or rational sequence. It is the work of an impassioned, not to say hysterical, soul brooding upon the catastrophe of the World War.

'To us who had a share in the experience of the world catastrophe, the death of millions, the death of civilization, the death of the god of mercy, nothing was left but faith in the one thing—in Death.' The result is a certain vague theosophy. 'God is neither alive nor dead; God is the rhythm of death and renewal in its beginning, its end and its very least inflection.' This faith the writer calls the clair-obscure. 'Whoever finds the clair-obscure becomes both a *genuine* mystic and a *genuine* realist. And when in the depth of his being he feels the heart of the universe beating with the rhythm of the clair-obscure, he reaches beyond wholeness and attains holiness.'

It will be remembered that a series of articles by Canon Battersby-Harford appeared in this magazine last autumn, attracting considerable attention among Old Testament scholars. The articles have now been reprinted, and may be had from Mr. Henderson, George IV. Bridge, Edinburgh, or direct from the author at Ripon. The title is *Altars and Sanctuaries in the Old Testament*, and the price 1s.

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The Census of Quirinius.

By the Reverend J. W. Jack, M.A., Glenfarg.

The verses in which Luke (2^{1-3}) alludes to a general census of the Roman Empire, carried out in Judæa at the time of Christ's birth and under the legateship of Quirinius in Syria, have given rise to an abundant literature and provoked numerous critical comments.[1] Historians find no difficulty about the statement that a census took place at this time by order of Augustus, for it is known that enrolments were made every fourteeen years in Egypt under Roman rule, and there can be nothing improbable in one taking place in Judæa at the time indicated. Indeed, the statistics of the Empire, including those of dependent States, were a favourite study of Augustus. The real difficulty lies in the statement that the census referred to was executed while Quirinius was legate. On this point the accuracy of Luke, so conspicuous in many other details, has been impugned. Syria, a consular province, could not be entrusted to Quirinius till after his consulate (12 B.C.). Now, during the immediately following years, we find M. Titius as legate about the year 10 B.C., then C. Sentius Saturninus from 9 to 6 B.C., and P. Quintilius Varus from 6 to 4 B.C. This last-named was still in office at the time of Herod's death,[2] so that the first Syrian legateship of Quirinius could not have commenced before the year 3 B.C. As the birth of Jesus must be placed one, two, or perhaps three years before Herod's death, it is evident that Quirinius could not have been legate at the time. If Jesus was born while he was legate, Herod was already dead; if Herod was not yet dead, how can we speak of Quirinius? Many attempts, most of which have been enumerated and analysed by Schürer, have been made to overcome this dilemma. It has been said, *e.g.*, that the census operations may have been prolonged during two consecutive years—that they may have commenced in the year 4 B.C., before the death of Herod, and been continued and finished under Quirinius, and hence the latter's name has been associated with them as that of the governor who closed the lists and proclaimed the results. This seems a plausible argument, but historians are not impressed with it in view of the fact that the legateship of Quirinius is known to have occurred about A.D. 6 or 7, and the only census which he could have carried out was the famous one known to have taken place about that time. This was ten years or more after the Nativity, when Judæa, on the deposition of Archelaus in A.D. 6, became a Roman province annexed to Syria; and it led to the rebellion of Judas the Gaulonite or Galilæan.[3] Some scholars however, advance the theory that Quirinius may have held a previous legateship of Syria, about 3 or 2 B.C., and base their view on a mutilated inscription found at Tivoli in 1764, which describes some official (the name being destroyed) who twice governed Syria under Augustus.[1] But it is apparent that even such a previous tenure of office cannot possibly have coincided with the Nativity but must have been after Herod's death. It is not worth while to discuss such points here. The number of writers who have put forward arguments in favour of Luke's statement about Quirinius is too large to deal with in this article.[2]

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[1] For bibliography, see Schürer, *Gesch. des. Jüd. Volkes*, 3rd ed., 508 f.

[2] Schürer, i. 322.

[3] Cf. Ac 5^{37}; Jos. XVII. xiii. 5, XVIII. i. 1; Schürer, *op. cit.*, i. 327; *Prosopographia Imperii Romani*, iii. 287. The census of Quirinius is corroborated by a Beirût inscription, the trustworthiness of which was doubted until the original was discovered at Venice (see Dessau, *Inscript. Lat. Sel.*, 2683). It is the funeral inscription of a sub-officer who took part in the operations.

If only the name Saturninus had been written in the text instead of Quirinius, all the difficulties of the case would have vanished, for it is admitted by scholars that the Nativity probably occurred during the former's legateship, and a casual statement of Tertullian corroborates this. In reply to the Doketic views of the Marcionites, Tertullian reminds them *inter alia* that Christ's family could easily have been discovered from the census taken in Judæa by Saturninus: '*Census constat actos sub Augusto nunc in Judæa per Sentium Saturninum apud quos genus eius inquirere potuissent*' (*Adv. Marcionem*, iv. 19). Here, of course, if Tertullian had said Quirinius, we would still have been faced with the same dilemma, but his naming of Saturninus seems to show that he was drawing his information from some independent authority, possibly the same as supplied a further reference which he makes to Saturninus (Tert., *De pallio*, i.). Under the circumstances, before we regard Luke as in error, it is worth while studying the Greek uncial text of Lk 2^2, to see if by any chance the name Saturninus may have been originally written by Luke and been corrupted into Quirinius. A critical examination of the two names in the ancient script clearly shows not only the possibility but the likelihood of such a corruption. The spelling of the latter name, which happens in the text to be in the genitive, differs in the various manuscripts. The form Κυρηνίου occurs in Westcott and Hort's text, Κυρίνου in Lachmann's, and Κυρείνου in the margin of several (Westcott and Hort, Tregelles, Nestle, etc.). Now, assuming that Luke wrote Σατυρνίνου, it is a remarkable fact that six out of the ten letters in this word are to be found in Κυρείνου, and in precisely the same order; and it is also remarkable that ατ in the ancient uncial script might easily be taken for K, and if the initial Σ were lost or omitted through the common fault of haplography (owing to the preceding word Συρίας ending in this letter), we have the syllable Κυρ-. The -νίνου would quite easily become -είνου, for the uncial N frequently differed little or none at all from the uncial *eta* (H), and we know that ηι is an itacism which was often changed to ει.

A careful examination of the different styles and fashions of ancient uncial writing goes to confirm this view. First, in regard to the change of ατ into K: In the earliest uncial manuscripts of the Gospels the α is either written , a form in which the two lines to the left make a sharp angle (as in *Cod. Sinaiticus*, belonging to the fourth century), or where a small loop or curve is found (as in the Brit. Mus. Pap. 115, Hyperides, *pro Euxenippo*, written in the latter part of the first century). In either case the angle or loop is generally quite thin in comparison with the right limb of the letter, and in some manuscripts it is very small and almost insignificant in appearance (*e.g.* in *Codd. Laud.* 35, *Basil, Borelli, Arundel* 547, and many others). One can understand how such an angle or loop might become indistinct or even fade out altogether in the course of a few years. Indeed, the disappearance of slight lines in some manuscripts was of such frequency that, in some cases (as in the *Cod. Vaticanus*), a later hand had to retrace the letters. It is by no means improbable, therefore, that in the ατ only the right limb of the α might be left distinct enough in course of time for a copyist to see it. The right limb was not always written at the same slope, but often more perpendicular (as in *Codd. Harleian, Basil*, etc.);[3] and in this case, if the T were written close up to it (as was common in many manuscripts in regard to all the letters) and happened to be sloped a little to the left (as the superior bar of the T was in the second century, at least in the west),[4] we have an excellent K ( ), and hence the syllable Κυρ-. As for the disappearance of the initial Σ under haplography, one has only to remember that in the uncial script there were no capital letters to distinguish the beginning of names or sentences until the fifth century, when we find them in the *Cod. Alexandrina A*. All letters were of the same size, with no space between the words, and no breathings or accents or marks of any kind. On this account, when one word ended in a certain letter, as in the case before us (Συρίας), and the next began with the same, it was not uncommon for a copyist unintentionally to omit one of the two letters. The same haplography is found occasionally in the Hebrew text of the Old Testament, and is of a type well understood by textual critics. If the copyist happened to be one who lived several decades or, perhaps, a century or two after Luke wrote his account—our earliest manuscripts (except the Oxyrhynchus fragment and some other small ones) are not earlier than the fourth century—he would probably have only a limited acquaintance with Palestine at the time of Christ's birth, and may easily have been misled into identifying the census with the great Roman one about A.D. 6 or 7, made the more famous by the rebellion which it occasioned; and consequently, if the Greek manuscript in his possession was of the nature we have indicated, he may the more easily have assumed that the name was Κυρηνίου, and thus eliminated or overlooked the superfluous Σ. Again and again, words have been changed by a copyist simply owing to the working of his own mind on the subject before him.

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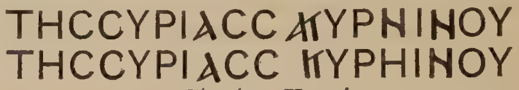
[1] *Corpus Inscript. Lat.*, xiv. 3613; Dessau, *op. cit.*, 918.

[2] Cf. especially W. M. Ramsay, *Was Christ born at Bethlehem?* 3rd ed., 1905, pp. 95–196; A. Mayer, *Die Schatzung bei Christi Geburt in ihrer Beziehung zu Quirinius*, 1908; W. Weber, *Zeitschrift f. neutest. Wissenschaft*, 1909, pp. 307–319; Schürer, *op. cit.* i. 534 ff.; also bibliography in *H.D.B.*, iv. 183*b*.

[3] In one case at least (*Cod. Dublin.* Z), it is quite perpendicular, though this style is probably unique.

[4] Cagnat, *Cours d'épigraphie latine*, 4th ed., p. 22.

The copyist, having transcribed the first syllable Κυρ-, would easily slip into the further mistake of regarding *-νίνου* as *-είνου*, for the uncial N being often written N or even H. was often confused with *eta* (H), *i.e.* the cross line of the former did not always pass from the top of the left vertical to the bottom of the right one as in English, but often began nearly half-way down the left one and ended nearly half-way from the bottom of the right one (as in *Cod. Alexandrina A. Sinaiticus*, etc.). In some manuscripts it is here and there not far from the horizontal (as in *Codd. Borelli* and *Claromont*). In a few cursives, indeed, N and H almost interchange their shapes (*e.g.*, in 440 Evan. at Cambridge and in Tischendorf's lo^{tl} or 61 of the Acts). The copyist having taken the letter to be *eta* (H), the change of HI into EI was natural. This is a change which frequently occurs in the ancient manuscripts.[1] It is a well-known itacism, or confusion of certain vowels or diphthongs having nearly the same sound. A very large proportion of the various readings brought together by collators are of this description (cf. τιμήσῃ and τιμήσει, Mt 15^5; and such variations as ηὐδόκησα and εὐδόκησα, ηὐκαίρουν and εὐκαίρουν). The copyist would thus be left with Κυρείνου, as in the margin of most texts; or by a different itacism he would have Κυρίνου, as in Lachmann's text. The transformation may be seen as follows. The letters, except the sloping T, are taken from the *Cod. Sinaiticus*:



τῆς Συρίας Κυρείνου

Marginal readings are not to be rejected. They may be the surviving representatives of other codices perhaps even earlier than any now extant. The mere fact that there is a marginal reading implies some amount of corruption, and the stranger the reading the more likely is it to be genuine.

We have only to remember the great number and variety of copyists through whose hands the early manuscripts passed. Most of them at first must have been private persons, unskilled in the art of writing, whose object was not to introduce a version fit for sale, but to use it themselves or transmit it to friends. Professional scribes, unless they happened to be Christians, would not be employed to transcribe the text, and skilled calligraphy was not, therefore, to be expected. The persecution under Diocletian, too, and then the reaction under Constantine, must have had considerable influence on the state of the text. In addition to all this, there were official revisers who made many changes. The whole *Cod. Sinaiticus*, for instance, is disfigured by many corrections made by an early reviser, many more by an ancient hand of the sixth century, a greater number still by some scholar of the seventh century who often cancels the changes introduced by his predecessors, and numerous others again in later years by as many as eight different writers.

Looking at the matter, then, from all aspects, it seems not at all improbable that Luke's original text contained the name of Saturninus, the penultimate predecessor of Quirinius. The argument receives strength from Tertullian's statement, already referred to. This Roman lawyer and historian must have had access to many trustworthy sources, and by happy chance he has preserved the evidence which not only confirms the census at the time of the Nativity, but seems to reveal the corruption in Luke's text. If this view be correct, the Nativity and the census referred to must be dated 7 B.C. or the beginning of 6 B.C., which would permit of the requisite interval of two or three years between that and the death of Herod.

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[1] F. H. Scrivener, *Introduction to the Criticism of the New Testament*, 2nd ed., p. 10.

In the Study.

Virginibus Puerisque.

'Two Mules' Burden of Earth.'

By the Reverend Ernest G. Loosley, B.D., Bury St. Edmunds.

'And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.'—2 K 5[17].

Every boy knows something about geography, and can give quite a lot of information about imports and exports of various countries. Well, what do we import from Australia? 'Wool, wheat, apples.' Yes, that is right. But I was reading the other day about one of the strangest imports ever received into this country, and it came from Australia. It consisted of one hundred and fifty tons of soil, brought over to England in order to make a cricket pitch. I suppose the pitch in some parts of Australia is so hard that it almost breaks the heart of many English 'test' bowlers; and in order to enable them to practise on a wicket exactly like those they would have to play on in Australia, a rich lover of cricket imported these one hundred and fifty tons of soil to Broome Park, in Kent—where Lord Kitchener used to live. After this, we ought to stand a better chance of keeping the 'ashes.'

It must be a rare thing for soil to be exported from one country to another. But I remember reading of one other case, that happened many years ago. Let me describe it to you. A caravan party is trekking along one of the oldest roads in the world, the road that runs from Egypt through Palestine to Babylonia. They are going northwards towards Damascus, and from their appearance we get the impression that an important and wealthy man is making the journey, and taking with him all the provision that is needed for himself and his servants. Some of the luggage we can recognize at once—tents, food, water. But what is the load that these two mules are carrying, about which the driver seems to be so particular? Let us ask him.

'Your mules seem to have a heavy load: what have you in those sacks?'

'This is soil from the land of Israel,' he answers. 'My master is taking it home with him to Syria.'

'Soil! What for? Haven't you enough soil in Syria? Is the soil of the land of Israel so much better than that of Syria? What is your master going to do with it? Is he trying to grow some of the plants of Israel?'

'You may well ask,' the driver replies; 'but it isn't for his garden that he wants this soil. He is going to build an altar upon it, and that is why I have to be so particular not to lose any of it. He has just been healed of a terrible disease by the God of the Israelites, and he is going to worship Him when he gets home. But, of course, Rimmon is our God in Syria, and my master Naaman could not build an altar to the God of Israel without some of the soil of Israel on which to build it. That is why these two mules are carrying their heavy load of earth.'

A strange old idea, wasn't it? Each god having his own land that belonged to him, so that he could only be worshipped within the borders of that land! And it wasn't only the poor old mule-driver who believed this, but his rich and well-educated master Naaman believed it too; and even the prophet of the God of Israel seems to have believed it, for he didn't try to teach Naaman any better.

You could teach him better than that *now*, couldn't you? Not long after Naaman's time, men arose in Israel who came to see that there was only one God, who belonged to every nation, and cared for every nation, and could be worshipped in every land throughout the world. That was once a new idea, though it is now so old. And when men came to realize that the one God, who made the whole world, was everywhere, and could be worshipped anywhere, they no longer needed to carry home with them 'two mules' burden of earth' in order to make a little home for a god outside his own country.

Nearest to Everything.

By the Reverend John Macbeath, M.A., Glasgow.

'I was glad when they said unto me, Let us go into the house of the Lord.'—Ps 122[1].

I was once staying in a large hotel in one of the great cities of America. I had taken lunch on the roof garden at a great height above the street, higher than our city monuments. Then I went to my bedroom to do some writing. I found the hotel notepaper and envelopes very interesting. On the top half of the sheet was an outline map of the centre of the city, and at the heart of it a miniature picture of the hotel, with the motto underneath, 'Nearest to Everything.'

The picture showed that the hotel was a very convenient residence for most things in the city. A great many other buildings and institutions were marked, and these seemed to be 'Everything' that was of any particular consequence. The motto was repeated in two words on the envelopes—NEAREST EVERYTHING.

The map and the names were of great value. I looked them over. There was the Post Office—we all want that sometimes. And the Library, that was good. Railway Stations, too, are very necessary things. Then there were great public stores: most people want to know where these are situated. The Mint was marked too, where the money is made and stored. The Academy of Music was there, also Independence Hall, and the Art Museum. A great many theatres were marked and named.

When I had carefully examined it all, I asked myself, 'Is that everything'?

It is the kind of question you ask when you are packing up for the holidays. All the travelling trunks, and cases, are about to be closed and locked. Has anything been forgotten or overlooked? And the question goes round the family—'Is that everything?' I asked the same question that day in the hotel. But everything was not there. Do you know what I missed?

I missed the churches. There wasn't a single church marked or named on the city picture, and it was not because the churches did not exist. I had preached in four or five of the central churches of the city, but not one appeared on the map, even though there were several within a few minutes' walk of the hotel.

Can a city have everything if it hasn't got a church? Is the map of the city complete if it omits the churches? If we take the Church out of our lives, can we say that we have everything without it?

What are the things that are everything to us? The most important things? Food and comfort, and light and air, and clothes and books and all that? But Jesus said, 'Seek ye first the kingdom of God and all these things shall be added unto you.' They are *added*, they don't come first.

A wise old teacher once said that it was a very dangerous thing for a man or woman not to belong to any church. And it's even more dangerous if our young people can think of the map of the city without any church in it, or if they can think of living without belonging to any church. A life without worship, without religion, without Christian faith and hope and love is like having eyes without sight, and ears without hearing, for it is life without God in it.

Our churches ought to be the best buildings in the city, and they ought to be the most crowded, because they represent the best things in life—the worship of God and the glory of Jesus Christ. They teach us that the things we most truly live by are love and righteousness, faith in God and charity amongst men, the pursuit of truth and goodness and peace.

A great traveller once said that Britain owed much of her influence in the world to her homes and her churches. Then we must cultivate our homes and we must cultivate our churches, both the home church and the holiday church. If we miss Christ we are poor, though we have any amount of money; but if we have Him, we are rich, however little money we possess. That was what the brave-spirited Apostle Paul meant when he said that he was 'as having nothing, yet possessing all things.'

He would have sung with great heartiness the hymn:

I've found a friend in Jesus,
He's *Everything* to me.

The Christian Year.

TWELFTH SUNDAY AFTER TRINITY.

A Call and a Warning.

'Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord. . . . O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.'—Hos 6$^{1-4}$.

What stands out as essential in repentance is a man's turning from his sin to God. Two forces account for this turning—a sense of sin and an apprehension of God's mercy, and both have their place; only they are not of equal weight. Since in men the force which draws is stronger than that which drives, the first necessity is a vision of what God is like. Hosea is abundantly conscious of the guilt of men, but he is still more conscious of God's mercy. In the previous verse he has darkly hinted at the possibility of God's leaving the Hebrews to themselves; but when he makes one effort more to get at their hearts, it is not by way of storm and scolding, but by a fresh exhibition of the inimitable grace of God. You cannot have seen my God as I see Him, for no one could resist the appeal of that amazing beauty. And thus, as it were, he takes the people by the hand and says, 'Let us go together, you and me, to seek Him'; and by way of persuasion, he tells of what his God is like. For he believed, as Paul did, that it is 'the *goodness* of the Lord which leads to repentance.' Let us consider what he says in commendation of his God and ours:

1. He speaks of Him as *near*: 'After two days will he revive us, on the third day he will raise us up, and we shall live in his sight.' No slow approaches are needed, no gradual processes extending over years, for renewal is possible at once. To a mass of men God is little else than a name, a formless rumour of power and fear, but such men do not know the help of His presence. A woman whose boy has died will often grow impatient when good people talk to her of God, for all her boy's ways rise up in her memory, and all he has been to her. Nothing could be more definite; and over against this absolute distinctness of remembrance are a few vague words about God's goodness—a great blank, a face with no features, a formless immensity, without helping power of any kind. That is what also makes repentance difficult. Men are held by such very substantial restraints. What they are is due not to the free choice of to-day, but to the growth of habit extending over years. Education and friendships and the standards and opinions of their set have made their mark upon them; and though at times they would like to make some clear amendment, they are always hampered by their past. When a preacher calls them to attempt a new beginning, their better sense admits that he is right; but as they leave the church this solid fact of habit reasserts itself, and in face of it they scarcely even try. If on their side they knew of a power as actual and as close as the power against them, they might take courage; but because they know of none they are beaten before ever they begin the fight.

2. But further, in commendation of his God, the prophet declares that He is *gracious*. He multiplies pleasant words, attributing to God such gifts as, if we heartily believed in them, would leave us little room for mourning. There are sore hearts everywhere and men whose life is running low, and to these he makes the declaration about God, that He will heal, that He will bind up, that men shall *live*—live and not merely exist—in His sight. The Greek version of the Old Testament adds a delightful phrase, which is a little gospel in itself. 'Let us follow on to know the Lord, and we *shall find him as a dawn prepared.*' Our day is nearly done, men say, and we now are bound to travel on in deepening gloom to darkness and eclipse and defeat. It is not so, says Hosea; I tell you of One who can give you the dew of the morning again, and an outlook over the radiant possibilities of a whole new day. God's power is infinite, says the prophet, but it works always through His kindness; it is a power of healing.

Words are often nothing more than words; but the message here is interpreted by the prophet's act and attitude; for he himself is without fear in God's high presence, and taking his people with him, as it were, he associates his confidence with their obscure distrust of God. Since they cannot see, it is the duty of any one with eyes to deliver them from distrust by his boldness, and from fear by his rejoicing. That is where all good men, in their measure, have served the world. They are like the vowels in the alphabet of society, helping into utterance much that else would remain unspoken. There are vague gropings after goodness in men whose standard of life is low: there are shamefaced ideals, and shy instincts which might speak out if some one else spoke first. And when a good man comes, not pretending to superiority but living as a man with men, his courage makes many brave, his trust in God awakens hope in others. 'Come,' says this great heart in an act of loving association with the moral bankruptcy about him—'Come, let us return to the Lord.' And some began to pray, who could never by themselves have prayed; they felt that in God there must be a very wealth of grace when they looked upon the contentment of this sorely tried man. There was a light in his face, which, according to their calculations, ought not to have been there, and it seemed to come to him from knowing that God who to them was only a rumour. So interest stirred; and if they did not wish for God Himself, they wished for the healing effects of His presence, as these appeared in the face of this His servant. 'God took me,' says one, 'from a horrible pit and from the miry clay, he set my feet on a rock, and established my goings (starting me out on life again), he put a new song in my mouth of praise to our God.' And then he adds, 'Many shall see it and shall fear, and shall trust in the Lord,' for faith is quickened by contact with the believing. That is a description of the way in which Jesus Himself helped men and helps them still. 'It is through him,' says Peter, 'that we are believers in God.'

3. The prophet bears witness also to the *endlessness* of God. In his call to 'know, to follow on to know the Lord,' he hints that there is more to learn of God than the wisest has yet declared, that there

are heights beyond our highest. Some people hold back from faith because of the way in which it was first presented to them; to this day they stumble over points of doctrine on which their early teachers laid exclusive stress, and thus they are kept from knowledge of their own. But in God there is room for many opinions. Saint, prophet, evangelist in turn proclaimed what they had discovered of Him, until it might have seemed that nothing more was left to know or to declare. But always others came, like voyagers landing at some different bay in a continent only half explored, and their report is of new territories through which they passed.

Thus the prophet spoke, calling his fellows back to a God so wonderful; but then, with sudden passion, he adds a warning. He saw how easily his message might be abused by men who, for a moment, would catch at it, and then let it go. When they are in trouble many are glad to hear of mercy, but they wish nothing else than mercy. An old Scottish preacher says bluntly, 'Esau grat his fill, but he never grat himself into repentance.' People are ready to leap at what penitence secures, but penitence itself, the deep and resolute turning to God, may lie outside their calculation. Nothing is more baffling than such a temper; and Hosea represents the great God Himself as at His wits' end with men who have desires, and confessions, and even tears, but in whom nothing is deep or enduring. 'O Ephraim, what shall I do unto thee? For thy goodness is like the morning mist, which goes soon away.'

'The great want of modern piety,' says Faber, 'is a deep, vigorous, inward repentance. Life goes too fast for that. Rapid livers and rapid thinkers make rapid worshippers; and rapid worshippers are rapid penitents, and the spirit of inward repentance fares ill with all this. Deep work is too slow for our modern pace.' The contrast is scarcely just as between ancient and modern, for the trouble is of all ages alike. The woman, through whose disloyalty the prophet had to learn his lesson, was glad to see her husband—good, easy creature—come after her; but she had no conception of what his forgiveness of her cost him, or what it aimed at. He had enthroned her once in his heart as queen, and it was agony to think of her as disgraced and fallen. To see her merely clean and decent was far too little, for love is relentless in its demands; but for that she cared nothing, and our superficial penitence fails at the same point.

'We thus judge,' says Paul, 'that if one died for all then all died, and that he died for all that they who live should not henceforth live unto themselves, but to him who died for them and rose again.' It is thus that repentance must be deepened by consideration not of what we desire—kindness, healing, friendship—but of what He desires. 'He gave himself for us,' says Paul again, 'that he might purify us unto himself as a people for his own possession, zealous for good works.' That is the Lord to whom we must return, and with whom our life is safe.[1]

THIRTEENTH SUNDAY AFTER TRINITY.

A Sage among the Prophets.

'I turned about, and my heart *was set* to know and to search out, and to seek wisdom and the reason of things.'—Ec 7[25] (R.V.).

The author of Ecclesiastes is supposed to have been a Hebrew sage who lived either in the time of Alexander the Great, or over a century later, when Palestine was being wrested from Egypt by the Seleucid dynasty of Syria. Dean Plumptre conceives him as a Jew of Palestine, who had been instructed in his youth in the oracles of the Old Testament, and disciplined in the rigorous customs of Hebrew piety. From hence he made his way to Alexandria—now rising into fame as a seat of learning. Into this new world of knowledge he threw himself with youthful ardour. We may imagine him as, his mind enlightened and his powers matured, he developed independence of thought, or when, in accordance with his self-chosen title of Koheleth or Debater, he joined in the discussions in which school clashed with school. Thereafter he may be supposed to have tried other experiences, and also to have made adventures in the sphere of action; and at the last to have written a book in which he garnered the wisdom that had been learned, reproduced the occasional moods of doubt and pessimism that had accompanied his pilgrimage, and ended where he began, by reasserting his invincible Jewish faith in a God who assuredly lives and reigns, though clouds and thick darkness envelop His throne.

So the Preacher's message is twofold.

1. *The Intellectual Message.* This may be summarized by saying that learning is an invaluable possession, but that the pursuit of it is attended by serious drawbacks and dangers. His estimate, in fact, takes the form of a profit-and-loss account.

(1) That wisdom is a priceless boon he affirms in emphatic terms. He observes that it excels folly—which, no doubt, includes ignorance—as far as light excels darkness. He gives two reasons in support

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[1] W. M. Macgregor, *Repentance unto Life*, 13.

of this judgment. One is that knowledge is power. 'Wisdom is a strength to the wise more than ten rulers which are in a city.' It is a power which can sometimes accomplish as much even as money. 'Wisdom is a defence, even as money is a defence.' And sometimes it brings safety when all other resources fail. 'There was a little city, and few men within it; and there came a great king against it; and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city.' What he had chiefly in view in these sayings was doubtless the knowledge of the properties of things, which gives man dominion over Nature, with skill and ingenuity in applying this knowledge for protection against danger and the promotion of material well-being. He gives another reason for affirming the excellence of knowledge, which shows that he had also other kinds of wisdom in view which did not produce palpable material results—such as the visions of the poets, the meditations of the philosophers on the ultimate nature of things, and the meaning of human life. He knows a wisdom which, if it do no more, at least yields a large inward profit to those who possess it. It is the sovereign virtue of wisdom that 'it giveth life to them that have it.' It effects an enrichment and refinement of soul which is even mirrored in the face. When the Preacher said that 'wisdom maketh the face to shine,' he said the same thing, only that he said it more picturesquely, which Matthew Arnold expressed in his famous proposition that 'culture augments the excellence of our nature, and renders our intelligent being still more intelligent.'

(2) On the other hand, we find scattered throughout the book a number of reflections on the disadvantages and disappointments which attend the pursuit of wisdom. One is the painfulness of the student's life. 'In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.' Was the Preacher thinking of the new burdens that had been laid on his spirit as with widening knowledge he realized the prevalence of suffering in the world? and the vanity of human ambitions? Was he recalling the inward peace which he enjoyed in the sheltered conditions of his early life, and which he imperilled when he exposed himself to the chaotic influences of the wider world? Or was he thinking only of the brain-weariness, the laborious days, the unrestful nights to which he elsewhere makes reference, and doubting whether the gains had been proportionate to the scarifice? Again, he is sure that much of the labour is wasted effort, since all is a rediscovery of what was known before—'there is no new thing under the sun.' Further, he complains that the wise do not receive their due recompense. 'I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill.' Nor do they receive their meed of honour. The poor wise man who delivered the city was spoken of for a day, but afterward no one remembered that same poor man. And finally, to omit lesser considerations, death appears upon the scene and reduces the sage to the same level as the fool. Was the labour worth while?

It is true that the debit side of his account has to be revised in the circumstances, and with the outlook of our later age. One of the privileges and glories of these later days is that there is so much which is new under the sun and in the regions beyond the sun. To-day the poor wise man who does anything so considerable as save a city can depend on substantial rewards in both wealth and honour. And as for the crushing argument from the inevitable spoliation by death, the situation has been changed by the gospel which brought life and immortality to light, and the scholar's unceasing toil seems more reasonable in the prospect of the possibilities of eternity.

2. *The Religious Message.* On a superficial view it might appear that the Preacher has no religious message—that he is a seeker after truth, not the apostle of an assured creed. Yet we may be sure that there was some good reason why the author of Ecclesiastes, though he sometimes uses the language of a sceptic, and oftener that of a worldling, was associated with the goodly fellowship of believers and saints in the sacred library of the Old Testament. Part of the explanation is that he rendered a service to religion on the negative side by setting aside the claims of any earthly object to be accepted as the chief end of man. He mentions the chief blessings which are coveted by the mass of mankind—pleasure, wealth, power; and he declares that it is not in them to fill the soul with an enduring satisfaction and tranquillity. Nor, again, is the chief good for man to be found, where it may be sought by nobler spirits, in the achievements and possessions of the intellectual life: this also, notwithstanding its greater dignity and its higher utility, must leave a man, if he have nothing more, with a sense of emptiness and at discord with himself. Human life needs to be rounded off with a yet higher and more comprehensive good.

The Preacher not only felt the need of a religion, but possessed one which had elements of truth, of purity, and even of moral grandeur. He ever writes as if all serious thinking about human life must take God for one of its axioms. He also profoundly believes in God as the power manifested in the world, the author of the constitution and course of nature, the being upon whom all creatures depend for their existence and preservation, and for the diverse conditions of their lot. His attitude toward God is marked by the deepest reverence. In presence of the supreme reality he feels that speech is presumption. 'God is in heaven, and thou upon earth: therefore let thy words be few.' He despises the superstition of the readers of dreams; he warns against the offering of the sacrifices of fools, and he feels that the true service of God is the fear of the Lord which constrains man to depart from evil. He has been charged with scepticism, but his scepticism meant chiefly that he did not profess to know the Almighty as fully as others professed to know Him; and especially that he did not pretend to understand the doings of God in the detailed arrangements of this strange and confused world. He could not undertake to justify the ways of God to man. But he was clear that God and duty are the assured realities on which we must build our lives. And so his book ends with the words which are the instinctive reiteration of the fundamental article of the creed of his fathers—'Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil.'

We who live after Christ have a richer, a deeper, a more comforting, a better-grounded creed. From the deeps of the being of the Almighty and All-wise God, the region where the Preacher bowed in awe before the inscrutable, there has shined upon us the revelation of a God of love in the face of Jesus Christ. But there are still lessons for many of us in the message of this sage of the twilight. He is an early and a very interesting witness to the truth, which many in our time need to learn anew, that art and science and letters are no substitute for religion. Moreover, those of us who are rooted in the Christian faith may also learn of him that God is greater than our widest and deepest thoughts; and that it is our duty, even when we cannot understand the mysteries in the providential order, to bow in humility and trust before the unsearchable will. And not least, may we learn from the book and its context that, if we are faithful to the light we have, it will shine to more and more; and that he who shows the fear of God in a life consecrated to the highest that he knows, may hope in the end to find deliverance from all his bewilderment of mind and travail of soul.[1]

Fourteenth Sunday after Trinity.

Harvest Sermon.

'The harvest is past, the summer is ended, and we are not saved.'—Jer 8^{20}.

Harvest home is often a happy season. When all the dangers which have threatened the seed since it was put into the ground—drought and deluge, mildew and worm—have been escaped, and the last load has been secured, the sense of work satisfactorily done makes man feel contented and glad, with energy for a new start. But harvest home is not only a season of contentment and pleasure, it is often a time of serious reflection. There is something in autumn which seems to make us thoughtful. The days lose their radiance. As the sunbeams slant across the landscape and the birds become silent, and the leaves fall noiselessly to the ground, it seems so much like a parable of human life, descending to its end, that one cannot help looking back and sighing, and looking forward and trembling.

1. Each portion of life has allotted to it its own appropriate work. We are made to work; we must be employed. The powers we possess at one time of our life are not the same as those we possess at another part of our life. The powers we possess should point out our work. In childhood we are dependent upon others. We are like soft clay, capable of being moulded into almost any shape. Then this is the season for education. And youth is a time of hope and ambition and ardent affection, when we feel we can do almost anything. That is a time we should not waste. It is motor-power which may drive the engine or be allowed to escape in noisy waste. And manhood is the time of mature strength, and sound judgment, produced by experience, when a home is to be made and kept comfortable and happy and good, both for wife and children. The powers and the circumstances of each period show what is the proper work of that period. The lesson from this is that each part of our life is a very solemn thing; that if we don't do the proper work of each at its own proper time we lose that which we can never find again. In some cases we may partially recover lost ground. But in doing it at the improper time we lose the chance of doing something else. If we do to-day's work to-morrow, when will to-morrow's work be

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[1] W. P. Paterson, in *Sub Corona*, 228.

done? and what if when the judgment comes we are a day behind? Have we thought much about such things as these? Have we felt that our life, however humble, has so much deep meaning in it? Begin this thoughtful autumn-time. It is a special season for reflection.

2. The next thing is that each period of life stands to the succeeding periods in the relation of a sowing-time. Every day we are sowing and every day we are reaping. For in all work there is profit. We hear often people say it does not matter—it would have been just the same if we had not done it. But it does matter. It is not the same. Even the least and most trivial action alters things in its measure, and alters them for ever. From each action of ours there come up two harvests. First, whatever we do is done. If a man ploughs a field, the harvest is that the field is ploughed. If a man paints a picture, the product is the completed picture. If a man tries to relieve distress or to make others happier, the gain is in distress diminished and in happiness conferred. But each action has a second harvest. It consists in the reaction of conduct on ourselves. Not only does the man who ploughs the field have the reward of seeing his work completed and the field ploughed; but as practice makes perfect, he is a better ploughman for his work if he has done his best; and a worse one if he does not care how he does it. The artist not only sees his picture, but he has increased his skill, and mayhap some new perception of beauty has dawned upon him while he has been working which eventually will produce a new power. The man who has tried to make others happy not only sees the pleasure he has given, but has also obtained by his conduct a larger, kindlier heart.

3. But if each period of life has its own appropriate work, and one period is a sowing-time of which the succeeding is the necessary reaping-time, in like manner this whole life of ours in this world has one peculiar all-important work, is one sowing-time; and the next life is the great reaping-time—the Eternal Harvest. Are we doing the work of this period? Is it clear to us what this work is? The work of this life is to be what we called 'saved.' Some people think that it is a fact of the next life, not the work of this. They think that it means to get to heaven; but it does not. It means to become heavenly, rather than to get into a place we name heaven. To be saved and to be safe are different things. Some men only want to be safe. They are quite contented to be idle, intemperate, and dishonest; but they would like to escape condemnation. But to be saved is to be delivered from all our badness, to have all our mean, greedy, brutal dispositions subdued and destroyed. It is to be saved that we are here; and that is to be 'cleansed from all unrighteousness.'

Is this all-important life-work making progress? The best time to begin it is in youth, when the heart is pure and the affections warm and generous and confidence unshaken, and the power of habit limited and plasticity perfect. The young should take advantage of this precious sowing-time.

But there are too many who, in middle life, have not begun this great work. With such it is summer. The green corn should be waving, but instead there is barrenness or the fruitless prodigality of weeds. The work of being saved is harder for them. The soil is hardening and drying up. They have lost time; and that they can never get back. But still the year is not over. Let them take hold upon the present, and put in some good seed. It cannot perish, and God will give the increase. And there are even those who have outlived the heats of youth and the steady strength of manhood; who begin to feel the inroads of decay; but who are without religion and all its guiding light and vital warmth; whose affections are chilled, whose faith in mankind is dead; whose capability of joy is withered away. An old man with icy heart and peevish temper and greedy craft; an old man who cannot pray, who cannot lean his broken strength upon God, is a sad sight—harvest past, the summer ended, and not saved.[1]

Fifteenth Sunday after Trinity.

Standards.

A SERMON TO BOYS.

'Lo, I am with you alway, even unto the end of the world.'—Mt 28^{20}.

Christ left His disciples to carry on His work in a world of fluctuating ideas, where all standards seemed to be in the melting-pot. The Jew saw his fellows adopting debased Greek ideas, saw the Zion of his dreams vanish before the reality of Roman discipline, saw his leaders divided between a useless intransigeance and servile trimming. Rome was no better off. The old discipline of self in citizenship was fast disappearing in a wave of Oriental luxury; the old gods had no appeal but that of nationality; and the East supplied a variety of new cults, from which you took your pick.

Cross-currents everywhere, but for the disciples one unmoving mark—Christ. And because there was this one star, men and nations came quickly to steer by it. In the chaos and welter of the next thousand years, one principle remains stable—Christ's teaching; one Person rules—Christ. Like the ancient provincial governors far from home, men dishonour Him and His edicts by cruelty and lust and wrong, but they can never get away from Him.

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[1] W. Page-Roberts, *True Religion*, 106.

The reason of the confusion of standards at the time of Christ is not far to seek. For long, amid primitive peoples, the idea of right and wrong had held an absolute if narrow sway, but as travel increased, men came to see that right and wrong in one place was not always the same as right and wrong in another: that gods, too, and modes of worship differed. Among the Greeks, first, there grew up a school of thought which held that one man's opinion was as good as another's, and therefore there could be no absolute standard. It followed strictly that right and wrong were really erroneous ideas; the only true right was for every man to do as he pleased. This was the logical issue of the Sophists' teaching, though they did not always press it so far.

But Christ gave a doctrine of right and wrong that was absolute and final, unaffected by the local customs of time and place. He showed that God is love in His absolute Being, and yet could still be love under the limitations of human life in a particular year and a particular place—more, that in these very limitations love found its greatest strength. The Crucifixion showed His ἀσθένεια (His powerlessness) at its greatest; and in that weakness He redeemed the world. In Him we see Love itself, as perfect in human conditions as in the timelessness of Eternal Godhead, utterly Itself everywhere and always.

Time and place become shadows before that reality. The standard is absolute, and that standard is with us even to the end of the world, because it is the living God. Conditions change, men change, social systems change; but through it all, human personality has in it *some* love; *some* power of self-surrender to draw others closer; *some* capacity for finding its greatest strength in its weakness and limitation; *some* joy in accepting weakness and limitation because of the power of service which they bring. It takes a good deal of experience, and often of suffering, to make a man understand how love can be the fount of all, the origin of all, the only final power—and yet be so powerless that it cannot hinder its own daily crucifixion—to see that absolute power is absolute self-surrender, to begin to form the faintest picture of God. This comes only by experience—by living. But any one can understand that if God be indeed Love, as Jesus Christ came to teach and manifest, then we have a standard outside and beyond all social customs and individual guesses; outside and beyond the things of time. If Christ were God indeed, in Him we see this as a living fact. That is the meaning of 'Lo, I am with you alway, even unto the end of the world.' He leaves room for social change, but none for the abrogation of right and wrong; for right is love and understanding, wrong is lovelessness and blindness.

You are preparing to go out into a world of standards as fluctuating and confused as any that time has ever known. No doubt some of you have a theoretical creed of sloppy toleration already. Well, in the world you will find it in full swing. Men say: 'So-and-so likes to get drunk—well, it is his own affair, and he has a perfect right to if he likes.' 'So-and-so holds a different view about women from mine; but that is his business. He may be right, just as likely as I.' 'So-and-so likes to gamble heavily—why shouldn't he, if he likes to stand the racket?'

Two simple facts might be pointed out here.

The first is that the people who argue in this sort of way are very apt to hold two contradictory opinions without noticing it. The people who shout most loudly about the right of every man to express himself exactly as he chooses, also shout most loudly about the right of the State to take entire control of a man's work and money, and to interfere in his family affairs. Now an ideal, and a truth, may lie behind one or both of these statements, but it cannot be a clear ideal or a clear truth.

The second fact is that if you decide that one opinion is as good as another—that what a man chooses to think right *is* right—then if *you* think a thing is good for you and *I* think it is bad for you, *I* think you are wrong, and I am right in thinking so—which does not seem to get us much further, but which does show that your opinion is at the same moment right and wrong, and so is mine, which is surely a little contradictory! But it goes further, because as soon as you apply the same principle to *thinking* and not merely to acting, it becomes clear that men cannot *know* anything at all: truth and knowledge and reality just vanish, as Socrates and Plato showed long ago.

Of course, in this post-war world of rapid change, the lesser standards alter, and things are apt to get topsy-turvy, but is that a reason for throwing away all that has been definitely learned in centuries of struggle and thought?

'That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us.' Does that mean nothing to you? Is it not, in fact, a better thing to keep ideals, to think clearly, to serve truth, to help the weak, to do no wrong to manhood or womanhood, to make peace, to think and speak no evil, to do no work below your best, to be generous in thought and in act, to see and call out the good in every man you come across rather than the evil, than to serve the fashion and the passion of the moment?

The tolerance of to-day makes one sick. True tolerance lies in 'Judge not, that ye be not judged.' But Christ did not see any contradiction between that statement and His indictment of the Pharisees; and there is none. He would not allow the stoning of the woman taken in adultery, but He spoke strongly enough about lust, and he told that woman pretty plainly that adultery was sin—from henceforth sin no more. Tolerance is not the denial of all standards and ideals, but refraining from self-righteousness and from adding to the burden of sinners—great enough often, God knows—by a cruelty that cuts them off from all faith and hope, and kills the germ of love that is in them. Go out to proclaim Christ's standard—to proclaim Christ *as* the standard. Go out to hate evil; to fight the sentimentalism and muddle-headedness of false tolerance; to uphold, in the face of all ridicule and contempt, your certainty that right is right and wrong, wrong. The world needs leaders; not complacent time-serving nonentities. Of course, you will have to suffer! God made the world, and in the powerlessness of love, He, the eternal, the omnipotent, waits helplessly through His own self-surrender. God came into the world, the historic Christ, and in the powerlessness of love redeemed the world, because love is eternal and unchanging under every limitation. *He* suffers!

And still the earnest expectation of the creature waiteth for the revealing of the sons of God, to be delivered from the bondage of corruption. *Where* are the sons of God? *When* will they accept Christ's redemption by understanding and co-operating with His love? He is powerless till they do. Yet, for those who can see and understand, He is there, holding up an ultimate absolute standard which nothing can shake; the standard of love, which is oneness with Him and with our fellows. 'Lo, I am with you alway, even unto the end of the world.'

You may say: 'You affirm a standard which is so general, that it is of no use to me. I want to know whether *this* is right, whether *that* is wrong.' No one can give you a magic formula, nor dispense you from the responsibility of decision in each individual case. But in this standard of God's love lies the power of a touchstone. Try it, and you will no longer doubt. Sometimes your decision will run counter to the opinion of the society you live in, sometimes not, and sometimes you may make mistakes through inexperience. But your decision will be based, not upon the whim and fashion of a moment, but upon one immutable principle.[1]

Sixteenth Sunday after Trinity.

The Revelation of the Cross.

'When ye have lifted up the Son of man, then shall ye know that I am he.'—Jn 8[28].

It is, in many ways, a tragic picture we get in this chapter—Christ is standing before a world which could see nothing in Him, and as He stands He pleads. What He is asking for is not an abstract recognition of His claim; it is for something deeper; for the insight into His nature and quality by which alone we can call Him the Son of God in any real meaning of the word. Till we have seen Him with the inward eye nothing in Christianity is clear, nothing is sure. When we have so seen Him, there is a new light on everything. At the moment the people could not see, because they had allowed themselves to be blinded by pride and false ideas, by selfishness and worldly wisdom, by all the other wrong things that rise, like mist, from our hearts to shut out the face of God. But a day was coming when they would see. The revelation would come through their own act; for that same blindness would lead them, before long, to crucify Him, and then they would see. It was with that belief in His mind that He was facing Calvary. The Cross, in the mind of Christ, was to be the place of His supreme and victorious self-revelation. He faced it, not as the victim of a tragedy, but as the hero of a conflict, which, sooner or later, He knows He will win; a conflict with the most desperate of all enemies—human malice and pride, and all the blindness these can bring. And He was right. It was through His death that the quality of His life and spirit became clear. That is historical fact. It was after He had died that the full wonder of His spirit broke upon the minds of the disciples, and they realized that His fellowship was eternal.

1. How did this revelation come about? For one thing, His death revealed the nature of their

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[1] S. A. McDowall, *Creative Personality and Evolution*, 105.

sin, their malice, and their pride. How futile it all was! It could kill the body; that was its cheap triumph; but, after that, there was nothing more that it could do. It could not kill the love that was in His heart; it could not turn the blessing that He breathed into a curse; and it came to them, and to the world after them, that malice and pride were defeated on the Cross because they could not conquer love. That is the real defeat of the men who crucified Jesus. It was the fact that, when they had done their worst, they could not break His spirit, or make Him like themselves; and His death, when all was over, brought that home. It is a curious thing that we do not often realize the full significance of some of our deeds until they are done. Passion blinds us and surrounds the tempting thing with a glamour of its own. Then, when the deed is done, our eyes are opened; we discover we have perpetrated a deadly thing: destroyed something beautiful; defiled something sacred; betrayed some trust; smitten, as it were, the face of God. That is the point of Browning's poem on the effects of revenge.

> Now he lies in his rights of a man!
> Death has done all death can:
> Now he recks not, he heeds
> Nor his wrong, nor my vengeance.
> I would we were boys as of old,
> In the field by the fold:
> His outrage, God's patience, man's scorn,
> Were so easily borne!

So it happened with the Crucifixion. We have little record of it in the case of those who crucified Christ; but there is Judas, who was blinded by some strange passion till his soul was twisted and the deed was done. Then it came home to him how base and mean a thing was his betrayal, and in the face of that unveiling he found it intolerable to live. And there were Joseph the rich man and Nicodemus the scholar, who had stood back from discipleship because they were afraid, and who saw in the light of that closing day, as His brave spirit passed away, what a miserable thing their fear had been, and would have given all they had to get Him back that they might stand by His side. Thus the Cross becomes the means of sin's unveiling.

And with that unveiling the way is clear for the second thing that happened: the revelation of love, forgiving and redeeming. Love won its victory because, in the face of sin, it could suffer the last agony, and yet remain love. That is the actual fact, and that unconquerable love is the secret of Jesus. It is the very nature of His personality. To see that in Him is to see Him with the insight which awakens faith. It is to see in Him that which our hearts call God, and are thereby bowed down in wonder and worship. So it was with the centurion who commanded the execution party. As he looked on the ruin he had wrought, and saw love shining in a radiance of forgiveness and compassion he had never before seen, he said, 'Truly this was the Son of God.'

There are some who have no place for the death of Christ at all. Like William Watson, the poet, they say

> What is to me this show of wounds and death?
> To me His death is nought. His life is all.

But there is confusion also here. It is not the wounds and death of which we chiefly think when we think of the Cross. That is the mistake men make in the figure on the crucifix. It gives a wrong impression, one not far short of the worship of defeat, and it evokes, maybe, only a subtle expression of self-pity. What the Cross reveals is the spirit that rose on it to a triumphant height of loving, and could have thus risen to that height no other way. It is the courage, the faith, the forgiving love there revealed that wins and saves us; and the Cross becomes the means of that revelation, because it gave Jesus His opportunity to break through in one splendid act of sacrifice in which self was forgotten and love was all in all.

2. But may not these words have a still wider meaning? Do not they suggest the one way in which we can keep alive in our hearts the redeeming conviction? It is easy, standing before the Cross, to believe that love there won a victory. But it is another thing so to keep the conviction that it becomes the fundamental principle of life, that the spirit we see there, transfigured in love and forgiveness, is the key to the meaning of life—the secret of true power, the way of real achievement. All that is involved in the conviction that Jesus is Lord. For it is an empty creed to call Him that, unless we can stand in the face of a world of evil and cruelty and selfish force and say that love is power; that love is the very omnipotence of God. The world is so dominating, its forces so impressive, its appeal to our senses so attractive, that the face which looks down from the Cross upon our streets and council-chambers and battlefields is apt to fade like a dream, unless somehow we can gain the power to keep the vision. So His words take on another suggestion. We know that He is Lord only as we go on to lift up His spirit in daily life.

When the statement became popular at the time of the War that Christianity had failed, Mr. Chesterton replied that the actual truth was that it had been found difficult and not tried. Does not this mean that it is only when faith is tried in difficulties, when, in fact, it is tried out to the point of a Cross, that we become sure of its real power? For only thus do we realize that it succeeds.

If we are to keep our convictions we must live them, and there are many occasions to give us opportunity. There is, for instance, the way of love and sympathy with the suffering of others. It would have been so easy for Jesus to turn aside, to have become absorbed in His own trouble, to shut away His heart; but everywhere He went He lifted up the Son of Man. He made them aware, through that sympathy of His, of a power which was able to heal and redeem. But there also He renewed His own inner conviction that He was the Son of God. And they who give themselves, as He gave, make a great discovery. They discover in that love which takes them out of themselves a power which can save the world. They may not find the solution of the problem of evil, but they find something better: a fellowship with One who can redeem from evil and overcome it. Think, too, of the way of love in forgiveness of others. That is where the way of the Cross opens up in most of us. The biggest challenge Christ threw out to the world is in the call to love our enemies, and He assures us that that kind of forgiving love is the true secret of overcoming them, because it turns them into friends. It is just there that the challenge to the conviction that Christ is Lord comes home to us in practical life, but that conviction will never become a reality unless we try the way of love; then we know. It may be that when we try that way we shall fail to begin with, as He failed. But we must be ready to carry our convictions out to the point of suffering? And sooner or later the victory is with love.[1]

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[1] J. Reid, *In Touch with Christ*, 247.

Dogma and Spirit.

By Professor William Fulton, B.Sc., D.D., The University, Glasgow.

The title of this article was the title of a theological dissertation which I read long ago, at a time when my critical interest in the problems of theology was awakening, and which influenced my mind considerably. The author was Horace Bushnell, a name still familiar to many besides theologians by profession as that of a New England divine who 'flourished' about the middle of last century. A man of deep and intense spirituality, and a progressive Christian thinker, he wielded an influence upon the preachers of his generation at least comparable to that wielded a little later in the century, on this side of the Atlantic, by Frederick William Robertson. And not only upon preachers, and not only on this side of the Atlantic: it was a Scottish physician that placed in my hands the dissertation aforesaid, on 'Dogma and Spirit,' and he had made a theological companion of Bushnell for many years.

The Limitations of Dogma.

Dogma, in the general sense of the term, is formulated opinion or logical statement of conviction. In the particular sense in which it is here used, it is formulated opinion, logical statement of conviction, concerning the matters of religion, or —more specifically—concerning the matters of the Christian religion. The dogmas of religion seek to state or formulate the truths disclosed in religious experience, and the dogmas of the Christian religion the truths disclosed in Christian experience, just as, for example, the dogmas of physical science seek to state or formulate the truths disclosed in sense-perception.

Now the formulation of religious dogma is necessarily imperfect. For it has often been observed (Dr. John Caird, for instance, observes it in relation to theology) that language is an inadequate vehicle of spiritual ideas and impressions. It conveys spiritual things by things of sense. It interprets the world of unseen reality by means of the world that is seen. By image and symbol, analogy and metaphor, it seeks to embody the formless mysteries without us and within. The result is a number of comparatively dull propositions at the best, to represent the glowing inspirations of the Spirit; a result even more apparent when the attempted representation is in the precise formulas of logical speech, as in the case of the dogmatic effort. While the poet or the prophet may catch living sparks of the fire that cometh down from heaven, the dogmatic thinker may well be content if he may secure still smouldering embers. Religion, to change the figure, cannot be crushed into the moulds of the logical understanding without damage to its fulness; it cannot be laid upon a rigid, logical framework, as on a Procrustean bed, without suffering mutilation, diminution, and loss.

Some theologians are so impressed with this truth of the limitations of dogma, and at the same time so distrustful of the attempt of philosophy to overcome these limitations, that for a dogmatic theology they would substitute what has been called a symbolical theology. Symbol, as compared with dogma, accentuates the difference of which I have been speaking, namely, between the original religious experience and the ideas through which it is expressed. It is fully conscious that it expresses religious experience by means of image and figure, that it blends imagination with thought, as, for example, when it looks upon God as a Father. And not only would it abandon the dogma; it holds that a figurative idea like that of the Fatherhood of God may be a better centre and support of religious feeling and experience than may be furnished by 'pure thought,' as more readily conveying the depth and fulness of the relation of the Supreme Spirit to finite spirits. This plea is reinforced by the fact that the theology of the Bible is symbolical rather than dogmatic in character, and that it is on the theology of the Bible rather than on dogmatic theology, whether old or new, that the modern preacher nourishes his soul and the souls of his hearers. Nor is it to be forgotten that the language of devotion is the language not of dogma but of symbol.

Undoubtedly, the symbol has its place in religion and theology. But we contend that the dogma, despite its limitations and the difficulty of overcoming them, has also its place and uses. We need not stamp the legend of the Preacher upon the dogmatic effort and declare it vanity. The consideration that language, and more especially the language of logical thought, is an inadequate vehicle of spiritual truth may be pressed too far. It is to anticipate by a little what follows, but let me at this point summon a distinguished contemporary scientist to the support of the dogmatician: 'Progress in truth,' says Dr. A. N. Whitehead, '—truth of science and truth of religion—is mainly a progress in the framing of concepts, in discarding artificial abstractions or partial metaphors, and in evolving notions which strike more deeply into the root of reality.'

The Justification of Dogma.

Let us now pass from the consideration of the limitations of dogma, of which the distinction between dogma and spirit is a reminder, to the consideration of its uses; in other words, let us consider the question of the justification of dogma.

In the first place, a dogmatic theology may exercise a *regulative* function. The reduction of religious ideas and impressions to terms of logical and rational thought serves to check the flights and fantasies of an over-wrought emotionalism, to restrain the outbursts of extravagant fanaticism, of blind enthusiasm. Yet this is not said in wholesale disparagement of those who have been collectively named the 'School of the Spirit,'—of Montanists, Anabaptists, Quakers, the followers of Swedenborg or Edward Irving, and all who claim possession of the 'inner light,' whereby truths latent in the historical revelation, or truths unrevealed in it, are discovered to their hearts and minds. We have learned in this modern time, through Schleiermacher and his successors, how very important in theology is the subjective factor; indeed we have learned it so well that our theology actually tends nowadays to be subjective and narrowly empirical. Whence such a reaction as is discernible in Switzerland and Germany at the present hour, in the Neo-Calvinistic movement led by Karl Barth, Gogarten, and others.

In the second place, besides exercising a regulative and controlling function, a dogmatic theology possesses an *educative* value, as formulating spiritual truth in terms of the common life, and so offering to the 'natural man' some points of contact with the deepest religious experience. Without a dogmatic theology it would be difficult, in any society that has risen well above the stage of primitive culture, to secure continuity of religious custom and belief. The beginnings of Christian dogma were, in fact, largely due to the necessity, or at any rate desirability, of providing a formal creed or confession of faith for converts before baptism, such as was originally the so-called Apostles' Creed.

In the third place, a dogmatic theology serves also an *apologetic* end, as expounding, or rather when it expounds, the fundamental doctrines of the Christian faith in the light of, and with reference to, modern thought and knowledge. In so doing, it helps to vindicate Christian truth against scepticism and unbelief. Indeed I often think that the best defence of our religion is the positive and precise statement of it, such as the dogmatic attempts to give. Is it not significant in this connexion that our text-books of Christian Apologetics usually contain little that may not be found in a good text-book on Christian Dogmatics? The usual modern Prolegomena to Dogmatics, namely, discussions of the Nature and Truth of Religion, and of the Nature and Truth of Christianity, virtually comprise all that is included in the discipline of Apologetics.

But in the fourth place, the best justification of a dogmatic theology is simply this: as rational beings we try to set forth our deepest thoughts and experiences in the logical terms of reason. 'Human nature,' it has been said, 'craves to be both religious and rational.' And though we may not hope, as already allowed, to present the universe of religion within the limits of a dogmatic exposition, we should not lightly give up the attempt. Even Herbert Spencer, for all his agnostic philosophy, admitted that the sphere occupied by religious creeds (which form the climax of the dogmatic activity) could never become an 'unfilled sphere'; and in the well-known conclusion to his *Autobiography* he confesses to a sympathy with religious creeds based on community of need, feeling—as he says—that dissent from them results from inability to accept the solutions offered joined with the wish that solutions could be found.

It reminds us of Dr. Edward Caird's picture of men 'whose very life is in religious ideas,' but who, for want of a convincing dogmatic presentation or embodiment of them, 'dwell, as it were, in a world of eclipse and paralysis, neither able to find a faith nor to do without one'; and of Sir Henry Jones's characteristic comment, reflecting the buoyancy of his own confidence in reason, that such men have not discovered that 'the experience which condemns the creeds contains the elements, were they but comprehended, of a better faith.'

It was also a far different attitude from Herbert Spencer's that Bushnell adopted. Approaching the great doctrines of the Church in the fulness of vital conviction, he declared himself ready to accept all the creeds and confessions that might be set before him—for the sake of the truths which they struggle to express, and in expectation of a time when language shall be so perfected as to mirror forth in universal symbolism the universal truth of God. Be that as it may, it would appear that dogma is sure of its place in the effort of human thought, mysterious and profound as are the truths of religion, shallow and hard the forms into which they must needs be cast.

Professor Flint used to tell his students in Edinburgh University that the main part of their work at the Divinity Hall should be to arrive at a system of dogmatic theology. They were not justified, he said, in setting up as religious teachers or preachers if they possessed only superficial, disconnected, discordant, and fragmentary religious impressions and ideas. It seems to me that Professor Flint was in the right, unpopular as such a contention may be at this juncture. The Christian preacher should be the last to claim what George Eliot once whimsically called 'the right of the individual to general haziness.' The Christian religion may indeed, as Professor Flint's distinguished successor has remarked, continue to do its work of reconciliation and renewal in despite of a chaos of crude or questionable theology, but it can hardly be gainsaid that the Christian preacher should have as firm a grasp as possible of theological truth, not merely in its parts, but also as a whole. I do not say that his preaching should usually be dogmatic, *i.e.* doctrinal, in form or even in matter; what I say is that it should be securely based, wherever possible, upon a coherent and consistent interpretation of religious faith and experience. Otherwise, it cannot but lose in power and convincing quality. And so, to borrow a metaphor, I would ask the young preacher to regard his theology not as so much deck cargo to be jettisoned when the ship puts out to sea, but as the ballast which steadies the ship in the stormy weather.

The Authority of Dogma.

So far the limitations and the uses or justification of dogma, and now some remarks on the authority of dogma. Till now I have been using the word 'dogma' in the somewhat narrow sense of formulated conviction regarding the Christian religion, but it is not the narrowest sense of the word. Dogma commonly carries with it the notion of churchly authority. If the function of authority is to bear witness to spiritual experience, then we need have no quarrel with the *potestas dogmatica* of the Church. But if the function of authority is to compel assent or to override reason, then we may hardly avoid a quarrel with it.

It may not have been altogether clear at the Reformation, but it is abundantly clear now, that the spirit of submission to ecclesiastical doctrine as such is alien to the true genius of Protestantism. What Dr. Rendel Harris has remarked apropos of the dispute between the traditionalist and the historian is also applicable to the clash between the principles of authority and freedom: the trouble begins when rights are claimed over the solid ground of truth, merely on the presumption of a prior occupation of the soil, and the hereditary plea as expressed by Caliban:

> 'This island's mine, by Sycorax my mother.'

Already, indeed, in the Westminster Confession the Church's dogmatic authority is conceived in a moderate sense, being recognized as spiritual rather than legal in form; but modern Protestantism is become still more conscious than was the Protestantism of the Reformation era of the distinction in this context between the spiritual and the legal, and is not inclined to grant the claim of finality, of churchly authority *per se* binding, so commonly made for itself by the dogma or the dogmatic scheme. It is not that, according to modern Protestantism, the deeper principles or values which the creeds were designed to express have changed, but that our conception of them has changed, or is in process of change. Accordingly, dogmatics is to be viewed not as a closed system of thought but as a progressive discipline, and as such liable to revision and restatement with the increase of knowledge. Its authority is the authority, not of its original mental cadres, but of the abiding spiritual truths it enshrines or enwraps. The casket is not to be mistaken for the gem, the shell for the kernel. The image and superscription are not the coin itself.

It must sometimes even be hard for the truth to know itself when couched in logical form. Take, for example, that fundamental principle of the Protestant Church, the doctrine of justification by faith. It is a passionate expression of the unquestionable fact that the best works of man cannot stand the scrutiny of a holy God. All generous minds at least would acknowledge this, but, as Froude remarked, when reduced to formulas of theological pedantry, as it was in the age of the Protestant scholasticism, when technicalized into imputed righteousness, grace resistible and grace irresistible, grace of congruity and grace of condignity, the theory becomes dead, dry, infertile, even incredible. What is true to conscience and imaginative feeling is apt to become a stone of stumbling when made into a scheme of salvation.

But, fortunately, the tendency of ecclesiastical doctrine to magnify itself and to usurp the authority of *religio vitæ* is corrected from time to time. The Christian Church was itself born of the conflict between spirit and dogma; and ever and again in the course of Christian history the self-same conflict has been renewed; and it looks as though in our time the spiritual life which Christ gifted to the world must again throw off the forms in which it has been enwrapped and take to itself fresh form and expression.

Does not Professor Whitehead put the plea for revision and restatement of doctrine in arresting language? Reminding us that by formulation in precise dogmas the simplicity of inspiration disengages itself from particular experience, and may thus be enabled to face the transformations of history, he adds these significant words: 'A system of dogmas may be the ark within which the Church floats safely down the flood-tide of history. But the Church will perish unless it opens its window and lets out the dove to search for an olive branch. Sometimes even it will do well to disembark on Mount Ararat and build a new altar to the divine Spirit.'

> 'Creeds pass, rites change, no altar standeth whole.'

And there are signs in plenty that our preachers and theologians hold the free or spiritual conception of dogmatic authority herein implied. Their allegiance, as Bishop Barnes has phrased it, is to a 'living power' and not to a 'coercive mechanism of formula and system.' They realize that doctrinal thought must be subject to change and development with the expanding religious and cultural life of mankind. As my old teacher, Dr. William Hastie, used to declare in his eloquent prophetic way, 'Theology is not so prone as she once was to linger on the confines of the mediæval twilight, nor so hesitant to open her dream-bound eyelids in the fuller light of the new dawn; she hears the wondrous voices that ring in the melodies of the morning, and all nature calling her to larger and clearer vision; she sees all true science and all true history coming to her again and tendering to her faithful service, asking only for the joy of freedom and the one constraint of love.'

Yes, although the new creative spirit has been present and active all through the history of dogma (Mr. R. L. Poole assures us that the life of Christendom was never so confined within the hard shell of its dogmatic system that there was no room left for individual liberty of opinion), yet one has the feeling that we are now entering upon what will prove to be a great and memorable era of reconstruction. In the years lying before us should be garnered the results of the new history and psychology of religion, of the new literary and historical methods as applied to the study of Church doctrine, of the new knowledge of the universe and of human life and its conditions which the natural sciences have been imparting. The ground will thus be prepared for the new dogmatic constructions, the new theological syntheses, which our age seems to demand. The dove must be sent out to search for an olive branch. A new altar even may have to be built to the divine Spirit.

The Reconstruction of Dogma.

How then shall we characterize the theology of the future? Is it not clear, in the first place, that it will be on comparatively *simple* lines? It is simplification and not further elaboration of dogma that we want. To be truly scientific the new constructive or synthetic effort need not be elaborate. We may be confident, at least, that no modern theologian in his senses would dare, like John Gerhard in the heyday of the Lutheran scholasticism, to construct a dogmatic system in nine quarto volumes! We have learned the lesson impressed by Matthew Arnold on his contemporaries, in words that have long possessed my mind, that the licence of affirmation about God and His proceedings in which the religious world indulge is more and more met by the demand for verification.

One way of simplification that appeals to many is through abandonment so far as possible of speculation, and concentration on the ground of Christian experience. For example, we may 'throw out our minds,' as it has been phrased, towards such a transcendent dogma as that of the pre-existence of Christ, but we should realize that we may only 'throw out our minds' towards it.

In the second place—it is part of the same thought of the simplicity of the new construction—theology will be more and more expounded in the *unsectarian* interest. No doubt there has been in recent years a good deal of what might be termed intra-Christian apologetic, in which traditionalist and modernist, sacramentarian (or shall we say sacramentalist?) and evangelical, maintain as against each other their respective positions. But a school of thought is not a Church; and what I would say under this head is that the Churches are becoming more concerned to discover the things in which they agree than those in which they differ. It is enough to cite in these columns the names of Stockholm and Lausanne. The polemic is being transformed into an eirenic. A wave of toleration and mutual understanding is passing over us, and in it all our minor differences will be submerged. A few belated voices, no doubt, will uphold the old battle-cries of sectarian strife, but to them our *post bellum* world will not listen.

Said the late Bishop Brent, at the opening of the Lausanne Conference: 'We are living in a world that has lost its way. Religion as summed up in Jesus Christ and His Kingdom can alone hope to rescue it. It must be, as God's voice has warned us from the beginning, and our own experience has tragically confirmed, unified religion.'

In Scotland a great step towards unified religion was taken on 24th May last, when the General Assemblies of the Church of Scotland and the United Free Church decided with practical unanimity for Church Union. If the Moderator of the General Assembly of the Church of Scotland forecasted truly in his Closing Address, soon after the actual completion of union a movement towards doctrinal reform will be instituted. If and when such a movement is instituted and attains its goal, the restatement of faith which will result will be found to be at once simple and unsectarian.

In the third place, the theology of the future will not only be simple and unsectarian, it will be formulated largely in terms of the *personal*, which is the moral and spiritual, life. In the old dogmatic systems, which rested on the philosophies of Plato and Aristotle, the relationship between the divine and the human was conceived in abstract, metaphysical, and legal terms. In the newer formulations and interpretations, which rest upon the modern philosophy deriving from Kant, the relationship between the divine and the human tends to be personalized and so kept nearer to the realities of the religious experience. In the age when Christian theology was founded—to adduce a more definite instance—God was thought of, partly under the influence of Gnosticism and Neo-Platonism, as far separated from the evil material world in which man has his habitation, and only modern reflective thought—so it would appear—enables us to speak of Him with some show of reason as truly a Father of spirits, having His life in and through a world-order and a kingdom of selves. And when all is said, this insistence on the personal in the dogmatic presentation is only a return, if by the way of philosophical reflection, to the Biblical conception of divine and human relationships.

Lastly, the new theological synthesis will be more *Christian*. The distinction and pre-eminence of Christianity is its possession of the historic Christ, and in the remoulding of the traditional theology the historic Christ will be acknowledged as the heart and centre of the doctrinal system. Towards Him all the rays of spiritual light will be seen to converge; from Him again all the subsequent light will be seen to radiate. In thus giving the rightful, central place to Him in the system of doctrine we shall learn to mediate between the so-called 'liberalism' which reduces Christianity to the religion *of* Jesus, and the so-called 'idealism' which sublimates Christianity into a religion *about* Jesus. Any sound reconstruction of our religion will combine both elements of the historical revelation, namely, the revelation in the Jesus of history, and the revelation in the Christ of experience. This the traditional theology has always done according to its lights; but while it has faithfully interpreted the Christ of experience, it has been unsuccessful in presenting within its logical formulas the gracious divine-human figure of the Jesus of history.

For the rest, the recasting of dogma must wait for a time when faith is ardent, when religious experience is intense and vital; a time of revival, when the Spirit breathes into the dry bones that they may live; a time of uplift and enthusiasm, when the great tides sweep in from the ocean, to surge and break upon the shore. The time may be nearer than we think. It is our hope and confidence that out of the present travail of the nations there shall yet come forth a new and wondrous life, strong, robust, of elemental energy, which shall fill the whole world, not of religion only, but of literature and of art, of science and philosophy, with new and fresh creations.

The Original Position of Acts xiv. 3.

By the Reverend Professor J. Hugh Michael, M.A., Victoria University, Toronto.

One cannot read the story of the visit of Paul and Barnabas to Iconium in the opening verses of the fourteenth chapter of Acts without being pulled up by a seeming lack of proper sequence in the thought. V.[3] does not come naturally after v.[2]. This is how these two verses run in the R.V.: 'But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. (3) Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands.' V.[2] does not seem to furnish a natural reason for the long stay described in v.[3]. If v.[3] is in its right place we should have expected it to open with 'yet,' not with 'therefore.' Weymouth, indeed, has 'yet' in his rendering, but there is no authority whatsoever for that reading.

An attempt is made by Knowling (*Expositor's Greek Testament*, vol. ii. p. 302) to show that the seeming inconsequence is not as serious as it appears. 'As the text stands,' he writes, 'it is quite possible to suppose that the effect of the preaching in the synagogue would be twofold, v.[2] thus answering to the last clause of v.[1], and that the disciples continued to speak boldly, encouraged by success on the one hand, and undeterred by opposition on the other, the consequence being that the division in the city was still further intensified!' This, doubtless, is a possible interpretation, but it does not succeed in removing the feeling that v.[3] was not intended to come immediately after v.[2]. Knowling refers to Blass's view that the aorists, which are rendered 'stirred up' and 'made (them) evil affected' in v.[2], show that the disaffected Jews actually succeeded in their attempts to influence the Gentiles; and if we are to read so much into these aorists—and there is no obvious reason for refusing to do so—it is most improbable that the Apostles would have been able to continue their ministry in Iconium.

Many attempts have been made to remove the difficulty presented by the ordinary text:

(*a*) Ramsay would just eliminate v.[3]. But merely to remove the verse leaves us wondering where it came from, and how it found its way into the text. Ramsay offers no explanation of its presence. Nor can the solitary argument adduced by him in support of his view that v.[3] is an early gloss be regarded as at all convincing. The verse speaks of the Lord 'granting signs and wonders to be done' by the hands of Paul and Barnabas; but Ramsay holds that the emphasis laid by the historian on the healing of the cripple at Lystra (to which place the Apostles went after leaving Iconium) implies that no miracles had been performed earlier on the present tour (*Paul the Traveller*, p. 108). But surely if the historian chose to give at length the story of the healing at Lystra, that is no reason for concluding that no miracle had been performed in the cities already visited in South Galatia.

(*b*) Moffatt in his 'New Translation' places v.^{3} before v.^{2}, remarking in a footnote that he is 'restoring v.^{3} to what appears to have been its original position between vv.$^{1.\,2}$.' It must be granted that when this change is made the text runs much more smoothly, but one very real objection to Moffatt's solution is that if v.^{3} is placed before v.^{2}, then the statement that Paul and Barnabas spoke 'boldly' in the Lord is unexpected and unexplained, for nothing whatsoever has been said in v.^{1} to imply that boldness was called for.

(*c*) In his excellent Commentary on the Acts of the Apostles in the 'Clarendon Bible,' Blunt suggests that 'perhaps vv.$^{3-5}$ may be a more enlarged account of what is only given summarily in v.$^{1.\,2}$' (p. 194). No attempt is made to explain how two distinct accounts of the same events found their way into the narrative. While the suggestion is not by any means an impossible one, it must be admitted that the two paragraphs (namely, vv.$^{1.\,2}$ and vv.$^{3-5}$ respectively) are not sufficiently alike to make it very probable; and, obviously, if a second account of events in Iconium begins at v.^{3}, this account is a mere torso, and there is nothing to afford an explanation of the 'therefore' with which it opens, or of the boldness with which the Apostles spoke.

(*d*) The awkwardness of the ordinary text must have been felt very early, for we find in Codex Bezæ and a few other 'Western' authorities an interesting attempt to supply a natural and easy transition from v.^{2} to v.^{3}. In Codex Bezæ v.^{2} differs much from the common text, and ends with the words ὁ δὲ κύριος ἔδωκεν ταχὺ εἰρήνην ('But the Lord speedily gave peace'). 'The motive of the "Western" additions in this verse is plainly to overcome the exegetical difficulties of v.^{3} on the assumption that two stages of persecution, a brief lighter one and another more violent, were separated by a period of peace' (Ropes, in *The Beginnings of Christianity*, vol. iii. p. 130). The 'Western' text is so transparent an attempt to remove the difficulties that it cannot possibly be regarded as original. Had it been the original text, it is scarcely conceivable that it would have been altered into the more difficult 'Neutral' text.

Now, has it ever been suggested—if one may be pardoned for making yet another attempt to solve the problem—that the third verse of chapter 14 has by some accident been transferred to its traditional position from the story of the visit to Pisidian Antioch recorded in chapter 13? It so happens that, whereas the statement of a long stay is felt to be out of place in the account of the visit of Paul and Barnabas to Iconium, such a statement would take its place naturally in the story of their ministry in Pisidian Antioch. It has frequently been remarked that 13^{49} implies a stay of some length in the latter city. 'How long a period of time is covered by v.^{49},' says Ramsay, 'we cannot tell with certainty; but it must be plain to every one that the estimate of the whole residence at Antioch as two to six months is a minimum' (*op. cit.* p. 105).

I would suggest that 14^{3} stood originally right in the middle of 13^{48}. If we place it there we get the following sequence (in the text of the Revised Version): 'And as the Gentiles heard this, they were glad, and glorified the word of God. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands; and as many as were ordained to eternal life believed.' If it be objected that the pronoun 'they' (referring to the Apostles) comes in somewhat awkwardly after the immediately preceding reference to the Gentiles, it may be said in answer that the awkwardness disappears when the story of the visit to Antioch is read as a whole, for then it becomes obvious that Paul and Barnabas (who are mentioned by name in v.^{46}) are the persons who tarried long in the city. It may be stated also that the reference of the pronoun is quite as obvious when the verse is inserted in the middle of 13^{48}, as it is when the verse is left in its traditional position.

It need hardly be said that it would be easy for a verse to be transferred by some accident from its original position and placed in a new and false context. A scribe might omit the verse, and later, discovering his error, place it in the margin. A subsequent copyist, failing to recognize its true position, might easily place it in the wrong column.

It will be noticed that the latter part of 13^{48}—'and as many as were ordained to eternal life believed'—follows most naturally after 14^{3}, more naturally indeed than after the opening half of 13^{48}, for the inserted words provide an explanation of the faith of the Gentiles: it was the outcome of the bold proclamation of the word by the Apostles, and of the signs and wonders which the Lord granted to be done by their hands.

The mention of 'boldness' is natural in 14^3 if it belongs to the story of events in Pisidian Antioch, for in that city boldness was needed. It is interesting to note that the same verb (παρρησιάζομαι) is used in 13^{46} and in 14^3, and if our placing of the latter verse is right, the repetition of the verb is perhaps intended to show that the same courage that was needed in the initial crisis of the break with the synagogue was required also in the days that followed, when Paul and Barnabas worked among the Gentiles.

A possible, though admittedly slight, corroboration of the hypothesis of this note may be mentioned. In 13^{48} the reading 'the word of the Lord' (R.V. margin) is well attested, and if that is the true text, one would hardly expect the identical expression to be repeated almost immediately, as it is in v.^{49}. A different expression ('the word of his grace') is used in 14^3, and if that verse is inserted in 13^{48}, then the two occurrences of the phrase 'the word of the Lord' are separated by a reasonable distance. The reading 'the word of God' in 13^{48} may well be a deliberate attempt to get rid of the awkwardness of having the same phrase twice in such close proximity.

Recent Foreign Theology.

The Orthodox Church.[1]

It is significant that the only book in English mentioned by Professor Zankow in his bibliography is Professor F. Gavin's volume on 'Some Aspects of Contemporary Greek Orthodox Thought.' The recent efforts of Heiler and Arseniew to interpret the ethos of the Greek Church have not been accompanied by any corresponding attempt in Britain. This makes Dr. Zankow's book all the more useful. It consists of six lectures, delivered at the University of Berlin, and as the author is a Professor at Sofia University, he is able, from inside knowledge, to dispel a number of misunderstandings about the Eastern Church. In the main he employs material from the confessions and theologians, but not exclusively. Thus, in discussing the Russian Church, he does not forget novelists like Gogol and Dostoievsky.

The Orthodox Church, he begins by showing, is not an autocratic body like the Latin Church of the West, but a federation of nearly twenty autonomous churches. It is called 'Orthodox' because it insists on correct belief rather than on correct doctrine, and its belief is expressed fundamentally in the true praise of God, *i.e.* in the service of God, and in living according to His will. 'The Orthodox Church is, and is determined to remain, the old Church, the Church of the Apostles and the great Church Fathers, the Church of the early Christian age, of the age of the œcumenical councils and the undivided general Church; it believes itself to have been and to remain the direct heir and the true guardian of this ancient, holy Church.'

As the essence of the orthodox faith lies in the doctrines of the Trinity and the Incarnation, Dr. Zankow starts with an estimate of the Creed; then comes the subject of the Church, the cultus, and the inner piety and activity of the various communions. He concludes by an interesting and candid comparison of his Church with the Roman and the Protestant. The Orthodox and the Protestant communions, he suggests, have several points in common; *e.g.* their valuation of Scripture, their abjuring of the doctrine of 'merits,' and their supreme exaltation of the Lord Jesus Christ. 'The teaching and the life of the Orthodox Church is wholly Christocentric.' One remark is significant, however. The Orthodox, he thinks, preserve the idea of fellowship and unity in Christ by means of a life of love, whereas Protestantism emphasizes the idea of subjective personality unduly, as the Roman Church stresses unfairly the idea of collective absolutism (culminating in the papacy). Professor Zankow is concerned for the unity of Christendom, and writes in a genuinely irenical spirit, without claiming all good for his own communion; but he frankly recognizes that union with Rome is out of the question, in view of the doctrinal novelties introduced by the Latin mediæval Church. Still, though Peter denied Christ, he repented! 'Who knows whether present-day Christian Rome may not come to follow, in this, the Apostle?' In Protestantism, Dr. Zankow argues, there are special affinities between the Lutheran and the Anglican Churches (which he groups rather hastily together) and the Orthodox, and he is not unhopeful of good emerging from the recent movements towards a better understanding. At the present day it seems there are two parties in the Orthodox Church—one maintaining the old position that all outside the Communion are outside the true Church, the other refusing to believe that the historical non-Orthodox Churches are outside the pale (p. 74 f.).

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[1] *Das Orthodoxe Christentum des Ostens*, by Stēfan Zankow (Furche-Verlag, Berlin. Pp. 148; RM.6).

There are specially helpful explanations of the cultus and its mystical symbolism ('the liturgy is a symbolic representation of the life of Christ and of the holy drama of the sacrifice on Golgotha, and at the same time the supreme mystery of the ever-repeated return of Christ to His own, and His true, inward union with them'), of the doctrine of sin, and of the pre-eminence of humility and love in the ethos of the Church. A series of footnotes amplifies the text, with copious references to other literature. This makes the book a capital manual. There is no recent book so stimulating and reliable on the topic of the Eastern Church, and Dr. Zankow is to be congratulated on his effort to give European sympathizers a glimpse into the principles on which the Orthodox Church bases its historic claims. There is less about missions than we might have expected, but otherwise the conspectus is adequate.

Luther and the State.[1]

Professor Holstein of Greifswald University belongs to the Law Faculty, not to the Theological, and his equipment enables him to approach the subject of Luther's views of the State with special acuteness. He is concerned to uphold Luther's estimate as essentially healthy because it is religious, and will not hear of a Swiss theologian like Barth daring to claim Luther as an advocate of any theory which would separate him from the conceptions of the State in German idealism. The State for Luther was indeed conceived in an inadequate patriarchal scheme, owing to the exigencies of the hour, but Dr. Holstein claims that the essential principles of Luther's view are inherited by German philosophical idealism at its best. Luther took a conservative and even passive attitude towards the State-organization, but he held to the State as one of the natural formations which were ordained by God; and Dr. Holstein traces the working of this view in writers like Hegel and Schleiermacher; he even compares Bismarck's attitude towards social reform with the spirit of Luther's position. The 'absolutism' of Germany, he urges, was not that of France, nor of the Stuarts in England. The moral instinct which breathed in Luther's view of authority, and which marked an advance on mediævalism, kept the Germans from falling into the antithesis between Absolutism and radical democracy; Germany never produced a Hobbes or a Rousseau! In short, it was because Luther took such a profoundly religious view of the State that his theories were able to transform themselves in later philosophy and political economy. An ampler examination of the relation of Church and State would have added to Dr. Holstein's argument, for, as Kattenbusch has recently brought out, Luther really viewed the 'Communio Sanctorum' as both invisible and visible—visible in the organized congregations which, with the family and the State, formed three hierarchies, where perfection was reached as the ideals of the 'Communio Sanctorum' were realized. But the Greifswald Professor makes his points sharply and independently. It is an essay to be read alongside of works like those by Jordan and Holl. There are almost as many pages of notes in small print as of the original text, and these enable the student to follow up the author's trenchant plea as a German publicist.

Celibacy in the Early Church.[2]

Professor Karl Müller's tract does not go into such detail as the larger work which Herbert Preisker has recently written on 'Christianity and Marriage during the First Three Centuries,' but presents a compact estimate of the problem. He investigates the reasons for a religious cult of celibacy in the primitive Churches. Not only eschatological but dualistic reasons are to be found; in the Pastoral Epistles a Gnostic movement had to be met which forbade marriage as a hindrance to the highest spiritual life, and, as Rev 14^{1-5} shows, the unhealthy passion for celibacy had spread in some circles of the Asiatic Church. Dr. Müller notes further indications, notably in the uncanonical Acts; a man like Aphraates in the Edessene Church as well as the Marcionites confined the sacraments to celibates. Luckily better counsels prevailed; otherwise, the Christian Church might have become, like the Buddhist community, essentially a group of monks. As he points out, the Messalians and the Euchites from Mesopotamia were simply a continuation of the brothers and sisters described in the pseudo-Clementine *De Virginitate.* The Western Church threw off this ultra-ascetic tendency, which finally was confined to monks.

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[1] *Luther und die Deutsche Staatsidee*, by Günther Holstein (Tübingen: J. C. B. Mohr [in the series of essays entitled 'Recht und Staat in Geschichte und Gegenwart.] M.1.50).

[2] *Ehelosigkeit aller Getauften in der Alten Kirche*, by Karl Müller (Tübingen: J. C. B. Mohr. M.1.50).

Worship in the Primitive Church.[1]

Dr. Duhm's tract, which, like Professor Müller's, belongs to the 'Sammlung Gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte,' begins by noting the difficulty of securing evidence for primitive worship, since customs varied and no writing on the subject was composed until a later date—though the Didache is a partial exception. He distinguishes two services, one of preaching the Word and the other of eucharistic character, describes the prayers, the music, and the incipient liturgy of the communities, and concludes by referring to the recent hypothesis of Lietzmann and Wetter. The core of worship, he agrees, was belief in the presence of Christ. And the cultus preceded the origin of the New Testament writings, though it is partly from the latter that we can argue back to the liturgical practices of the first communities. He does not note that, whether or not Ph 2^{6-11} is a eucharistic hymn, 1 Ti 3^{16} shows that the primitive confession of faith was in hymnal form. It is a fresh, vital treatment of the subject.

New Testament Textual Criticism.[2]

Dr. H. J. Vogels, Professor at Bonn, who has written already a manual upon the textual criticism of the New Testament, provides in this small book a convenient selection of material for students who are being initiated into the subject. It is intended for practical use in the class-room. We have, for example, a reprint of Jude from the Codex Vaticanus, the Codex Sinaiticus, and C; Lk 18^{25-34} from the Koridethi text; Lk 6^{1-9} from D; Mk 1^{1-8} and 3^{13-30} from W; Mt 13^{31-46} from Codex Bobiensis, and a threefold Latin text of Heb 10, besides the capitulation of Codex Fuldensis on Romans. There are sixteen selections in all, clearly printed. The book will enable students to get into touch with their materials at first-hand, and ought to prove a serviceable manual for beginners.

Greek and Roman Religion.[3]

In the 'Religionsgeschichtliche Lesebuch,' edited by Bertholet, second and enlarged editions have appeared of Professor Martin Nilsson's *Die Religion der Griechen* and of Kurt Latte's *Die Religion der Römer und der Synkretismus der Kaiserzeit.* Each volume contains German versions of the more important sources, carefully arranged, with a few notes at the foot of the page. The materials include inscriptions as well as prose and poetry. Latte's volume comes down as late as Julian and Gratian. Both books are good specimens of the source-book class; the editors have selected their materials well, and have paid proper attention to popular religion in its characteristic forms.

Calling Jesus 'Lord.'[4]

A Norwegian scholar, Professor Frövig, writes a sound, cautious monograph on what is implied in the New Testament conception of Κύριος as applied to Jesus. He starts by noting the common phrase about 'the impression made by Jesus.' What does this mean, as used by Harnack, Bousset, Wellhausen, and others? Analyse it, Dr. Frövig declares, and it discloses an authority in Jesus, a consciousness of Divine vocation. He proceeds to review the New Testament evidence for this, setting aside the theory that the Lordship is no more than a Christian adaptation of religious views already current in the mystery religions, and patiently refuting Drews. Jesus was a real man, whose life and death were the historical ground for the application of 'Lord' to Him by the primitive Churches. Incidentally, Dr. Frövig (p. 60 f.) at this point agrees with those who believe that in 2 Co 5^{16} Paul meant a personal knowledge of Jesus on earth; he had indeed 'known Christ according to the flesh.' True, this raises a difficulty, for the Apostle goes on to say, 'Henceforth know we him no more,' but this phrase must be understood *cum grano salis*. The invocation of Jesus in prayer (2 Co 12^{7f}, etc.) is taken as a further proof that He was recognized by Paul and others as the Divine Lord; Frövig thinks, as against Bousset, that this title was Palestinian, and that one echo of it is the Aramaic 'Marana.' His main thesis, argued persistently against critics like Bultmann and Bousset, is that the consciousness of a saving mission, in terms of Messianic hopes, is the sole explanation of the life of Jesus, and that out of this the title 'Lord' inevitably arose. One special merit of the monograph is that it does not leave the title Κύριος in the air, as so many theories do; Dr. Frövig realizes that, as applied to Jesus, this appellation involves much more historical reality and religious content than the syncretistic hypotheses allow.

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[1] *Der Gottesdienst im Ältesten Christenthum,* by Andreas Duhm (Tübingen: J. C. B. Mohr. M.1.80).

[2] *Übungsbuch zur Einführung in die Textgeschichte des Neuen Testaments,* by H. J. Vogels (Bonn: Verlag von Peter Hanstein; M.1.20).

[3] *Die Religion der Griechen,* by M. P. Nilsson (Tübingen: J. C. B. Mohr. M.4.50); *Die Religion der Römer und der Synkretismus der Kaiserzeit,* by K. Latte (Mohr. M.4.30).

[4] *Der Kyriosglaube des Neuen Testaments,* by D. A. Frövig (Gütersloh: C. Bertelsmann. M.3.50).

Dr. Lohmeyer's essay [1] is one of the most brilliant and stimulating contributions to the discussion of the same topic that have been made for long. No German writing to-day in the field of New Testament criticism reminds us so much of Gunkel as Lohmeyer; he has an original mind and, what is still more important, the sense that he has to deal with religion when he is handling primitive Christian records. The present essay professes to be a study of Ph 2^{5-11}, but in reality it opens up the entire question of the primitive faith in Jesus Christ, the origin and interconnexion of titles like 'Lord,' 'Logos,' and 'Spirit,' and the various conceptions of the death of Christ in the early Church. So rich and provocative a study cannot be discussed in detail here. All that can be done is to indicate some of its main contentions. Ph 2^{5-11} is regarded as a pre-Pauline hymn, probably sung at the Eucharist; it is a psalm of the Κύριος, hailing Him as Lord of the cosmos rather than of the Church, a 'carmen Christi,' such as Pliny afterwards found in the Bithynian churches, a strophic piece of adoration which contains Christian recognition of the Divine Jesus in a form which anticipated the Pauline and the Johannine. The argument is worked out with amazing ingenuity. Lohmeyer does not convince us that such an outburst could not have been composed by the Apostle, however; why assume that he could not for once have used ὑπερύψωσεν in this sense, and why should 'even the death of the cross' be a Pauline insertion? Lohmeyer shows that the latter words do not fit into the strophic rhythm, but it is possible to run rhythm too far. Also, while the minute analysis of the Greek terms, even of words like διό and ὡς is admirably done, is there not a danger of pressing unduly this method in the case of a lyrical outburst such as Lohmeyer takes the passage to be? More serious is the difficulty of establishing a nexus between the 'hymn' and what precedes. Lohmeyer twits commentators for trying to make out an ethical tie between vv.$^{1-4}$ and $^{5f.}$, but he does not succeed himself in showing how the hymn, as he reads it, fits in to the context at all. He is reduced to the desperate expedient of denying that ὃ καὶ ἐν Χριστῷ Ἰησοῦ goes with what precedes; for him it is 'a sort of formula of citation' (p. 13). This is one of the weak links in his chain of proof. But once he gets into the exegesis of the hymn, he becomes more plausible. By taking it as a piece of pre-Pauline hymnology, he is able to detach it from the Pauline theology, and to suggest some independent interpretations of the text. Behind the opening word, for example, he hears the echo of a cosmogonic myth of creation in which the Lord was tempted, like the Persian Ahriman, to assert his claim to the Divine δόξα. The words about becoming a servant (δοῦλος) refer to the servant of Yahweh conception of Is 53; ὡς ἄνθρωπος is, like the *sicut homo* of Fourth Esdras or the ὅμοιος υἱὸς ἀνθρώπου (of Rev 1^{13}), an echo of the Aramaic ʿ*Kbarnasch*, for it denotes the historical personality of Jesus as the Divine Messenger, who descended into the realm of death in the fulfilment of His mission.

Here, then, Lohmeyer concludes, we have an early Christian singing what John afterwards wrote, 'We have seen his glory,' and singing with a faith in which the 'Servant of Yahweh' and the 'Son of Man' conceptions were already united. Lohmeyer denies sharply that the term 'Lord' required Hellenistic soil in order to grow for the Church; in the light of the eighth Psalm the title is quite explicable on Jewish presuppositions, and the essay concludes with an acute comparison of the theology of the Epistle to the Hebrews with the theology implied in Ph 2^{5-11}. It has not been possible in this notice to do more than indicate some of the lines drawn in this remarkable essay, but enough has been said to show that Lohmeyer's position will have to be reckoned with. One admirable trait of his work is that he never suggests that the primitive Christian belief in Jesus as Lord can be

[1] *Kyrios Jesus*, by Ernst Lohmeyer (Heidelberg: Carl Winters Universitätsbuchhandlung. RM.4.80).

understood by parsing and paring away some texts; he realizes that a vital, original movement of religious faith was flowing through the Churches, and that this was not started by an excited enthusiast in Palestine, nor by any syncretistic eddy after his death.

Herr Michaelis[1] is more concerned with the Kingdom than with the Lord. He is a thoroughgoing eschatologist; it is not common nowadays to read pages which are so drenched in the eschatological interpretation of the Gospels. Jesus, he argues, carried on the message of John the Baptist; indeed, Jesus in His lifetime uttered the promise which is attributed to Him after the Resurrection in Ac 1^{5} and 11^{16}—He predicted baptism by the Spirit. Why, then, was this left out of the gospel tradition? Because while Jesus fully expected His death and immediate return at the end of the world, when this promise would be fulfilled, the Resurrection and Pentecost took the Church aback; the Spirit was now unexpectedly given; instead of the catastrophic end of the world, this outpouring of the Spirit was experienced. What the baptism of the Spirit was ever meant to denote, on the eschatological view, the author does not clearly explain. He seems to assume that if Jesus uttered the same words as John the Baptist, He must have meant substantially the same thing. But he insists that Jesus did utter the word about the founding of the Church, as the nucleus for the Divine community at the crisis. When Easter and Pentecost upset the eschatological programme, the Church became a fellowship around the living Christ, instead of having to wait for the Spirit till the final crisis. The author has already chosen his powers of ingenious reconstruction in dealing with the Pauline Epistles, and this monograph gives him the opportunity of some novel experiments. Recently John the Baptist has received much attention; the Mandæan hypotheses seem to some to throw light on this figure, and there is a tendency to prefer even the words of Josephus to the synoptic traditions. Herr Michaelis is very chary of putting faith in the Mandæans, and he is by no means so sceptical of the synoptic tradition as Goguel shows himself. But he forces the eschatological note far too strongly, and lands himself in needlessly precarious exegesis. His practical conclusion can be reached along much safer lines.

James Moffatt.

New York.

Varia.

In a new volume[2] which constitutes the second half of *Arbeit und Sitte in Palästina*, Gustaf Dalman continues the work for which, by long experience, keen observation, and wide acquaintance with Jewish and other literature, he is so peculiarly well qualified, of interpreting the life of Palestine. This volume deals with spring and summer, and it is hardly too much to say that every conceivable phase of life and every phenomenon connected with those seasons finds a place in these four hundred and nineteen pages. The habits and occupations of men, the religious festivals, the beasts and birds, the trees and flowers and plants, the weather, the customs connected with every hour of the day and night, everything is here described with a fascination which is never obscured by the very obvious erudition of the writer. At innumerable points the book throws light upon the Bible, but the student of natural history or of folk-lore will find it not one whit less informing than the student of the Bible. Arabic words, sentences, and snatches of songs are plentifully scattered throughout the volume, but always accompanied by translations. We are made to feel how continuous, despite its many vicissitudes, the life of Palestine has been, and how the present is often not only explained by, but identical with, the past.

Three little volumes have recently been added to the series edited by Bertholet dealing with the religions of the world—one on Egypt, another on Vedism and Brahmanism, the last on the older Buddhism.[3] This series does not discuss the religions with which it deals, but it performs the invaluable service of furnishing us with well-translated texts of the original sources themselves, without which all discussion is more or less in the air. By the aid of these books the least scholarly reader can secure a first-hand acquaintance with the documents in which those religions expressed themselves and on which their subsequent developments were founded. All the volumes rest on accurate scholarship in difficult and unfamiliar fields, and brief notes are added where necessary. The religious texts in the volume on Egypt, which represent all periods, deal with the cult, the relation of man to God, conceptions of the future, etc., and the cults and beliefs at the various religious centres are so arranged as to lend themselves to ready comparison. The volume by Geldner gives copious extracts from the literature of ancient India, illustrative of its religious faith, cult, ethics, and speculation. It is no disparagement to these two educative volumes to say that probably the average reader will be more attracted by the volume on Buddhism. Here, as the brief introduction informs us, we have Buddhism presented in the form which it had attained probably as early as 250 B.C., *i.e.* little over two centuries after the Buddha's death, and there is much which goes back almost certainly to the Buddha himself and his disciples, so that in some of these extracts at least we are in direct contact with one of the greatest religious geniuses of the world. It is a great boon to have, in the very words of the authentic sources, so full and clear a statement of the Buddha's teaching on suffering, its origin, and the way to its annihilation.

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[1] *Täufer, Jesus, Urgemeinde; Die Predigt vom Reiche Gottes vor und nach Pfingsten*, by Wilhelm Michaelis (Gütersloh: C. Bertelsmann. Pp. 142. RM. 4.50).

[2] Verlag von C. Bertelsmann, Güttersloh. M.24.

[3] *Ægypten*, by Professor Hermann Kees (M.2.80); *Vedismus und Brahmanismus*, by Professor K. F. Geldner (M.8); *Der Ältere Buddhismus*, by Professor M. Winternitz (M.7.50). (Verlag von J. C. B. Mohr, Tübingen.)

The evangelical Church in Germany has much reason, according to Professor Schneider, to be of good cheer. In a brochure[1] he points out that the Roman Catholic Church in Germany is progressively losing more members to Protestantism than the Protestant Church to Catholicism. The Catholic Church knows how to make adroit and sometimes unscrupulous use of statistics, but there is nothing in the statistical facts, properly understood, to excite apprehension. It is true, Schneider admits, that, in point of numbers, the evangelical Church has lost heavily since the war, but what it has lost in numbers it has gained in quality, by being relieved of the 'heathen' elements by which it was permeated and which now constitute a great opportunity for vigorous Home Mission enterprise.

Students of the Septuagint will find Kaminka's discussion of the Minor Prophets[2] full of suggestion and light. In it he argues that the translators of these books were scholarly laymen who, however, were unacquainted with the Hebrew text of Isaiah, Jeremiah, Ezekiel, the Psalms, and even the Pentateuch, from which it follows that in Alexandria already before the middle of the second century B.C. the Torah was no longer read in Hebrew in the synagogues. For these assertions proof in abundance is offered: for example, the words and phrases of the very similar passages Is 2^{2-4} and Mic 4^{1-3} are often translated quite differently (for example, חרבות, Mic *ῥομφαίας*, Is *μαχαίρας*); while the key to some of the words and phrases which puzzled the translators of the Minor Prophets lay to hand in the Pentateuch, had they known it (for example, the rendering of Mic 2^1, יש לאל ידם, *οὐκ ἦραν πρὸς τὸν θεὸν τὰς χεῖρας αὐτῶν* betrays ignorance of Gn 31^{29}, יש לאל ידי, *ἰσχύει ἡ χείρ μου*). Incidentally he argues against Wutz's theory that the LXX translation was made from a transliteration in *Greek* letters of the Hebrew text, pointing out that the very frequent confusion of ד and ר points infallibly to a Hebrew original (cf. Am $3^{10f.}$ 6^8, ארמנות, *χῶραι* = ארמות). But the most suggestive part of the discussion is that in which he argues that the deviations of LXX from MT, which have often been held to point either to a differing Hebrew text or to ignorance of Hebrew on the part of the translators, are frequently deliberate and represent an early exegetical tradition of which there are later confirmations in the Talmud; the extraordinary translation, for example, of Jg 1^{19b}, where רֶכֶב (chariots) appears as *Ῥῆχαβ* is to be thus explained. In this way there is seen to be a real affiliation between Palestinian and Alexandrian exegesis. Sometimes, too, where the classical Hebrew was unintelligible to the translators, they cut the knot by renderings based on similar words in vulgar Hebrew or Aramaic, with both of which they were familiar. Curiously enough, they seem to have avoided metaphors drawn from agricultural life; was this due to a certain contempt of the Alexandrian intelligentsia for the fellaheen? This discussion is a real contribution to the problem of the Septuagint.

The last number of the *Zeitschrift für die alttestamentliche Wissenschaft*[3] has four leading articles. One, by W. F. Albright (in English), deals with the American excavations at Tell-Beit Mirsim (20 kilometres south-west of Hebron), which he identifies with the Biblical Kirjath-sepher (to be pointed, he thinks, קִרְיַת, סֹפֵר, Scribe-city). Many interesting points are made, of which we select three. (1) 'The new archæological researches seem to compel us to separate the struggle with Jericho, Bethel, and Ai from the rest of the Conquest. Jericho seems to have been destroyed before 1500.' (2) 'There is already a very respectable body of evidence, in part quite disregarded hitherto, pointing to a Hebrew conquest of Central Palestine in the latter part of the Patriarchal Age. While this conquest was doubtless much less thorough than the conquest of the Shephelah by Joshua, it was relatively complete. . . . The focus of the Ḫabiru power was in just this region during the Amarna period.' (3) The excavations 'disprove the old view of Kosters, now maintained especially by Torrey, that there was no real interruption in the history of the Jewish occupation of Southern Palestine at the time of the Exile, and that there was, consequently, no true "Restoration."' A beautifully carved seal on which occurs the word יוכן can be definitely assigned to the year 597 B.C. if, as seems probable, יוכן = Jehoiachin. Albright assigns the fall of Tell-Beit Mirsim to the last Chaldæan invasion, probably about 588 B.C.

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[1] *Die Kirchliche Statistik in ihrer Apologetischen Bedeutung.* Bertelsmann, Gütersloh. M.1.

[2] Armand Kaminka, *Studien zur Septuaginta an der Hand der zwölf kleinen Prophetenbücher.* (J. Kauffmann Verlag, Frankfurt a.M., Schillerstrasse 19. M.2.)

[3] Verlag von Alfred Töpelmann, Giessen. M.4.50.

The old problem of שוב שבות, recently investigated by Dietrich, has been subjected to a fresh examination by Eberhard Baumann. He connects שבות with שבה, not with שוב, and regards both noun and verb, though frequently occurring doubtless in 'captivity' contexts, as words belonging to the 'ethico-juridical' sphere, and really implying arrest or punishment for guilt, with no inherent idea in them of deportation (cf. השבי in Ex 12^{29}). The שבות is always due to guilt, and the cancelling of it (שוב שבות), which is always effected by Jahweh, is often paralleled or accompanied by phrases expressing His compassion or favour. Suggestive as the discussion is, we should have liked to see a treatment of the grammatical problem involved in the use of שוב.

Horst deals with the doxologies in Amos (4^{13} 5^{8} $9^{5f.}$). He explains them in the light of the juridical practice underlying Jos $7^{19ff.}$, where Achan is commanded to offer a doxology and confession. The sinner confesses, God is glorified, His power and justice in inflicting the penalty are acknowledged, the blow falls; and there the matter ends, without the sin entailing further consequences. So by these insertions in Amos, the post-exilic community implicitly acknowledges that in the Exile Jahweh's judgment upon them has been executed and they shall have to suffer no more for the sins of the fathers. The doxologies would thus be a bright foil to the pervasive gloom of the book.

In the last article Budde attacks with great energy Obbink's view that the tree of life in Eden was not a forbidden tree, that man had eaten of it, and would continue to remain immune from death so long as he had access to it. Budde argues that the tree of life is no part of the original story, but a later interpolation, and remains unimpressed by the adherence of Staerk and Ungnad to Obbink's view.

The controversy which has raged over the site of Mount Sinai seems to be settling in favour of the view, suggested by allusions in Hebrew poetry, that it is to be sought among the hills of Edom. This view receives strong confirmation from the skilful argument of Dr. Ditlef Nielsen, *The Site of the Biblical Mount Sinai*,[1] who, as a result of a visit to that region in April 1927, definitely identifies Sinai with Petra, and supports his argument by a comparison of the topography of Petra with features of the Sinaitic landscape which may be legitimately inferred from the Mosaic traditions, and which render the identification of Sinai with any volcanic region unnecessary and, on other grounds, improbable.

Julius Rieger devotes a special discussion to the question of the significance of history for the preaching of Amos and Hosea.[2] A careful examination of all the references in both prophets to the early history of Israel leads him to the conclusion that, though some of them look as if they betrayed acquaintance with the Elohist, it is more probable that both prophets rest upon oral tradition and not upon either of the prophetic documents that lie behind the Pentateuch: indeed, their attitude to the cult is an implicit protest against the letter (Am 5^{25}) and spirit (Hos 10^{1}) of J and E. In Hosea no less than in Amos the character of Jahweh is marked by a 'demonic' element. Amos sees Jahweh as the Lord of all nations and of all history. Hosea's gaze is turned rather upon the history of his own people: in him first emerges the idea of 'heathendom.' This may be connected with his view of Jahweh and Israel as husband and wife—marriage is an *exclusive* relationship; and Rieger suggests that, from this point of view, the 'knowledge' of Jahweh on which Hosea insists has a remotely sexual colour, which would only heighten the contrast between the morale of Jahwism and the licence of Baalism. The whole historical career of Israel—Shittim, Adam (Hos 6^{7}, Jos 3^{16}), Gibeah, Gilgal, Jezreel—is one prolonged adultery, because she does not know Jahweh. To both prophets history furnished the material which illustrated the sin of men and the reality of God.

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[1] Otto Harrassowitz, Leipzig.

[2] *Die Bedeutung der Geschichte für die Verkündigung des Amos und Hosea.* Töpelmann, Giessen. M.3.75.

A powerful plea for the revival of the Psalter in the services of the evangelic churches of Germany is made by Professor Leopold Cordier.[1] He traces the history of psalm-singing from the time of the Reformation, shows how the impulse given by Luther was strengthened by Calvin, discusses the widespread influence of the Genevan Psalter, and deplores the fact that the modern German Church, though its hymn-book contains versions or adaptations of individual psalms, has been at no pains to recover for her worship the Psalter as a whole. Arguing that there is a virility in the Psalter in marked contrast to the sentimentality of the average hymn, Cordier seeks in this brochure to stir up the evangelic conscience of Germany.

From the pen of a Roman Catholic scholar, Alberto Vaccari, comes an Introduction,[2] in Latin, to The Psalms, The Song, Proverbs, Ecclesiasticus, Job, Ecclesiastes, and Wisdom. The introduction is prefaced by a discussion of Hebrew Poetry, and followed by an exegetical study of fifteen Psalms and five passages from the Wisdom Books.

On all these books Vaccari shows a wide acquaintance with the relevant literature, Protestant as well as Catholic, and English as well as French, German, and Italian; and he is thoroughly up to date—he takes into account T. J. Meek's theory of The Song, which connects it with the Tammuz cult, and the bearing of the Teaching of Amen-em-ope upon the problem of Proverbs. The writer naturally lays more stress upon authority and tradition than a Protestant scholar would; for example, the New Testament ascription of Davidic authorship to a psalm is an element to be considered in discussing the value of the titles, and for a similar reason Pss 2 and 110 are undoubtedly 'Messianic'—indeed, six of the psalms treated exegetically are 'Messianic.'

But Vaccari is too well aware of the facts to be a thoroughgoing conservative, and on some points he approximates to the conclusions of more or less radical Protestant scholarship. He regards, for example, Ps 19^{1-6} and $^{7-14}$ as two separate psalms (Dürr, in Sellin's *Festschrift*, on the other hand, has recently defended the unity of the psalm). His respect for tradition comes out in his treatment of the question of the real meaning of The Song: in favour of its spiritual sense not only the Jewish and Christian tradition weighs with him, but also the condemnation by an ecumenical council of Theodore of Mopsuestia, who had maintained the literal sense. He thinks that Pr 22^{17}–24^{22} and Amen-em-ope both draw from a common source, and that a Hebrew one. He believes in the unity of Ecclesiastes, and he defends the unity of Job by the assumption that the author revised and modified the original form of his book, agreeing with Sellin that the Elihu speeches (32–37) were later added by the author himself with a view to the more complete discussion of the problem. The exegetical studies show that he is well acquainted with the textual difficulties. In Ps 49^{8} he renders אח, 'alas!' but in 73^{24} he accepts the traditional כָבּוֹד without discussing the emendation which eliminates the idea of 'glory' from the passage.

On p. 74 read 'minus' for 'miminus,' on p. 80 'graecis' for 'gaecis,' on p. 124 'tribuatur' for 'tribuuatur.' JOHN E. MCFADYEN.

Glasgow.

It has often been said that the thought of God is at once the most important question for theology and life, and the least satisfactorily dealt with by theologians. Dr. Schumann in his welcome book[3] would still say the same, and for very urgent reasons. The religious situation of to-day, he says at the outset, is a witness and a call. It is a witness to the fact that our modern thought and life, based as they have been for the last hundred years or so upon philosophical presuppositions of a mystical and an idealistic kind according to which nothing is (either God or man), but thinking makes it so, are in decay, confessing themselves to be meaningless, lifeless, and hopeless. And it is a call upon us to restate the Reformation thought of God and to exhibit the reality of God therein given as a prelude to a better and a richer human life.

In the second part of his work Professor Schumann considers at length the attempts of such theologians as Troeltsch and Otto and Barth to avoid the mischief of idealism and its ally mysticism. Neither Troeltsch, however, he finds, with his 'religious Apriori,' nor Otto with his 'Numinal,' secures the concrete and objective reality of God. Barth, with his supposed repudiation of all philosophy, is also found wanting, for his view of the relation of man and God is merely a repetition of the Idealistic view of the relation of time and eternity which even the Barthian paradox cannot hide.

These failures, among others, lead Dr. Schumann to argue in the third part of his treatise that all idealistic and mystical presuppositions must be definitely given up, after the manner of Rehnke, one of the philosophers of the so-called Griefswald School. In this way evangelical theology will secure its full liberty. If we go to school to Rehnke, and learn that the thinker and his thoughts (inasmuch as thinking is never an activity or a spontaneity) are ultimate data without dependence on each other, then we may truly say that our thought of God (a datum) implies neither our dependence upon God nor God's dependence upon us, or that we are laying violent hands upon the Majesty of God. Our thought of God is not an 'object' conceptually constituted by us, but God Himself, a Person, as conscious Will, and Creator, who has truly manifested Himself to men in Revelation as 'Promissio.' Thus the Christian theologian can rightly say that it is by God coming to us that we become Persons, and not by our own conceptual activity. Thus also can he say that the Church is a Divine institution, a fellowship of persons whom God desires to be with Himself for ever—a far richer thing than the sociological and idealistic idea of the Church championed by Troeltsch and Hirsch. And thus finally can he offer Christianity not as a philosophy, but as Good News of God, and thereby encourage our self-deluded and sad world to take hope again, bewildered as it is by its own brutalizing scientific technique, and befogged by its own futile labours in seeking to determine, by processes of self-comprehension, the nature of reality, the Being and Essence of God.

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[1] *Der deutsche evangelische Liederpsalter, ein vergessenes evangelisches Liedergut.* Töpelmann, Giessen.

[2] *De Libris Veteris Testamenti: De Libris Didacticis.* Pontificio Instituto Biblico, Rome.

[3] *Der Gottesgedanke und der Zerfall der Moderne* (Mohr, Tübingen; 1929, 380 pp. M.16).

In these days of attempted theological reconstruction Professor Piper comes forward with a claim to be heard on behalf of that Cinderella of disciplines, theological ethics.[1] Acknowledging the great service of Barth in deepening our sense of reality, Dr. Piper considers that the time is due to elaborate (Barth notwithstanding) the ontological and epistemological significance of this sense, an elaboration, which, in its revival of the New Testament and Lutheran thoughts of man in his helpless, fallen state, and of God in His redeeming revelation within the world, not only exhibits reality to be a much more complex, chaotic, and sin-ridden thing than the rationalistic optimism of Idealism had led us to believe, but establishes the right and speciality of theological ethics.

In the first part of his book Professor Piper deals with the question why it is that we acknowledge the claim of the Divine Law. The answer is found in the understanding of the characteristics and capacities of the human Ego, which as the 'noetic' Ego (in contradistinction to the vegetative, emotional, rational, or volitional Ego) is the specific subject of faith. Evangelical faith is an act of this Ego, certain indeed of its salvation, but shot through with sadness because of earthly imperfections. Hence repentance is a constituent element of all evangelical faith, and Professor Piper indicates at length what this repentance is. Believing repentance arises from the structure of reality, existing because God's creation is grievously vitiated by objective evil powers and human sin, yet hopeful of the re-establishment of God's purpose because of our certainty of salvation in our likeness and accountability to God and in His judgment and redemption in the world.

In the second part the author proceeds to a consideration of the source of evangelical ethics. The discussion here gathers about such questions as the revelation of the Divine Law, its significance, its function, its content, and its fulfilment by faith in the concrete situation of the believer. For there is a law, because the characteristic of the Christian believer is not only that he is certain of salvation. His inner revelation has its counterpart in an exterior revelation which confronts him as at once the demonstration or exemplification of his redemption and as the demand of God that he should seek the things of God, that is, personal sanctification and the world's redemption. The ethical for the believer is thus more than 'ethical' in the strict sense; it includes the whole conscious relationship of the believer in his psycho-social and spiritual natures. The question which theological ethics as a science seeks to answer is, 'What does the revealed law signify for my action, what principles of action may this law have for me in my concrete situation as a believer within the historical evangelical fellowship?'

As a contribution to 'Neo-Orthodoxy' this first volume of Professor Piper is of considerable interest and value. Its intention is not polemic, but eirenic, in the hope that it may help to terminate the days of positive and liberal theology and the confessional antagonisms within Protestantism. The book is subtle, too subtle for reality, and sometimes mythological. It is somewhat unfortunate in its attempted revivals of Pauline demonology, and it does not seem to face up to the question whether or not an objective principle of evil is a contradictory conception. Whether the youth to whom the author offers his work will make use of it in their upbuilding of evangelical thought and life remains to be seen, but they will assuredly feel themselves amazingly flattered by Professor Piper's appreciation of their epistemological and ontological genius !

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[1] *Die Grundlagen der evangelischen Ethik,* von Professor O. Piper (Bertelsmann, Gütersloh; Bd. i. 1929, 366 pp. M.14).

In this excellent booklet[1] Professor Lütgert seeks to indicate the present significance and future fruitful development of the Christian idea of redemption. He gives his exposition historical background by many appreciative references to Paul and Luther, and by much criticism of Schleiermacher and Ritschl, as well as of orthodoxy and of theological writers of the Barthian blend.

The booklet falls into fourteen short sections, and opens with the point that the Christian idea of redemption does not get its specific meaning by starting with something common to all religions, but by asking the following questions about redemption. Redemption from what ? to what ? and by what ? where the answer to the third question alone gives the true answer to the other two. It is Christ who redeems us, redeems us from the world, that is, from death, suffering, sin, and the guilt of sin. In this redemption there are two sides. There is an objective side which is a reconciliation satisfying God's law (in the Pauline-Lutheran sense) in the experience of Christ who as being wholly for God and therefore 'for us' is our reconciliation, redemption, justification, and sanctification. And there is a subjective side which is not simply the removal of our sense of guilt (Ritschl) or the mere overcoming of sin (orthodoxy), but a restoration of the fellowship of God whose marks are the awakening of prayer, the gift of freedom for the purposes of faith in personal sanctification and in the realizing of the Kingdom of God, and finally the presence of joy. Faith is prayer, faith is reception of God's gift, and therefore Christian redemption cannot be described as a simply psychic process, a species of self-certainty or autonomous activity, or as a mere historical evolution. It is for us and for our world the gift and act of God. Thus it is that all programmes of theistic dualism or of philosophical mysticism are shattered by the Christian idea of redemption, and where the modern man seeks in his need for redemption for an escape from what is to him a tragic existence by union with God, and not for a reconciliation with God out of a consciousness of guilt, he is not to be turned over to the psychiatrist with his method of suppression or to the psychoanalyst with his method of sublimation. He is to be claimed by the Christian pastor, for his is a malady, not of the body or of the mind, but of the soul, which can only redemptively be met by the Good News of God in Christ.

Such are some of the points of a booklet whose texture of thought is very closely woven and decorated with language of real power and beauty. Professor Lütgert's remarks on the relations of faith and redemption to history are open to question as well as his handling of Troeltsch. But this apart, his booklet is quite an education in the development and significance of the Christian idea of redemption, and entirely worthy of translation for the benefit of those whose privilege and duty it is to proclaim the wonder and power of God's redeeming love to needy men and women.

R. S. Sleigh.

Glasgow.

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[1] *Der Erlösungsgedanke in der neueren Theologie*, von Professor W. Lütgert (Bertelsmann, Gütersloh, 1928, 90 pp. M.2.50).

Contributions and Comments.

Luke xviii. 8.

In His knowledge that His death was near, Jesus said to the High Priest (Mt 26^{64}) that He would return in power to further the advance of God's purpose. He made other references to a return, and these do not appear to bear always on one and the same event. There was to be a final parousia, and several antecedent, *e.g.* after the Resurrection, in Galilee, at Pentecost, and afterwards. There is a general disposition in Christian thought to regard the destruction of Jerusalem, the fall of Rome, the Reformation, and such events as special interpositions of God to establish His Kingdom. This verse cannot refer to the final. One direct mark of that return was that the victory of God's purpose would then be complete. Reference to one of a series best fits in with the terms used.

They indicate pain, disappointment, with the state displayed. God had manifestly come at different times, and had not been received (Is 53^1 $65^{1,2}$; Ps 95^{8-10}). Jesus' return was to continue doing as God had done. He might well forecast a like reception when He came. His own past might also intensify the fear. He felt very deeply the nation's rejection of His claims and His message (Mt $23^{37f.}$; Lk 19^{41-2}). The response of the Twelve would not remove the gloom (Jn 5^{40} 6^{67-70} 14^{9}, Mk 9^{19} 10^{35-45}, Lk 22^{24}). The first report of the Resurrection was not believed even by the Apostles. At the destruction of Jerusalem, and at the Reformation, faith was patent in the attitude of some, but how few greeted the event as redemption drawing near. Want of faith was far wider than its presence.

The pain caused by the forecast of how its return would be received is expressed by casting His words in the form of a question. Man's refusal of response to God's efforts on their behalf in the past, and its likely continuance, depressed Christ's soul. Dr. Fosdick says: 'No suffering on earth is more tragic than great love bounded in its disinterestedness.' Dr. Whyte: 'As Christ saw more and more what was in the heart and what came out of the heart of man He seems sometimes inclined to give up His terrible office.' As Dr. Boyd Scott thinks about Christ's feeling caused by His experience of the appalling tenacity of sin in man's heart, he says: 'It was not altogether free from despair.'

Prophets sought to prepare their fellows to meet God when He came. His coming was amid disconcerting events. As there was to be like harassment and dismay at times of Christ's visitation, He would have men ready for the crisis. He says and reiterates how: 'Watch and pray' (Mt 24^{42-44} 25^{13}, Mk 13^{33-37}, Lk 21^{34-36}). Avoid a course that blinds to the unseen, that absorbs energy on material gain or pleasure. Where these absorb the heart, God is disregarded, His value unknown, and so there is no faith. Lk 18^{1-8} gives a needed encouragement to prayer. The prayer spirit one needs in such crisis is not so much petition, as communion, a spirit that seeks to be fit, to be made fit, to follow God, to accept His will and leading. Unpropitious times evoke petition on petition like the widow's. V.[7] interjects an assurance that God, the hearer of prayer, is not like the judge to whom the widow addressed her petitions. He is our Father. Christ's experience of the Father in His life on earth was such that He trusted at all times. The storm (Mk 4^{40}) ruffled not His calm. He had faith. Ignorance of God filled the disciples with panic. Where is your faith? He asked. He would have men to commune daily with God, in all circumstances. They would thus get to know somewhat, as Christ did fully, that God could be relied on, however dark His ways. By that sure confidence Christ went unto death in calm faith. The Father was trusted in spite of the experience of being forsaken. This calls on Christians to be sure He is trustworthy, however hidden. Clouds and darkness may be around His ways, but they are paths of truth and love. God can be so known in ordinary experiences, He can be trusted in the sudden unknown. The mode of any of Christ's returns may be as unknowable as its date. It is, perchance, useless to spend time and effort in thought about either. It is wisdom to watch and pray so that we see God and follow Him in ordinary, daily ways. Then we shall not suffer, or cause Him pain at our want of faith when He comes.

G. Philip Robertson.

Edinburgh.

The Four Rivers of Eden.

One reads with delight the informative articles of Colonel Stevenson; but has he not misread the *problem* of the rivers of Eden? He conceives the garden to be on the right bank of the Euphrates; one of the four rivers mentioned in the account. For this he has previously given many cogent reasons. He finds these four rivers were all streams which originally flowed into the Persian Gulf. But the problem is hardly that of finding four rivers that ran in the neighbourhood of the Garden, even though there are reminiscent conditions in regard to their characteristic features.

'And a river was going out of Eden, to water the garden; and from thence it separated and became four branches.' As Dr. Driver says: 'The representation gives an idea of the magnitude of the river flowing through the garden: even after leaving it, it could still supply four large streams.'

It is difficult to see in what way it can be held that the Euphrates, after passing Eriḍu, became four heads, one of which was the River Karun. Whether or no we hold that the Garden site is wholly or partially idealized, it is more than difficult to maintain that four rivers flowing into the Persian Gulf is an adequate explanation of four rivers flowing out of the Garden of Eden.

J. Opie Urmson.

South Shields.

Obadiah 7.

In a note on 'Eating the pieces' contributed to the *Journal of the Manchester Egyptian and Oriental Society*, No. xiv., 1929, I have suggested that *l-ḥ-m* has sometimes the meaning 'flesh,' which it has in Arabic, and that the expression *'ākal leḥem,* like the corresponding expression in Arabic, *'akala laḥm,* sometimes means 'to eat the flesh of,' in the sense 'to slander' or 'to be the malicious enemy of.' With reference to this note, my friend Principal A. J. Grieve has reminded me of the passage, Obadiah 7.

R.V. translates this passage: 'All the men of thy confederacy have brought thee on thy way, even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; *they that eat* thy bread lay a snare under thee: there is none understanding in him.' But the verse is very difficult, and various emendations have been suggested. Some of these are mentioned in *I.C.C., ad loc.,* and need not be repeated here in detail. R.V., it will be noticed, supplies in thought (as indicated by the *italics*) the words 'they that eat' before 'thy bread,' and, as *I.C.C.* notes, it has been suggested that we should actually supply the corresponding Hebrew word *'ōkelê,* translating 'they that eat thy bread.' Another suggestion is that we should take *laḥmeka,* usually translated 'thy bread,' to mean here 'thy flesh' = 'thy blood-relations,' comparing the Arabic *luḥmat.* A. B. Ehrlich in *Randglossen* (1912, vol. v. p. 259) would insert *'ōkelê,* comparing Ps 41^{10}; but he thinks that here, where the expression concerns not individuals, but peoples, it must be understood to mean peoples befriended by Edom, who had often been his guests and had *eaten bread* with him. Instead of the word translated 'a snare,' *māzōr,* he would read 'strangers,' *zār* or *zārîm.*

Kent (*Sermons, Epistles, and Apocalypses,* 1910, p. 340) translates: 'But to the very border they have driven thee, all thy allies have betrayed thee; thy avowed friends have overpowered thee, they have set a trap for thee.' He omits *laḥmeka* with the LXX. But it is a mistake to assume, as commentators so often do, that because a word is not represented in the LXX, it was not found in the Hebrew text. Often when a translator does not understand a word, or thinks it superfluous, he quietly drops it.

I submit that *yākelu* is a misplaced *'ākelu,* and that *leka* is a dittograph of *l-ḥ-m-ka* (to be explained perhaps by Principal I. W. Slotki's theory about faded letters, *JMEOS,* No. xiii. 1927). With Ehrlich, I would read *zār* or *zārîm* for *māzōr*; and would accept the suggestion that *'ēyn tebhûnah bō* at the end of the verse is a marginal gloss. Adopting my interpretation of the expression *'ākel leḥem,* the resulting translation will be: 'But to the very border they have driven thee, all thy allies have betrayed thee; thy avowed friends have become thy malicious enemies' (lit. 'have eaten thy flesh'), 'they have put strangers in thy place.'

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John xx. 17.

Λέγει αὐτῇ ὁ Ιησοῦς· Μὴ μου ἅπτου· οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ κτλ. The wonderfully vivid, simple, and touching narrative of this first appearance of the Risen Lord to Mary of Magdala is recorded by John alone. (The allusion to it in Mk $16^{9f.}$ shows that the writer of the last twelve verses of Mark was aware of the incident, which, it may be noted, is at variance with the narrative of Mark himself, immediately preceding (Mk 16^{1-8}), and incidentally is evidence that both narratives cannot have been penned by the same hand.)

Something, however, of its beauty and pathos is lost, I think, in the renderings of A.V. and R.V. The text of the passage, it may be premised, is not altogether certain. Some readings omit the *μὴ* before *ἅπτου,* others, retaining it, omit the preceding *μου,* while another variant for *μὴ μου ἅπτου* reads *μὴ οὐ πτόου.* The weight, however, of MS. authority is all in favour of the retention of *μὴ.* A review of the context and a comparison with parallel passages are necessary to arrive at a clear meaning of the passage.

Mary of Magdala is standing alone, uncertainly, by the empty tomb after the two disciples have left her and returned to Jerusalem. She stoops down and looking into the tomb sees within two *ἄγγελοι* who question her. She replies, 'They have taken away my Lord, and I know not where they have laid him.' She had come there with no thought, no expectation of seeing her Lord risen from the dead, only with love's sorrowing tenderness to behold the place where they had laid Him. And the rock-hollowed tomb was empty. His body lay she knew not where. Turning away she saw some one whom in the yet uncertain light she took to be the gardener of the place. Him she questioned about the taking away of the body. One word only He said, but that was enough. She could not forget that well-remembered voice. But as, on His first appearance to them, the disciples 'supposed they saw a spirit' (Lk 24^{37}) and were affrighted, so was it with her. With a startled cry, 'Rabboni!' she recoiled (*στραφεῖσα,* v.^{16}). Calming her fear, He replied, 'Fear not: touch me (and see that I am the same "Teacher" thou hast always known); for not yet have I ascended to the Father.'

We read (Mt 28^{10}), on the first appearance of the Risen Lord to Mary of Magdala and 'the other Mary' He quieted their fears with the words, 'Fear not (*μὴ φοβεῖσθε*): go tell my brethren.' So here (v.^{17}), He bids Mary 'go and tell His brethren.' Again, it is recorded how on His first appearing to the Eleven and 'them that were with them,' giving them His wonted greeting, He added, *Ἐγώ εἰμι, μὴ φοβεῖσθε* (so Lachmann). But they, *πτοηθέντες δὲ καὶ ἔμφοβου* (terrified and full of fear) *ἐδόκουν πνεῦμα θεωρεῖν* (Lk 24^{37}). Quieting their fear, *ψηλαφήσατε με καὶ ἴδετε* (v.^{19}), 'Handle me and see (that I am no spirit),' He said.

Why, here, in contradiction to Matthew's account *αἱ . . . ἐκράτησαν αὐτοῦ τοὺς πόδας* (Mt 28^{9}), should He forbid Mary to touch Him, and invite the disciples and others to do so, that they might know it was He Himself indeed who stood before them? Was it not but natural in the circumstances that a sudden thrill of awe and fear should have passed through her? To her, standing there alone in the grey light of dawn, His sudden appearance must surely have seemed even more startling than it did to His disciples when He first revealed Himself to them. How cold and forbidding otherwise would the command, 'Touch me not,' have appeared to that loving heart! He calms her momentary fear. He invites her to make proof that He is no phantasm, but the same Jesus she has known on earth, for He has 'not yet ascended to the Father.'

Retaining the *μὴ*, which I take here to be elliptical, I would point the passage thus: *μὴ* (*sc.* *φοβοῦ*)· *μου ἅπτου κτλ.*, 'Nay, be not afraid: touch me . . .'; which is in accordance with parallel passages, and also with the variant reading (*supra*), *μὴ οὐ πτόου*—a reading which, though unsupported by the great uncials, is at least worthy of consideration.

W. D. Morris.

Kelso.

Mark xiv. 41: ἀπέχει.

How should this word be translated? Both the A.V. and R.V. render it, 'it is enough.' Most versions render it in a similar way. In the *Ex. Gk. Test.* Dr. A. B. Bruce says it is one of Mark's puzzling words, and, after referring to Beza, Elsmer and Raphel, adds: 'The meaning is, I have conquered in the struggle. I need your sympathy no longer; you may sleep now if you will.' This makes it an ironical word. Ed. König in *H.D.B.* says he does not include the verse among examples of irony. If we accept the rendering 'it is enough,' does it refer to the disciples' sleep, or is it ironical?

But 'it is enough' is not the only way of translating *ἀπέχει*. In Mt $6^{2.\ 5.\ 16}$ *ἀπέχουσι*, is translated 'they have received.' Why, then, should the word not have the same meaning in Mk 14^{41}? If it does, being singular, the subject would be singular also. The words *ἰδοὺ ὁ παραδιδούς* in v.^{42} show that Judas was in Jesus' mind, and suggests that *ὁ παραδιδούς* is the subject of *ἀπέχει*, and the translation would then be, 'he has received full payment.' In support of this we cite from A. Souter's *Lexicon to the Greek New Test.*, 'I have received (payment) a formula of receipts: so probably also in Mk 14^{41} *ὁ Ἰούδας* being understood as subject.' Mr. H. G. Woods, in Peake's *Commentary*, says De Zwaan has discovered that the word is often used in papyri on receipt forms. It may then refer to Judas, 'He has received (the bribe). He has succumbed to the temptation.'

We would suggest two reasons for adopting this translation. First, Jesus had warned Judas again and again, but in vain. In the garden of Gethsemane He is faced by the prospect of death. Whatever happens now there is no escape. But why should His death be embittered by the betrayal Judas is contemplating? Cannot that cup pass from Him? It was a bitter experience to be rejected by His own nation, but the bitterest of all was that His death was possible through the treachery of one of His friends. So Jesus prays that if possible Judas may draw back from his purpose and not complete his plan. The priests were too subtle to pay Judas till he had completed his work. So when Jesus sees the lights of the party sent to arrest Him, He knows the payment has been made. Judas has succumbed to the temptation. Warnings and prayers alike have failed. Second, in using *ἀπέχει* Jesus shows His fineness of spirit, His deep sorrow at what has happened, His readiness to spare Judas from the natural anger of the other disciples. It is like the sorrowful utterance of a man speaking to himself. Jesus knows the worst thing He dreaded must be faced, and in sorrow says, more to Himself than to the others, *ἀπέχει*.

E. A. Smisson.

Bradford.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The literature on Amos is already extensive, but it is some time since any adequate, or at least elaborate, commentary has appeared in English. The first edition of Driver's commentary appeared thirty-two years ago; it is fifteen years since Edghill's commentary appeared, and the revised edition of Sir George Adam Smith's brilliant 'Book of the Twelve Prophets,' published last year, is not exactly a commentary. In the meantime new problems have emerged—the problem of the possible influence of Egyptian prophecy upon Hebrew prophecy, the problem of the origin of eschatology and of its place in Hebrew prophecy, the problem of the psychology of prophecy, and the nature of the prophetic consciousness. To these might be added the problem of metrical structure, and the need for a fresh consideration of many incidental points due to the progress of textual criticism and the advances made by historical and archæological studies. There is clearly room for a new book on Amos, and we have it in the *Critical and Exegetical Commentary on the Book of Amos*, by the Rev. Richard S. CRIPPS, M.A., B.D., to which we extend a hearty welcome (S.P.C.K.; 15s.).

Apart from the peculiar fascination of the problems to which we have alluded, Amos is on many grounds pre-eminently worthy of study. Cornill has described him as 'one of the most wonderful and inexplicable phenomena in the history of the human spirit.' He is the oldest and surely one of the very greatest of the literary prophets; next to Jonah, his book is perhaps the easiest to read and his thought the easiest to follow; he emphasizes the importance of social righteousness with a quite titanic power, and he raises in the acutest form one of the most crucial questions of Old Testament study—the prophetic attitude to ritual and sacrifice.

Alike on the more familiar and on the more recent problems, Mr. CRIPPS, who is obviously master of all the relevant literature, has much that is valuable to say. Not the least interesting feature of his lengthy Introduction, in which the major problems are connectedly discussed, is his discussion of the date of Amos. This is much more than a mere question of chronology, for it touches the nature of the prophetic consciousness and the content of the prophetic message. The farther back Amos can be put, the less can Assyria have been on his horizon, and the doom which he repeatedly holds over guilty Israel will be, though doubtless real enough, yet vague, a doom to be executed by some power of which Amos is sure, but which he does not distinctly envisage. And conversely, the later we can set the prophet, the more probable will it be that Assyria is the instrument which is to effect the Divine chastisement upon Jehovah's people. As against those who would put the appearance of the prophet about 760 or even 750 B.C., Mr. CRIPPS argues skilfully for the date 742 or 741. By this time Tiglath-pileser had been three or four years upon the throne of Assyria, and so clear-eyed a seer as Amos, deeply convinced of the sin of Israel, must have read in his accession the death-warrant, or at least the heavy and bitter chastisement, of his people. The prophets can interpret the signs of the times, to which their contemporaries are blind.

Another important feature of the discussion is Mr. Cripps' treatment of the attitude of Amos to Judah. While inclined, with most scholars, to reject the authenticity of the oracle against Judah in 2$^{4f.}$, he makes the point again and again that the impartial Amos must have included Judah within the scope of his stern message. He would have been the last man to exempt any guilty nation, even his own, from a doom she deserved. The references to Israel, Mr. Cripps thinks, should usually be taken to cover the whole of Jehovah's people, Judah no less than Israel. This is a point worthy of serious consideration.

On the vexed question of the attitude of the prophets to the sacrificial system, Mr. Cripps is not so emphatic as many recent, and especially most German, scholars have been. He admits, of course, that Amos' allusion in 5^{25} to Israel's religious experience in the wilderness proves that for him sacrifice was not *necessary*; but in commenting on 4^{4} he asks, 'Is he not upbraiding his hearers for sacrificing at the sanctuaries in *such a manner* as to be displeasing to Jehovah?' Even if this milder interpretation of the mind of Amos be accepted, it is at any rate gratifying to find Mr. Cripps admitting that 'in general it may be said that the great prophets, however interpreted, were closer to God's truth than were the priests' (p. 341). He 'would hesitate,' he says elsewhere, 'to believe that God in any sense really wished for, still less commanded, ritual slaughtering. It was a very widely spread ancient rite; and, at most, He allowed it.'

With regard to Egyptian influence on Hebrew prophecy, there is no need to deny its abstract possibility. There is almost certainly some literary connexion between the religious poetry of Israel and Babylon, and between the Wisdom literature of Israel and Egypt, and there are undoubted resemblances between Hebrew prophecy and the few extant fragments of Egyptian prophecy; but, whatever may be said of the form, so far as the contents are concerned Egyptian influence is negligible. The differences are far more striking than the resemblances, and in the most crucial point of all, the difference is most conspicuous. As Mr. Cripps puts it, 'in Egyptian oracles the moral note, though sometimes struck, always remains low and scarcely audible.'

One of the most valuable parts of Mr. Cripps' discussion is that which deals with ecstasy, vision, and audition in the prophets, or what we may broadly call the psychology of prophecy. In what sense are the five visions of Amos to be interpreted? Was the prophet a 'seer' in the sense in which Amaziah contemptuously addresses him? Were his 'visions' just ordinary experiences of drought, a plague of locusts, etc., upon which, with his ethical insight and passion, he put an ethical interpretation, or were they in some sense abnormal or ecstatic experiences?

On this delicate point Mr. Cripps wisely declines to dogmatize, but he offers interesting analogies from the experience of St. Francis, St. Theresa, St. Catherine of Siena, Juliana of Norwich, George Fox, the Sadhu Sundar Singh, and other Christian mystics. He makes the probable suggestion that, 'on "seeing" the thing, Amos thereupon fell into the vision state, in which he was under the Divine influence' (p. 218), and argues with much plausibility that the condition of psychic vision provides a vehicle for God to communicate a revelation to His prophet. God neither leaves His servants entirely to think out their own gospel, nor is He content merely to stimulate the healthy processes of their minds. There is more than that. How much more may be indicated by two quotations.

One is from Mr. G. C. Joyce. 'However much subjectivity there was in the form which the vision assumed, it does not, therefore, become the mere product of human imagination and destitute accordingly of authority. To those who profess their belief in a Spirit who "spake by the prophets," it is clothed with the dignity of a revelation.'

The other quotation is from Professor J. B. Pratt. 'May it, then, perhaps be that the mystics are the seers of our world, and that whenever they open the eyes of their souls, the Eternal Light pours in; and that though we blind ones learnedly describe, generalize, and explain their experience by regular psychological laws which take account only of the psycho-physical organism, still the light is really there and the mystic apprehends it directly, even as he says? This question is not for psychological discussion. Nothing that the psychology of religion can say should prevent the religious man from seeing in his own spiritual experience the genuine influence of a living God.'

Professor C. C. J. Webb, well known as Professor of the Philosophy of the Christian Religion at Oxford, and as a Gifford lecturer, has published three lectures which he delivered at the University of Durham last November under the title *Religion and the Thought of To-day* (Milford; 2s. 6d. net). The subjects of the lectures are 'The Study of Religion: Problems and Methods,' 'The Debt of Modern Philosophy to the Christian Religion,' and 'The Problem of Religion in Contemporary Thought.' Professor Webb has an irritating habit of burdening his sentences with elaborate qualifications, which makes him a little difficult—or at least laborious—to read. But he is worth reading, and these lectures are particularly worth reading, especially by teachers and preachers of religion. We propose to summarize the third of the lectures, that on 'The Problem of Religion in Contemporary Thought.'

Professor Webb begins with a vivid contrast. He goes back a hundred and fifty years, and contrasts the situation of religion then with its situation to-day. A hundred and fifty years ago religion was universally accepted as a normal feature of human life. To profess no religion was something strange and abnormal. No State was to be found that did not acknowledge some form of religion. And, even when the tenets of the religion were criticised, at least there was a deference given to its authority in outward show. The situation is different to-day. Most States count impartiality or indifference on religious matters to be a fundamental principle of their policy. There is no attempt at coercion, and disbelief of religious doctrine is too common to excite surprise or to incur obloquy. This does not necessarily imply that religion is vanishing among men. On the contrary, it may be said that it has gained by the defection of a host of merely nominal adherents. But the contrast holds good all the same.

The situation of religion to-day will be clarified if we follow Professor Webb in a further contrast. There were two outstanding facts about the religion of the eighteenth century. One was the general assumption that the reasonableness of religious faith could be proved to any man of competent intelligence quite apart from his possession of any specifically religious experience. 'Proofs' of the existence of God established that belief on metaphysical grounds. And with reference to Christianity in particular, it was held that on ordinary principles of historical evidence it could be put beyond doubt that miracles had occurred which evidenced the supernatural nature of Him who performed them. Religious belief was a matter of intellectual proof.

The other fact about the eighteenth-century religion was the beliefs which were taken for granted as embodying the essence of religion, and especially of Christianity. (1) One was the *transcendence* of God, who is a Being quite distinct from the world which He had created by an exercise of His will. (2) The second was that Christianity stands or falls with the authority of Scripture, which was a revelation from above and entirely exempt from error. And (3) finally, that the ultimate sanction of religion was the eventual happiness or misery of the individual in another life. It was on this ground that appeals for acceptance of religious truth were based.

Now in all these respects, in regard to both of these facts, and all these beliefs, the situation to-day is totally different. To begin with, the 'proofs' of the existence of God are discredited by contemporary thinking. Kant's damaging criticism was the first blow to shake them. But they have been shaken. And to-day it is accepted that to force religion on a reluctant mind by such reasonings and apart from some religious experience in the person is a vain proceeding. It would be as idle to attempt this as to expect to create by arguments an appreciation of poetry or music.

The new defence of religion rests on other grounds. It does not aim at compelling men to admit God's reality by argument, but rather calls on them to recognize in themselves something which makes God real. God is to be *found* within the soul rather than *inferred* from phenomena. Obviously this God is an *immanent* rather than a *transcendent* God. And that emphasis is one of the great religious changes of the last hundred years. It has been immensely aided by the doctrine of evolution. Evolution manifestly goes far more readily with an immanent God, just as creation goes easily with a transcendent God. This belief in an immanent God has, then, been fostered both by the abandonment of the old idea that the existence of God would be proved by intellectual means, and by the discovery that life has been a development by continuous process.

The idea of evolution has had another important result. It has created a new *historical sense*. It came to be seen that to write the history of anything it is necessary to see its connexion with what went before and how it grew out of its predecessor by a gradual and continuous growth. Now this new historical sense had far-reaching effects on the study and criticism of ancient literature, and especially on the Bible. And this has marked a revolution even greater and more momentous than the Reformation of the sixteenth century. The whole previous conception of the authority of Scripture has been modified. The change may be put roughly thus: that the fact of some statement being in the Bible does not necessarily guarantee its truth, or even its religious value, and that something which is true and right does not need the sanction of its being in Scripture to be accepted.

Once more, a very great change has taken place in our view of the future. We do not believe that the salvation of the individual in a future life is the chief end of religion and the ground of its appeal to the unconverted. And this is due to the disappearance of the traditional Christian 'otherworldliness,' for which this world and its concerns are only a passing interest; we are 'pilgrims and strangers' in this world; our real interest and concern are in eternity. The beginnings of the modern reaction against this view go back to the Renaissance. In Europe generally *double-mindedness* became characteristic of men's outlook; that is, they had a twofold life, one of interest in this world, the other of belief in another. But gradually this was left behind in favour of a view which found the centre of gravity in religion in the present, in an experience which is 'eternal life,' and which includes all man's present concerns. The Great War gave a blow to this 'immanentism' (as Professor WEBB calls it). Many serious minds began to doubt the value of the easy-going philosophy which finds God in everything and in everybody, and sees the hope of the world in the forces of civilization. There has been a marked reaction against this 'present worldliness,' and a tendency to revert to a belief in transcendence, to emphasize the otherness, the strangeness, the irrationality in religion. Otto and his 'numinous,' Barth and his uncompromising theology of grace as discontinuous with the whole process of civilization, are portents. It is, therefore, the task of our age on the one hand to secure the gains of the past, the conviction of the autonomy of religious experience, and the recognition of God's immanence; and also on the other to rise above a mere faith in civilization and to grasp the essential truth of transcendence, that God is above us, a Reality other, yet not wholly other, than ourselves.

In his most recent volume, *The Primitive Church*, reviewed in this issue, Canon STREETER succeeds in investing what might easily be a dull discussion with a good deal of human interest. His main subject is the primitive Church Order, and throughout the discussion he keeps in view the rival claims in this reference of Episcopalianism, Presbyterianism, and Independency. When he comes to the position, in the primitive age, of the Church in Syria, he encounters the dominating figure of Ignatius, and gets a chance, which he seizes with both hands, of an interesting study in human motives.

The letters of Ignatius, Bishop of Antioch, written on his way to martyrdom in the Colosseum at Rome, *c.* A.D. 115—four from Smyrna, three when he had reached Troas—are described by Canon STREETER as, next to the Epistles of Paul, the most vivid piece of literature, considered simply as a human document, that has survived from the early Church; and they pose a question which is one of the most controverted in early Church history, namely, whether the Church Order in primitive times was definitely Episcopalian or not. That it was so these letters in themselves would lead us to believe; on the other hand, emanating also from the Church in Syria, not long before the Ignatian letters, there is the *Didache* or *Teaching of the Twelve Apostles*, with its testimony in favour of Independency. Hence arises a difficult problem, apart from the problems raised by other early documents which may be read in support of the Presbyterian claim.

The problem of Church Order raised by the coexistence in Syria of the *Didache* and the Ignatian letters is relieved, according to Canon STREETER, by two considerations. The first is that the monarchical episcopate in Ignatius' day was a comparatively recent institution at Antioch, and not yet securely established. Two facts supporting this view are: (1) that in the traditional lists of Bishops of the great Sees only one name is given between Ignatius and the Apostles; (2) that six of the seven letters are filled with exaggerated and passionate exaltation of the bishop's office, as though the monarchical status and authority of that office was as yet not sufficiently ancient to be secure.

The second consideration mitigating the difficulty of the historical problem aforesaid has to do with the personal idiosyncrasy of Ignatius himself. In this connexion Canon STREETER would make five points, prefacing his exposition with the remark that 'Ignatius, like many who have achieved high fame, was clearly of the neurotic temper. His letters on every page reveal a high-minded personality keyed up to that peculiar intensity which is a symptom of that temper. Genius is often a concomitant of the neurotic constitution. Not that genius is the result of the neurosis; but that same hypersensitiveness to impressions, which makes the genius quick to perceive what other men ignore, exposes him in early life to injury from experiences which would leave unscathed persons of more ordinary clay. A piece of grit that will derange a watch will not affect a traction engine.'

(1) The first and most obvious evidence that Ignatius was a man of abnormal psychology is the prophetic seizure he alludes to in writing to the Philadelphians (vii. 1); and that he was subject to prophetic seizures appears in his letter to the Ephesians (xx. 2). Like other 'prophets' of his time, he had an overwhelming conviction of possession by the Holy Spirit. Such an experience is analogous to that of the medium in modern times.

(2) Another trait suggestive of psychological abnormality is the reference in Trall. v. to mystic visions, of which with an unhappy mixture of pride and humility Ignatius at once boasts, yet declines to reveal the content. His claim to have experienced mystic visions shows to us that he was addicted to trance-practice.

(3) Still another abnormal trait is the existence in Ignatius' mind of 'the will to power.' Like many religious leaders since, he painfully and conscientiously *wills* to be humble, but in Trall. iii. 3, Rom. iv. 3, ix. 1, and other passages thoughts of self-esteem surge up, and it is not less self-esteem when it prides itself on not being proud. Even in Trall. iv. we still seem to be listening to a man who publicly disclaims a virtue expecting that his hearers will repudiate the disclaimer.

(4) With Ignatius the desire for martyrdom has risen to the height of passion (Trall. x., xii. 3). It is not, however, out of a neurotic desire to suffer ('masochism'), but out of the desire to attain what was the highest personal distinction in the contemporary Church.

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(5) Finally, it would appear that the psychoneurotic tendencies latent in Ignatius' mental constitution were intensified by his experience of prisoner-baiting on the long road to Italy (Rom. v. 1). 'The tension of a soul sorely overstrained rings in every sentence of this pathetic, yet still heroic, figure. We cannot but note the unconscious egoism in many a sentence; yet it is the egoism of a noble mind unstrung.'

Now Canon STREETER asks us to bear in mind the psychological idiosyncrasy of Ignatius in considering the references in his letters to Church government. In particular it is to be remembered that nervous overstrain commonly results in a loss of the sense of proportion, and not infrequently in an obsessive concentration on certain dominant ideas. To Ignatius the monarchical episcopate is literally an *idée fixe,* which accounts for the extravagance of his language in regard to the episcopal office (Eph. vi. 1; Magn. vi. 1; Trall. iii. 1; Smyrn. viii. 2–ix. 1). The same topic recurs, significantly enough, when, on the occasion already alluded to, he was speaking under the control of the prophetic spirit—and the subconscious mind is always the citadel of the *idée fixe.*

'When a man on his road to death is seen using every opportunity to impress one idea with all the prestige that martyrdom would give him; when he enforces it in language neurotically extravagant; and when there is evidence that his subconscious as well as his conscious mind is dominated by the same idea, we may well conclude that it stood to him as the summation of his life's work. But if the consolidation of an ecclesiastical discipline centred in the monarchical bishop was the ideal for which Ignatius had lived, and which he hoped by a martyr's death firmly to rivet on the Church at large, it is a fair presumption that it was a thing which he had had to fight for in his own Church at Antioch.'

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Books that have influenced our Epoch.

Matthew Arnold's 'Literature and Dogma.'

By Professor James Moffatt, D.D., Union Theological Seminary, New York.

Literature and Dogma was published in 1873. Like *Unto This Last,* it had been running in the 'Cornhill Magazine' before it appeared in book form. Within less than twelve months the volume had been three times reprinted, and ten years later a cheap edition was issued, with a new preface, so steady was the demand for it in England. Professor Saintsbury pronounces it the worst book Arnold ever wrote, but there is no disputing its vogue half a century ago. One may admit that as a literary piece it will never rank with four other products of 1873, with Morley's *Rousseau,* with Pater's *Studies in the Renaissance,* with Renan's *L'Antéchrist,* or with Hamerton's *Intellectual Life.* But, for all his amateurishness and persiflage, Arnold was in earnest, and he touched a subject of immediate interest to the English people in the nineteenth century. His reputation as a literary critic swung his book into a wide circulation, yet he did not set out to write a literary work. He was for the time being a lay preacher and teacher, who addressed an erring generation. *Literature and Dogma,* it must be recollected, came in the wake of *Essays and Reviews* and of Colenso's Old Testament sensations. *Essays and Reviews* in 1860 had particularly aroused the religious public by its presentation of scientific and historical criticism. For the first time the bearings of these upon the interpretation of the Bible were indicated, and the controversy had agitated all schools of faith. Arnold was seriously concerned. He saw or thought that he saw Christianity endangered by an entangling alliance with outworn ideas of religion, and the Bible compromised by the Church's adherence to impossible views about miracles and prophecy. He watched the triumphant school of men like Clifford challenging religion in the name of science, and he had a genuine fear, on the other hand, that the masses might relapse into the cheap atheism of Bradlaugh. The orthodox either in the Church of England or among the Dissenters seemed to Arnold to possess no weapons of defence against these adversaries; to 'restore religion as they understand it, to re-enthrone the Bible as explained by our current theology, whether learned or popular, is absolutely and for ever impossible—as impossible as to restore the feudal system, or the belief in witches.' Such being the situation, what was to be done? This, Arnold argued: to show that the religion of the Bible is not what popular theology thinks, that it is really a natural religion which can be verified in experience, that the Bible is literature first and foremost, not a book of dogma, and that the man in the street must be taught, as he reads the Bible, 'to read between the lines, to discern where he ought to rest with his whole weight, and where he ought to pass lightly.' Such was Arnold's honest aim. He believed sincerely in the religious function of the Bible, and he wrote this book in order to preserve the Bible alike from its agnostic opponents and from its professional defenders. No duty seemed to him more pressing than this, no subject more vital.

Arnold would not have been Arnold if he had not been what some of his critics have called 'repetitious,' in this book. But this tiresome habit of reiterating phrases was deliberate; he intended to educate his readers, and his easy conversational style led him to say the same thing over and over again for the sake of emphasis. Neither would he have been himself had he not dropped scathing comments on a variety of men and things. Unitarians, Romanists, Dissenters, and Bishops, all come in for scathing sentences, as he proceeds on his way. Nevertheless, these *obiter dicta* do not interfere with the determined purpose of his pages, despite their occasional irrelevance and errors in taste. 'If we can but dissolve what is bad,' he wrote to a correspondent in 1868, 'without dissolving what is good!' This hope and aim is the clue to *Literature and Dogma*; he desired to dissolve the inferior elements of belief about the Bible in order to conserve the real elements.

Arnold's thesis was indeed simple. The object of religion is conduct ('and when we are asked further, what is conduct?—let us answer: *Three-fourths of life*') or righteousness; the 'true meaning of religion is thus, not simply *morality*, but *morality touched by emotion*.' The italics are his own. It was on these axioms that he based his argument, and the cool assumption that they were axioms did more than anything else to exasperate his philosophical critics; when ethicists struck hard at these preliminaries, their attacks on his idea of the moral sentiment generating religion and of this unexplained 'emotion' were too powerful to be brushed aside. But what excited far more passion in religious circles was the calm transcript of Biblical history which followed. Righteousness, Arnold argued, is the absorbing idea of the Old Testament. The Hebrews were distinguished not for metaphysics but for moral passion; 'the monotheistic idea of Israel is simply *seriousness*.' In the primitive stage Hebrewism was wrapped up in the pursuit of individual righteousness; that righteousness tended to life was the dominant belief of the prophets at their best. Arnold will not hear of this being called a revelation. 'Religion springing out of an experience of the power, the grandeur, the necessity of righteousness, is revealed religion, whether we find it in Sophocles or in Isaiah.' But he admits that the Hellenic spirit did not develop this so fruitfully as Israel, and even in Israel, alas, the primitive faith became corrupted in the Exile by Messianic and apocalyptic dreams! Israel, 'who originally followed righteousness because he felt that it tended to life, might and did naturally come at last to follow it because it would enable him to stand before the Son of Man at His coming, and to share in the triumph of the saints of the Most High.' All this is superstition or *Aberglaube*, 'a kind of fairy tale which a man tells himself, which no one, we grant, can prove impossible to turn out true, but which no one can prove certain to turn out true.' Then came Jesus to restore the primitive faith in righteousness by a teaching which turned the individual back upon himself, instead of attending to outward and social duties. This was 'the line in which their [the Jews'] religion was ripe for development,' and the supreme merit of Jesus was that He thereby 'gave men for right action the clearness, spirit, energy, happiness, they had lost.' He showed them the three saving qualities of self-examination, self-renunciation, and what Arnold sentimentally calls 'mildness' or 'sweet reasonableness.' Unfortunately the Evangelists and Apostles committed the same error as the later Jews of the Exile; they mixed up the teaching of Jesus with extraneous Messianic fancies, with 'a vast *extra-belief* of a phantasmagorical advent of Jesus Christ, a resurrection and judgment, Christ's adherents glorified, His rejectors punished everlastingly.' In the history of the Church there has been far too much attention paid to this extra-belief, instead of to the pure message of the ethical Jesus. 'Thus we have the three creeds: the so-called Apostles' Creed, popular science: the Nicene Creed, learned science: the Athanasian Creed, learned science with a strong dash of temper.' Men are taught to believe these creeds are implicit in the Bible—which is fatal. What has to be done, therefore, is to read the Bible as literature, as the popular expression of what is true natural religion, and not as a collection of proof-texts for dogma. Once this simple clue is followed, once the deflecting influence of the Creeds is checked, Arnold pleads, we shall recognize the abiding value of the Bible, and there will be no fear of it losing its hold upon the modern mind. 'Righteousness and the God of righteousness, the God of the Bible, are in truth quite independent of the God of ecclesiastical dogma, the work of critics of the Bible—critics understanding neither what they say nor whereof they affirm.'

This was a challenge not only to evangelical and episcopal upholders of verbal inspiration, but to men like Mansel who spoke of God as the personal Governor of the universe. Against the former class of theologians it did excellent service by stressing the principle of Biblical interpretation, particularly by protesting that the Bible books were not to be read as if they were all on one level or composed at one and the same period. Such a contention was not entirely new in 1873, but it needed a frank expression, and whatever we may think of Arnold's historical equipment we ought to recognize the value of his main contention. To admit the presence of poetry and symbolism, to note the successive phases of revelation, and to appreciate the difference between periods of inspiration and periods of retrogression, are essential. Arnold taught this in *Literature and Dogma*, saying perhaps no more than Jowett and Stanley had already said, but saying it from a position in which his words, words of a layman who was the foremost literary critic in the country, fell with weight on the mind of thinking England. 'To understand that the language of the Bible is fluid, passing, and literary, not rigid, fixed, and scientific, is the first step towards a right understanding of the Bible.' Arnold did more than any one in that generation to persuade his contemporaries that such a step should be taken, and taken at once.

A second feature in the book is the conviction that there is no Christianity without Jesus. 'Jesus as He appears in the Gospels, and for the very reason that He is so manifestly above the heads of His reporters there, is, in the jargon of modern philosophy, an absolute; we cannot explain Him, cannot get behind Him and above Him, cannot command Him.' On Arnold's principles it is not easy to see why he makes this confession. It may be true, but is it relevant to his position? When he analyses the ethical intuitions of the gospel, for example, he is far below the genius of Sir John Seeley; *Ecce Homo* penetrated more deeply into the uniqueness and essence of the teaching of Jesus than *Literature and Dogma* did; Arnold's preoccupation with what he loves to call the debonair, prepossessing spirit of Jesus showed a less skilful handling of the subject than Sir John Seeley's insistence on the constructive principles as well as the moral indignation and passion of the Master; and to argue, as Arnold actually did, that St. Paul in speaking of 'the word of the Cross' or of 'the dying of Jesus' meant the words of Jesus upon renunciation, is to set a fool's cap on exegesis. Nevertheless, forced and fanciful as his interpretation of the Gospels and Epistles often is, Arnold never imagined that there could be any future for Christianity except along the lines of Jesus. 'Nothing will do except righteousness; and no other conception of righteousness will do, except Jesus Christ's conception of it—His *method*, His *secret*, and His *temper*.' We may agree. We may have obstinate questionings as to whether Matthew Arnold's conception of that conception will do, but with his intuition we agree heartily.

Some critics were provoked by *Literature and Dogma*. *Blackwood's* reviewed it sharply as 'Amateur Theology'—an unfair insinuation, if it meant that no layman should dare to handle theological problems, but otherwise not undeserved, for Arnold was often guilty of the very sin which he rebuked as a lack of culture, namely, speaking without qualification on subjects which require expert knowledge. He caught at etymology rashly in order to support his arguments, till scholars shuddered at his casual explanations of 'man' and 'God.' He derided metaphysics with unguarded phrases. He attacked cleverly some crude forms of contemporary anthropomorphism, and preferred to speak of God as 'the stream of tendency by which all things seek to fulfil the law of their being,' arguing plausibly but vainly that this truth was scientifically verifiable. It was here that his lack of training betrayed him. Sometimes he was flippant, but the weakness of his book really lay in its inadequate equipment, philosophical and historical, a weakness which was aggravated by the author's confident self-assurance. M. Albert Réville, who reviewed the book appreciatively in the *Academy*, was by no manner of means a Calvinist, but he felt obliged to hint that his friend seemed to forget the 'mystical profundity of Calvinist doctrines and to refuse to see any but their repulsive sides.' Arnold did not forget these inner elements of Calvinism; he never knew them at all. Henry Sidgwick spoke sternly of his love for handling 'the most profound and difficult problems of individual and social life with an airy dogmatism that ignores their depth and difficulty,' and this criticism applies to his well-known treatment of miracles and prophecy, no less than to the desperate attempt to combine renunciation as taught by Jesus with the refined hedonism which was his own ethical ideal. It was indeed a true word to remind his age that Christianity must never be reduced to a programme of theology or even of ethics. 'It is a mistake, and may lead to much error, to exhibit any series of maxims, like those of the Sermon on the Mount, as the ultimate sum and formula into which Christianity may be run up. Maxims of this kind are but *applications* of the method and the secret of Jesus; and the method and secret are capable of yet an indefinite number more of such applications. Christianity is a *source*; no one supply of water and refreshment that comes from it can be called the sum of Christianity.' He was obviously thinking of his contemporary Tolstoy when he said this. But it is as sound as his protest that the Bible is unintelligible if we approach it through dogmatic creeds. Arnold scored some effective hits of this kind as he wrote *Literature and Dogma*. Still, his negative warnings are on the whole more permanent than his positive contributions, for this reason that while he was acute enough to detect the weaknesses of contemporary religion—for example, in defining the personality of God—he had not sufficient knowledge of Christianity to appreciate the strong, instinctive aims out of which these weaknesses arose. He got beyond his depth as badly as some modern psychologists do, in this region. Much in *Literature and Dogma* sounds curiously prophetic of Ritschl, and nothing more so than the depreciation of metaphysics. But then Arnold could not handle the Bible as Ritschl did, and he never recognized in Jesus what Ritschl with his profounder faith saw. Though he realized that the Bible is a transcript of religious experience, his naturalism handicapped him as he described what that experience was. Against literalism and hasty dogmatism he proved effective, but his substitute for what they offered, his presentation of religion as devoid of a Deity who could be conceived as in any sense 'personal' for human thought and need, this was no more than 'grass on the housetop.'

Why, then, should *Literature and Dogma* continue to be read? It is still read, in its popular editions, although not nearly to the same extent as it was forty or even thirty years ago. Its Biblical criticism is for the most part out of date; newer books convey its message more briefly and brightly; and literary critics seem to pass it by with a shrug of despair as they hasten to admire the classical essays of Arnold's prose. Nevertheless, *Literature and Dogma* has a claim on us. Historically we are justified in regarding it as a pioneer work, which opened up fresh trails for later students. It helped to emancipate the public from literalism. Were it only for that, the book would deserve to be noted; Arnold had the courage and the insight to essay a task which no one else was exactly facing, and although like all pioneer work his attempt had its crudities, it evinced a perception of how things were going to move in the next generation. The very fact that so much of his argument seems to us commonplace is a proof that he was right in his main contention, and that in a wide sense he was successful in the effort to popularize newer methods of Biblical interpretation and appreciation.

Even apart from that quality, the book repays the reader. He comes upon sentences now and then which have the true ring of Arnold's style and spirit at its best. Take the close of the preface, for example: 'It has often been said, and cannot be said too often: Give to any man all the time that he now wastes, not only on his vices (when he has them), but on useless business, wearisome or deteriorating amusements, trivial letter-writing, random reading; and he will have plenty of time for culture. "*Die Zeit ist unendlich lang*," says Goethe; and so it really is. Some of us waste all of it, most of us waste much, but all of us waste some.' Or shrewd aphorisms like these: 'Far more of our mistakes come from want of fresh knowledge than from want of correct reasoning.' 'Every time that the words *contrition* or *humility* drop from the lips of prophet or of psalmist, Christianity appears.' 'All history is an accumulation of experiences that what men and nations fall by is want of conduct.' 'Certainty and grandeur are really and truly characters of Christianity.' 'Feeling the force of a thing is very different from understanding and possessing it'; or the famous description of Frederick Denison Maurice who had just died, 'that pure and devout spirit, of whom, however, the truth must at last be told, that in theology he passed his life beating the bush with deep emotion and never starting the hare.' Well, *Literature and Dogma* did start a hare, and the hare is still being coursed.

Literature.

THE CHRISTIAN MINISTRY.

The Primitive Church (Macmillan; 8s. 6d. net), by Canon B. H. Streeter, contains the inaugural course of Lectures on the Hewett Foundation, delivered last year at Union Theological Seminary, New York, and at Harvard University. The author's study of the Primitive Church herein embodied is with special reference to the origins of the Christian ministry; and the result of his study is to show that there was variety in the primitive and apostolic order, and that Episcopalian, Presbyterian, and Independent may each appeal to that order for confirmation of its special usage. The corollary that Dr. Streeter suggests is that a common recognition of these facts (and he sincerely believes them to be facts) will not only serve to still the voice of ecclesiastical controversy, but prepare the way for Christian unity.

These lectures appeal principally to the professional student, and from the nature of the subject are largely critical and exegetical; but Dr. Streeter, aided to no small extent by his publisher, has succeeded in producing a book which the interested layman will find not merely readable, but also in parts rich in human interest. Especially to be mentioned in this last connexion is the discussion of the attitude of Ignatius to the matter of Church Order—a discussion to which we have drawn special attention in another column.

At the outset of his book Dr. Streeter bids us disabuse our minds of the traditional picture of the Twelve Apostles sitting at Jerusalem, 'like a College of Cardinals,' systematizing the faith and order of the Primitive Church. 'They had a more urgent work to do. The Day of Judgment was at hand; their duty was to call men to repent before it was too late.' Instead of a faith and order determined from the beginning, we are to contemplate an evolution both in theology and in Church organization, explicable as a reaction of organism to environment. In particular there is to be noticed, in reference to the Christian ministry, a movement away from the state of things where pre-eminence in the Church depends on the personal possession of some spiritual *gift* (of which 'government,' this Episcopal writer feels bound to indicate, is one of the least esteemed) towards a state of things where importance is attached to the holding of an *office* of authority. Yet in Asia (as we may gather from the Pastoral Epistles and 1 Peter), in Syria (as we may gather from the Didache and the Ignatian letters), and in Rome (as we may gather from Hebrews and James and the Epistle to Clement), during the first hundred years of Christianity, the system of government varied in the Churches, and in the same Church at different times. 'Uniformity was a later development; and for those times it was, perhaps, a necessary development.' But 'it may be that the line of advance for the Church of to-day is not to imitate the forms, but to recapture the spirit, of the Primitive Church.'

DANIEL.

For the adequate interpretation of the Book of Daniel two qualifications are indispensable: the commentator must have a thorough knowledge of Greek, Hebrew, and especially Aramaic in its historical development, and he must have an equally thorough knowledge of Apocalyptic. Dr. Charles possesses both these qualifications in pre-eminent degree. He had already written a shorter commentary on Daniel for the Century Bible, and his great book on Revelation revealed him as a scholar who was both able and willing to take a line of his own. The same immense learning and the same independence of judgment characterize his voluminous *Critical and Exegetical Commentary on the Book of Daniel* (Milford; 30s. net).

Dr. Charles admits that this has proved the most difficult of all his studies in an experience of nearly forty years of research in apocalyptic literature, and he also claims that none of the great Semitic scholars who have edited Daniel seems to have had a first-hand knowledge of Apocalyptic outside Daniel. He accepts the common critical conclusion that the book was written about or shortly before 165 B.C. All the linguistic evidence points that way, and one of the very valuable features of his Introduction is the close linguistic examination of Aramaic words and phrases in relation to the development of Aramaic during the nine hundred years between 800 B.C. and A.D. 100, which reveals among other things that Daniel is considerably later than Ezra. The late date is also suggested by the relatively frequent use of the participle, and, on linguistic grounds alone, the sixth-century date which some recent scholars have endeavoured to establish is absolutely out of the question. Many interesting points are made by the way, as that the proper preposition after אמר in addressing God is not ל but קדם. Dr. Charles believes that there were two pre-Christian Greek versions of Daniel, and he emphasizes and illustrates the wide divergence between the LXX versions and Theodotion. In a brief discussion of the theology of the book, he points out certain mechanical elements in it and suggests an explanation of them.

The chief aim of his commentary, he tells us, is to recover, so far as possible, the oldest form of the text, and to interpret that text in conformity with the usages of Jewish Apocalyptic. He argues that, though the narrative contents may go back to the Persian period, the Aramaic is that of the first half of the second century B.C., and he vigorously defends the thesis that the whole book was originally written in Aramaic, as indeed it must have been, if it was to make any effective appeal to the Jews of that time, but that 1–2^{4a} and 8–12 were translated into Hebrew (by three different hands) some time before 153 B.C.; otherwise the book would never have found its way into the Canon. But the text, which suffered very grievously in transcription from the very beginning, is 'in hundreds of passages wholly untrustworthy,' and the present form of the M.T. is in many respects later than the fourth century A.D.

The Commentary proper discusses with great fulness every conceivable aspect of the problems raised by the text, and the volume concludes with a translation, which gathers up the results of the exegesis. A good illustration of the quality of the Commentary is afforded by the discussion of the famous and often misapplied 12^{4b}, which Dr. Charles, following the LXX, renders, 'till the many become apostates and evils be increased,' or 'the earth be filled with iniquity.' On p. xvii transcend*a*nt, p. xxv p*h*ophecy, and on p. lxxiv Jehoia*ch*im (*k*) should be corrected. This is in every respect a masterly commentary, and it will be many a day before it will be superseded.

SCIENCE, PHILOSOPHY, AND RELIGION.

In his Gifford Lectures, *The Sciences and Philosophy* (Hodder & Stoughton; 15s. net), Professor J. S. Haldane, C.H., M.D., F.R.S., has given us 'the matured conclusions of a scientific lifetime during which the philosophical questions raised by the Sciences have been constantly before me.' These conclusions are of unusual weight and interest, for few scientists have Professor Haldane's philosophical training and aptitude, few are so well qualified for the task of correlating the various aspects of reality as revealed by the sciences. His style is singularly clear, and leaves no dubiety as to his meaning. There is, indeed, an amount of reiteration of his main ideas which, though suitable in lecturing perhaps, goes beyond what is necessary in writing.

Professor Haldane argues powerfully for a spiritual view of reality. 'The conclusion forced upon me in the course of a life devoted to natural science is that the universe as it is assumed to be in physical science is only an idealised world, while the real universe is the spiritual universe in which spiritual values count for everything.' Materialism he dismisses even with contempt. 'The time is not far distant when our successors will look back with wonder at the materialistic superstition of the times we are living in: for materialism is nothing better than a superstition, on the same level as a belief in witches or devils.' Life is not to be interpreted in terms of matter. Still less is conscious life. Reality is spiritual to the very core. The new physics has opened the possibility of a spiritual interpretation of the inorganic world—if indeed it be inorganic at all. For 'on the new theory of the atom its form is specific, and the expression of specific activity, just as is apparently the case in a living organism; and since visible bodies are made up of atoms, and "cohere" in virtue of atomic properties, we are justified in assuming that behind all superficial appearances the inorganic world may in reality be constituted on principles similar to those which we seem to find exemplified when we study life.'

It is impossible in a brief review to convey any adequate impression of the solidity of Professor Haldane's argument and of the weight of evidence supporting it, especially in his own particular field of physiology. The whole makes a convincing restatement of the theistic position in the light of the most recent developments of science. No doubt from the Christian standpoint some of the conclusions appear rather meagre. If, as he says, ‘philosophy, like religion, takes into account, not merely a part, but the whole of our experience,’ it is difficult to understand why such a subject as immortality should be discussed without reference to the fact of Christ. It may also be gravely doubted whether Professor Haldane would ever have reached his confident faith in a God of love without the Christian revelation, and whether philosophy alone would have strength permanently to maintain that faith.

SAMARIA IN AHAB'S TIME.

The Rev. J. W. Jack, M.A., already favourably known through his scholarly study of the date of the Exodus, will enhance alike his own reputation and the debt of O.T. students to him by his equally scholarly discussion of *Samaria in Ahab's Time* (T. & T. Clark; 8s. net). It is in part a concise account of the Harvard excavations of Samaria begun twenty-one years ago, and still more a statement of certain significant conclusions which may be drawn from them, relative to the administrative system of northern Israel, the development of the northern Semitic alphabet, and many other matters. Interesting chapters on the palaces of Omri and Ahab, and on Israelite art (pottery, lamps, blue glass, etc.) are followed by a fascinating chapter on the discovered ‘Ostraka,’ or potsherds, and we watch with admiration the skill and the scholarship with which he compels these ostraka—which are mostly notes of small accounts of wine and oil for the palace, and of which he gives four specimens—to yield up their secrets. He shows how the proper names of persons and places throw light on the administrative system of royal stewards organized by Solomon, and apparently maintained by the kings of the northern kingdom. As these ostraka are, with one exception, the earliest specimens of Hebrew writing, Mr. Jack takes occasion to trace the evolution of the Semitic alphabet, beginning with the inscriptions of about 1900 B.C. found on the Sinaitic peninsula; and there is a valuable conspectus of ten successive forms of the alphabet from the Egyptian hieroglyphs down to the Siloam inscription of about 700 B.C. Two interesting chapters conclude the book, one on Ahab's foreign policy, in which the suggestion is made that the real explanation of the war between Syria and Israel was that the Syrians had formed a league to resist the advance of Assyria, and that ‘Ahab, owing to his ties with Phœnicia,’ which for commercial reasons did not resent the Assyrian advance, ‘could not be persuaded to join the league without some compulsion’ from the king of Damascus and his allies. The last chapter, which deals with the religious situation, gives a brief outline of Phœnician religion and sketches the struggle of Jahwism and Baalism. On p. 20 Jehoiachim and on p. 101 Jehoiachin are inadvertently written for Jehoiakim. This able book is well calculated to evoke an interest in archæological studies.

THE IDEA OF VALUE.

Professor Wilbur Marshall Urban of Dartmouth College wrote a book on ‘Valuation’ at a time when the idea of value had not assumed the prominence in current philosophy that it possesses now. In the interval he has contributed papers to philosophical journals on various aspects of this subject. Recently he has published the mature results of his reflections in an important work, *The Intelligible World* (Allen & Unwin; 16s. net), the concluding sentence of which well epitomizes the whole: ‘Philosophy is intelligible discourse about the world, and the metaphysical idiom of the Great Tradition is the only language that is really intelligible.’

By the Great Tradition is to be understood the succession in philosophy to which may be attached the names of the Platos and the Aristotles, the St. Augustines and the St. Thomases, the Fichtes and the Hegels. These are the magnanimous philosophers, and theirs the perennial philosophy. None of them has ever doubted the spiritual character of reality, of an order of perfection—the Good, Reason, God, as in ancient philosophy, or the infinite, the *causa sui*, the absolute in modern philosophy—which goes beyond and supplements the fragmentariness of our time experiences.

Opposed to the great or traditionalist philosophers are, in Professor Urban's phrase, the ‘modernists.’ By the ‘modernists’ he would have us understand all those who challenge the premises of the Great Tradition, varied and often mutually opposed as their own philosophical tendencies may be. The deepest note of the ‘modernist’ philosophies, as it is also their common element, is the denial of all finality, the abandonment of the ontological point of view, the divorce of existence and value.

It is in the light of this distinction between traditionalism and modernism that Professor Urban proceeds to that restatement and reinterpretation of the Great Tradition which may be said to be the objective of his entire study. All the great philosophies, as he contends, when their true inwardness is recognized, have conceived of metaphysics as value theory; the orientation of intellect towards value constitutes indeed the natural metaphysic of the human mind. Reality, truly conceived, is existence plus meaning and value. With the attempt to separate existence and value the world ceases to be 'intelligible.'

Professor Urban remarks that the worst thing one philosopher can say of another is that he is unintelligible; and this is, in fact, his own characterization of all the 'modernist' philosophies. Creative evolution, for example, a reality that creates itself gradually, he affirms to be 'one of the most unintelligible concepts that it has ever entered into the mind of man to invent.' And there are many such sweeping assertions in his book, which certainly is often couched in vigorous style.

In his examination of the fundamental problems of philosophy, such as those of space and time, origin and value, evolution, teleology, progress, Professor Urban ranges widely and intimately over the field of historical philosophy, and shows himself to be in full touch with current philosophical opinion. There is a good deal of reiteration in his pages, and sometimes there is repetition; one would wish often to know the sources of his quotations, and a more elaborate index would be useful; but many who are bewildered by certain trends of present-day philosophy will be grateful to him for his stout championship of the 'metaphysical idiom' of the Great Tradition. We should add that many 'modernist' philosophers would protest that they do not separate reality from value, but that the problem of reality and value lies beyond their universe of discourse.

PENTATEUCH AND HAFTORAHS.

To strengthen religious conviction among English-speaking Jews, the Chief Rabbi, Dr. J. H. Hertz, has published through the Oxford University Press the Book of Genesis, in the Hebrew text of the British and Foreign Bible Society, with an English translation—substantially the Revised Version—on the opposite page, and he has accompanied it with a commentary which, though naturally written from the Jewish standpoint and embodying the choicest of Jewish teaching, has wisely incorporated material from all sources that are capable of shedding light (Milford; 7s. 6d., India paper 15s. net, bound in leather 21s. net). Tolstoi, Olive Schreiner, and H. G. Wells, for example, are quoted, and also scholars who do not share Dr. Hertz's attitude to Old Testament problems; for example, Procksch, Skinner, G. A. Smith, etc. This is wise as well as courageous, for in the Preface he does not conceal his 'conviction that the criticism of the Pentateuch associated with the name of Wellhausen is a perversion of history and a desecration of religion.' The conservative bias comes out, for example, in the exegesis of Gn 6^2, where the 'sons of God' are taken to mean those who serve God and obey Him, the mythological explanation being rejected; and the anti-critical bias is seen in the emphatic assertion that Gn 2^4–3 is *not* another account of Creation but the sequel of chap. 1.

The commentary is excellent, the notes only appear where they are really necessary, and they are usually brief, though, rightly enough, on important sections such as the Creation and the Fall of Man, or the Sacrifice of Isaac, there is a more elaborate discussion. The love of the Jew for his Scriptures shines everywhere through; the stories are 'of imperishable worth,' and on their severe impartiality the writer comments more than once. Five pages are given to the cantillation (with musical notation) of the Torah and the Prophets, and there are two useful coloured maps.

Of special interest are the Haftorahs appended to the book, whose full title is *Pentateuch and Haftorahs*. These are the Lessons from the Prophets recited immediately after the reading of the Law, and those for Genesis are taken from Deutero-Isaiah, Kings, Samuel, Hosea, Amos, Malachi, Obadiah, and Ezekiel. Here also text, translation, and commentary are offered. Emendations of the text are little considered. It is surprising, for example, to see 'pant after the dust of the earth,' etc., in Am 2^7 referred to the cupidity of the rich and powerful, when the true reading is almost certainly שָׁאפִים (=שָׁפִים), not שֹׁאֲפִים. The typography has all the beauty and accuracy we are accustomed to associate with the Oxford University Press, except that Dr. Moffatt's name is always spelt with one t.

There is a characteristically Jewish discussion of 'Alleged Christological References in Scripture,' dealing with Gn 49^{10}, Is 7^{14}, and Is 53, but most modern Christian scholars would admit the justice of the argument. As an easy means of acquiring a knowledge of the Hebrew text of Genesis the book may be commended to Christian as well as Jewish students.

EDUCATION.

A book on the theory and practice of education by the Professor of Education at Edinburgh University ought to be both authoritative and valuable. And in a large degree this can be said of *A Modern Philosophy of Education*, by Professor Godfrey H. Thomson (Allen & Unwin; 8s. 6d. net). Dr. Thomson is not only a professor at the University, but he is head of the College for training teachers for their profession. So on all sides he is equipped to tell us what education is and ought to be. The motive of his book may be said to be the desire to make teachers think not only of methods but of principles, not only of acquiring skill, but also of the end at which they are striving. And as a matter of fact this is a book which teachers ought to read. There is a great deal for them to bite on, a good deal of philosophy, a good deal of science, of psychology, and even economics. And the writer is always interesting, even when he is not convincing. Perhaps he is too much afraid of conclusions. But even such a chapter as that on free will is useful though he does not lead us into a field of light.

The gravest defect of this book is its bland ignoring of religion as the main factor in education, as indeed its foundation. One would expect in a book on the philosophy of education at least a discussion on the question: Is religion the essential basis of any true education? At the very lowest the assertion that it is may be put forward as a possible view. It is, in fact, the view of very many educationists. And, if education is the development of personality, we can only regard an individual whose development has been on secular lines as, in the literal sense, a monster. Professor Thomson concludes that the aim of education is to teach men to do their duty. But what constraint is there behind this? *Why* should anything be my duty? In other words, why should I be a good man? There is no real answer to that question apart from a moral imperative which can alone be found in a Will.

BIBLICAL DOCTRINES.

Arrangements have been made to publish in ten volumes the contributions to Theology of the late Professor Benjamin B. Warfield, of Princeton. The first volume, on 'Revelation and Inspiration,' appeared two years ago; the second, on *Biblical Doctrines*, has just appeared (Milford; 18s. net). It is a huge tome of six hundred and sixty-five large pages, and it is obviously impossible, in a brief notice, to review such a book, dealing as it does with many different aspects of doctrine. There is the less need for a formal review, as all the chapters of which the book is composed have already appeared in one or other of the following dictionaries or magazines: The Presbyterian and Reformed Review, The Princeton Theological Review, The International Standard Bible Encyclopædia, Hastings' Dictionary of the Bible, Hastings' Dictionary of Christ and the Gospels, and The Expositor.

The following are the subjects dealt with: Predestination, The Foresight of Jesus, The Spirit of God in the Old Testament, The Biblical Doctrine of the Trinity, The Person of Christ, 'God our Father and the Lord Jesus Christ,' The Christ that Paul Preached, Jesus' Mission according to His own Testimony (Synoptics), The New Testament Terminology of 'Redemption,' 'Redeemer' and 'Redemption,' Christ our Sacrifice, The Biblical Notion of 'Renewal,' The Biblical Doctrine of Faith, The Terminology of Love in the New Testament, The Prophecies of St. Paul, and The Millennium and the Apocalypse.

Some of these studies make rather heavy reading, and the mind behind them is a schematic mind; but whether we agree or disagree with the conclusions, of the massive learning behind them there cannot be the shadow of a doubt. And that learning is not confined to theology. Dr. Warfield makes occasional excursions—very competent, too—into linguistics, and he has much that is interesting and edifying to say on the history and usage of words like λύτρον, πίστις, ἀγάπη, etc. The conservative bias is evident in his description of Ps 51, as 'David's cry of penitence and prayer for mercy after Nathan's probing of his sin with Bathsheba.'

Technical as most of the discussions are, some of them could be read with ease and pleasure by the uninitiated layman, especially that on the Mission of Jesus. Of particular value is the chapter on the Terminology of Love, where there are elaborate discussions of ἐρᾶν, φιλεῖν, ἀγαπᾶν, and στέργειν. But the writer is at his best in the chapter on Redeemer and Redemption, which was first delivered as an address in Miller Chapel, Princeton Theological Seminary. There he reveals his inmost heart.

The Renewal of Culture, translated from the Swedish of Lars Ringbom (Allen & Unwin; 7s. 6d. net), is a biological study of human society of a somewhat doctrinaire type. Treating civilization as an organism moulded by forces, particularly the individualist and the collectivist, the writer maintains that at the present moment human freedom is threatened by the dominance of the collectivist influence. He criticises, however, Spengler's pessimism in regard to the future of European culture, and looks hopefully to the Nordic race for an era of renewal. Whatever one may think of his general theory, it must be acknowledged that the writer is a thoughtful student of modern social life and has many incisive observations to make upon present-day tendencies.

Mr. Basil Blackwell, Oxford, has published at 1s. net a review by Archdeacon W. L. Paige Cox, M.A., B.D., of the Bible doctrine of *The Heavenly Priesthood of our Lord*, with special reference to recent developments in teaching and ritual. Mr. Cox is grieved and alarmed at the beliefs and practices which have given the sacrament of the Holy Communion a character not far removed from that of the Mass. He shows that, partly through Vulgate mistranslations, and partly through the revival of pagan conceptions of deity, the sublime teaching of the Epistle to the Hebrews in particular, and of the New Testament in general, has been not only obscured but distorted. That teaching is that Jesus offered Himself once for all. A doctrine widely prevalent to-day is that He is continually offering Himself, and that the Sacrament of the Holy Communion is the earthly counterpart of that offering. This doctrine, besides introducing grave internal controversy into the Church of England, would, as Dr. Vernon Bartlet says, 'add an insuperable hindrance to reunion for Evangelical Nonconformists.' Mr. Cox's brochure, which is a reasoned and moving protest against this doctrine, is a truly timely utterance.

From an MS. in the Bodleian Dr. H. G. Enelow has published the Preface and the first of twenty chapters which constitute the *Menorat Ha-Maor* (The Lamp of Illumination), by R. Israel ibn Al-Nakawa (The Bloch Publishing Company, New York; $3.00). Al-Nakawa, who lived through persecutions of the Jews in Spain in the latter half of the fourteenth century and perished in the massacre of 1391, wrote his book in order to give enlightenment and religious stimulus and instruction to the sorely harassed representatives of the Jewish faith. The Preface and first chapter, in Hebrew, are here beautifully printed from a photograph of the only surviving MS., which Dr. Enelow has accompanied with a valuable introduction dealing with the antecedents and influence of Al-Nakawa's work, and sketching with some detail the contents of the first chapter, whose theme is Charity. The chapter is full of tender thought and practical wisdom; and if the other chapters are as fine, we agree with Dr. Enelow that the work of this saintly martyr to the faith of Israel deserves to be better known.

In *Studies in Eusebius* (Cambridge University Press; 6s. net), Mr. J. Stevenson publishes the Thirlwall Prize Essay for 1927. After an Introduction dealing with the City and Church of Cæsarea until the time of Eusebius, the essayist proceeds to discuss two periods of Eusebius' life. The first period is his life to the end of the Great Persecution. Here are discussed in particular the influence of Pamphilus, his teacher, upon Eusebius, the discrepancies between the 'Chronicle' and the 'Church History,' and the movements of Eusebius in the persecution. Other earlier works of Eusebius than the 'Chronicle' are also tabulated, with stress laid upon their importance as collections of material utilized in the greater works. The second period treated is Eusebius' life as associated with the Arian controversy. The relation of the thought of Eusebius to that of Origen and also to that of Arius is traced in intimate detail and with much learning. The actions of Eusebius at the Council of Nicæa are set forth and discussed, as also the subsequent Arian attack upon the Catholic leaders. The essayist seeks to show that in his works Eusebius did not by any means go the whole way with the Arians, but that he was with them in all their acts after the Council of Nicæa. If at Nicæa he was carried away by his desire for peace and by the influence of the Emperor, after Nicæa he was carried away by his friends.

In *Primitive Christian Application of the Doctrine of the Servant* (Cambridge University Press; 11s. 6d. net), Professor L. L. Carpenter, Ph.D., of Furman University, has traced the idea of the Servant from the four Servant songs in Deutero-Isaiah, of which he gives an excellent sketch, and the few Old Testament passages affected by them, through the Apocrypha and Pseudepigrapha, the Talmud and Rabbinical literature, the New Testament and the Apostolic Fathers.

While his careful discussion of the individual and collective interpretation of the Songs leads him to the conclusion that, 'despite the features which seem so strongly to point to a person, we should accept the identification of the Servant in some sense with Israel,' he repeatedly emphasizes that the real fulfilment of the ideal there set forth is only to be found in Jesus. He makes the point that the idea of a suffering and dying Messiah, although it was familiar to certain circles of Judaism in the second century A.D., was on the whole quite foreign to Judaism in general. Jesus, however, unquestionably applied the idea to Himself; and although He is called the παῖς (Servant) very much more rarely in the New Testament than we might have expected, most of that literature is saturated with the idea. The origin of the doctrine as applied to Jesus was due primarily to Peter; but the Servant doctrine seems to have been early dislodged from Christian thought and literature, under the influence of the higher Christology, in which Jesus was thought of under the titles 'Son of God' and 'Lord,' titles which in any case were more congenial to the Hellenistic world. Professor Allen H. Godbey, Ph.D., writes a curious and suggestive introduction which sets some aspects of Hebrew religion in a fresh light. 'Philemon' is twice written mistakenly for 'Philippians' (pp. xv and 34). It is a pity that so useful a book, which consists of only one hundred and eighty-five pages, should be sold at a price practically prohibitive to most of those who would gladly read it and who are qualified to profit by it.

Those who read that startling and seemingly sensational book 'Mother India' by Miss Katherine Mayo will be the first to turn to what we may term its sequel—*Slaves of the Gods* (Cape; 7s. 6d. net)—in which the writer, with all her intimate knowledge and vivid power of descriptive narrative, makes a thorough exposure of the cruelties and inhumanity associated with the child marriages and child widows of the religious system of the Hindus. The book may be said to have as its preface a letter from the Right Rev. H. Whitehead, for twenty-three years Bishop of the great diocese of Madras, giving his impressions after reading 'Mother India.' He admits that during his forty years' experience in India he came to know all the moral and social evils described by Miss Mayo. His only criticism was that the connexion of those evils with Hindu religious ideas was not 'more strongly emphasized.' In the twelve most graphic sketches contained in this volume Miss Mayo has answered that criticism. The facts, she says, 'are taken from real life' among the Hindu outcastes. What Miss Mayo has done is to give her readers a narrative so graphic and appalling as to be almost repellent. She makes us ask ourselves: After all these years of Christian Missions and British rule, how is it that these atrocities still persist in the name and at the foundation of Hindu religion? In the name of that religion the appalling cruelties of compulsory child marriage, child prostitution, and child widows are being maintained, though in these days against an ever-growing protest in India itself. Miss Mayo quotes the opinions of many leaders of Indian opinion during the last two years since this system of child marriages has been publicly debated and denounced in provincial legislative councils and in the Legislative Assembly. These graphic sketches will not only shock but educate public opinion in this country and throughout America.

When Professor Sayce, as far back as 1888, published his story of the forgotten Hittite Empire, there were only a few scattered archæological fragments in existence relating to the subject. Since then Dr. Winckler has recovered the royal Hittite libraries from the ruins near Boghaz-Keui in Asia Minor, and Dr. F. Hrozny has demonstrated the Indo-European affinities of the official Hittite language. The time seems thus to have come for presenting to scholars and others a new and more complete history of this ancient Empire. This has now been done by Professor John Garstang, of the University of Liverpool, in his volume *The Hittite Empire*, being a survey of the history, geography, and monuments of Hittite Asia Minor and Syria, with maps, plans, and illustrations (Constable; 25s. net). The work is modelled on his former book, 'The Land of the Hittites,' issued in 1910, but contains a completely new presentation of facts, due to the thousands of Hittite State archives and other documents which are now available, and which may be said to fill the whole gap in the history of Asia Minor between the rise of Babylonia and the fall of Troy (2200–1200 B.C.). It hardly needs to be said that Professor Garstang, who was present at Boghaz-Keui when Winckler made his epoch-making discovery, and who recognized with him the great value of the records (which are partly contemporaneous with those of Tell-el-Amarna), shows profound knowledge of the subject and special ability in his presentation of it to the reader. No other scholar has kept closer pace with the new progress of Hittite studies or has more acquaintance with the continuous series of Hittite texts translated within recent years. The volume not only gives an historical outline of the Hittite world, but has much to say of the land and city of Hatti, the numerous Hittite monuments (to which there is an excellent index), the cities of northern Syria, and other interesting matters. Apart from the fact that there are many references in the Old Testament to the Hittites, the book is of value to the Biblical student owing to the mass of information which it gives on Old Testament times and races, and its description of Hittite religious practices. The maps are particularly good, and throw much light on Asia Minor and Syria in the second millennium B.C.

There is at present a marked desire on the part of many people to tell the stories of the Bible over again in 'plain language.' Mr. Walter de la Mare has attempted the feat, with unequal success. And he is only one of a large company. Miss Katharine L. Macpherson is another. She goes over the story from the Flood to the death of Moses in her book *In Days of Old* (Dorrance, Philadelphia; $2.00). It is difficult to say whether such a book as this is of any use. It can hardly be for children, for the language is not simple enough. And adults hardly need what the writer gives us here. Miss Macpherson will gratify some readers by her orthodoxy, but it is questionable whether she has made the Old Testament any more vivid than it is in a good version.

In *Some Chapters of European Baptist History* (Kingsgate Press; 2s. 6d. net), Dr. J. H. Rushbrooke has briefly told the story of a century's growth of Baptist churches throughout the Continent. It is a story of remarkable progress which points to the hope of greater things to follow. Evangelical Christians will find in it a welcome evidence of the power of the gospel to win victories in lands and among peoples that have too readily been regarded as hopeless and spiritually dead.

In *The Bandlet of Righteousness: An Ethiopian Book of the Dead* (Luzac; 21s.), being volume xix. of the 'Semitic Text and Translation' Series, we have the text in facsimile (covering sixty-three plates) of a small Ethiopian work. It has been taken from two manuscripts in the British Museum, and is here edited with an English translation by Sir E. A. Wallis Budge, the well-known Egyptologist. The Ethiopian Christian had a passionate desire for immortality, but as he had not sufficient faith to expect the gift from Christ, he was in the habit of appealing to the magicians for it. The little work referred to is an answer to this appeal, and was composed by some one who was skilful in fusing Christianity with paganism in such a way that any one would regard the composition as a Christian one. It obtained a great vogue, because it was considered to be the most powerful collection of magical texts then known. Sir Wallis Budge traces the origin of the magical element to Egypt. The book is interesting to the Biblical student as throwing much light on the nature of Christianity in Ethiopia after A.D. 350, when the Cross took the place of the crescent there. The people of non-Jewish origin seem to have never wholly abandoned paganism. Incidentally, Sir Wallis has much to say on the seal of Solomon, the use of palindromes, and similar matters. The translation, as one would expect from such an outstanding Egyptian scholar, is well done, and the book is worthy of a place in the well-known Semitic Series.

A new edition, edited by Mr. J. Macmaster Campbell, C.B.E., of *The Literature of the Highlanders*, by Mr. Nigel Macneill, LL.D., first published in 1892 and republished in 1898 and long since out of print, has now been issued (E. Mackay, Stirling; 7s. 6d. net). This is a handsome and handy volume, beautifully printed. Dr. Macneill, a native of Islay, was an enthusiastic student and voluminous writer on Gaelic literature. He had something of the fervour of Professor Blackie. The feature of this book is the wealth it contains of English translations of Gaelic poetry and in which the translator has succeeded in preserving the spirit and merit of the originals. This edition, like its predecessors, ought in its turn to be exhausted.

Methods of Private Religious Living, by Mr. Henry N. Wieman (Macmillan; 7s. 6d. net), is a typically American production. It sets forth the most approved and up-to-date principles according to which the worship of God may be organized and carried through. It does not matter what your idea of God is. 'One can think of this all-encompassing reality as atoms, if he wishes, or electric tension, or use some other imagery.' The all-important thing is to get into tune with the universe, and here are given the most business-like methods for attaining that end. One is left with the feeling that the real depths of the situation are still unplumbed, and that no conclusive reason is shown why men should submit themselves to this mental regimen. At the same time it must freely be acknowledged that religious souls may find here many useful hints for the more methodical ordering of the inner life.

The Incarnation and the Church, by the Rev. John Douglas, M.A. (Melrose; 2s. net), contains a series of talks given to students of the Women's Missionary College, Edinburgh. Its main thesis is that the Incarnation of God, foreshadowed in nature and prophecy and fulfilled in Christ, is by His Spirit continued in the Church which is His body, and which is therefore charged with His ministry of fellowship and reconciliation. The treatment is scriptural, devout, and practical.

In *Jesus and Youth: A World-Study of Jesus Christ*, by the Rev. Basil Mathews, M.A. (Pilgrim Press; 2s. 6d. net), we have the second volume of a series of studies on the life and teaching of our Lord. Each contains complete materials for a lesson on some aspect of the subject. In this volume there are contained sections 3 ('Fire upon Earth') and 4 ('Creative Love'), and in each section there are thirteen 'studies.' The plan is as follows: First there is a narrative of the incident (or, in the case of teaching, the background), very well filled with the necessary detail. This is confronted with the modern parallel, and the lesson pointed. Then certain questions 'for reflection and discussion' are given, and these are extraordinarily suggestive and well selected. Finally, there are daily Bible readings that shed light on the subject from various angles. It will be apparent that the method is familiar. It is also well tried and approved, and, when it is competently done, exceedingly useful. The present outlines are described as for 'young adolescents,' and our only criticism is that now and again one feels that the adolescent must be uncommonly intelligent to handle the matters suggested. With this deduction, we cordially commend them as a most admirable guide to the study of the Gospels.

The Man, Christ Jesus, by the Rev. J. Lamond, D.D. (Simpkin Marshall; 3s. 6d. net), is a devout and thoughtful study of the gospel records of the life and death of Jesus Christ. The work is coloured by the fact that the writer has been a lifelong student of theosophical and spiritualistic literature, and is obviously to some extent influenced by it. He devotes considerable space to refuting the idea put forward by a section of spiritualists that Jesus is a myth. On the other hand he apparently accepts Miss Cummins' 'Script of Cleophas' as an authentic spirit message supplementing the Acts of the Apostles. These things, however, are not unduly obtruded, and the whole study is the work of a warm-hearted follower of Jesus.

Dr. Edward L. Cutts's *Turning-Points of General Church History* has been condensed and revised by the Rev. William C. Piercy, M.A. (S.P.C.K.; 6s. net). First published in 1877, Cutts's 'Turning-Points' has commanded a good sale, and many will no doubt welcome this new edition. The book is a summary history of the Church of Christ, and includes useful sketches of the contemporary secular history. Though summary in its main character, it is relieved now and then by the inclusion of concrete and sometimes even picturesque detail. It may be noted that the Episcopal theory of Church constitution is defended, and the distinctive claims of the Papacy refuted. And it should be added that the story of the Church is not carried beyond the Reformation. Dr. Cutts had a final chapter on 'The Present State of the Catholic Church.' This, which was necessarily out of date, has been omitted; but the result is that the book comes somewhat abruptly to its conclusion.

Miss Ursula Wells, S.Th., has written a useful little book, which is well fitted to introduce junior students to the modern study of the Old Testament. It is entitled *Pioneer Prophets* (S.P.C.K.; 3s. 6d. cloth, 2s. 6d. limp), and deals briefly, but pointedly, with Moses, Deborah, Gideon, Jephthah, Samuel, Nathan, Elijah, Micaiah, Elisha, Amos, and Hosea. The point of view is unabashedly modern. Of the 'miracles' in the Elijah story, we are told, for example, that 'to accept these stories as the exact report of the actual occurrences is frankly against our reason and experience,' and of the Elisha stories, that 'the spiritual message is not dependent on the historical accuracy.' In discussing the great Carmel scene the writer skates skilfully on thin ice. Particularly attractive is her sketch of Amos, which is indeed very vividly done; but each chapter in its own way contributes to a living picture of the development of Hebrew history and religious thought from Moses to Hosea. For 'judgment' when paralleled with 'righteousness,' it would be well to substitute the 'justice' of the American R.V. 'Jasher' on p. xiii and 'Nazarites' on pp. 118, 123 should be 'Jashar' and 'Nazirites.'

The Metaphysical Justification of Religion, by Principal Robert S. Franks, M.A., D.Litt., Hon. LL.D. (University of London Press; 3s. 6d. net), is the somewhat formidable title of a really excellent little book, a book distinguished by great freshness of thought and clearness of exposition. Beginning at the familiar starting-point of religious experience, the writer goes on to argue that a purely psychological analysis of that experience is not enough. The question presses as to what of reality is behind the experience, and this leads to a metaphysical inquiry. Dealing with Schleiermacher, 'the author of the experimental method in modern theology,' Dr. Franks shows that 'his design to build a theological system upon the ground of religious experience was by no means guided by the idea that the psychology of religion is a sufficient starting-point for theology. *Schleiermacher's psychology of religion had a metaphysical basis*' which is set forth in his less known 'Dialectics' and 'Ethics.' There follows a singularly suggestive treatment of the eternal values from which the conclusion is ultimately reached that 'the Holy is the fundamental ground of the Universe, from which, as various aspects of its Being, the True, the Good, and the Beautiful are all derived. It is the central luminary: they are the dependent suns. The constellation of the Values centres in the Holy; and is expanded in the True, the Beautiful, and the Good.' And if we endeavour to inquire further as to this ultimate Unity of the Universe it is found to have 'its nearest analogy in the ultimate unity of our own personality.'

In *A Critical Analysis of the Four Chief Pauline Epistles* (Watts & Co.; 12s. 6d. net), Mr. L. Gordon Rylands, B.A., B.Sc., catches up some of the positions of his previous volume on 'The Evolution of Christianity,' aligning himself with the opinions as to the origin of Christianity held by Drews, J. M. Robertson, and others. Like those writers, he makes much in this connexion of the Christ-myth said to have been prevalent in the Apostolic Age in the world of Hellenic or Gnostic thought; but whereas the tendency of the exponents of mystical idealism has been to emphasize the place of St. Paul in the origination and development of Christian dogma and in the foundation of the Christian Church, this writer regards the St. Paul of tradition as a composite figure, ascribing to the real Paul the advocacy of the primitive Gnostic type of Christianity, and to the other sitters for the portrait of Paul the advocacy of the Judaic and Catholic type which finally became predominant.

'The fundamental distinction,' it is explained, 'between Judaic and Catholic doctrine on the one hand and Gnostic on the other is that according to the former redemption is achieved by the expiatory sacrifice of the Redeemer, while in the latter men are held to be redeemed through the knowledge of God and of His plan of salvation (gnosis) brought to them by a Christ who may or may not have been regarded as the Son of God, but whose principal features were developed from the hypostatized Word of God (Logos) and Wisdom (Sophia) of the Wisdom literature.'

Incidentally Mr. Rylands claims to have presented a greater and more pleasing Paul than the tradition has given us, though he is quite cognizant of the fact that this is achieved through a reduction of the great Apostle to a shadowy figure of history. It is his conviction, however, that 'the man who was at once harsh, domineering, and overflowing with love, arrogant, boastful, and yet modest, the propagator of doctrines so fundamentally irreconcilable that they cannot possibly have originated in one mind, is a monstrous fiction.'

Into Mr. Rylands' analysis of Romans, 1 and 2 Corinthians, and Galatians we cannot here enter, but we should say that in our opinion he overstresses differences in literary style, and that his results, speaking generally, while showing the workings of an able and scholarly mind, are the outcome of too much critical ingenuity.

Every sincere effort to appreciate St. Paul is welcome. There have been some really fine books of this kind in the last few years. But even commonplace essays are useful, and one of these is *Paul the Man: His Life and Ministry*, by the Rev. Clarence E. Macartney, D.D. (Williams & Norgate; 5s. net). It is purely biographical, and leaves theology alone. But in regard to the life, it is both a full and intelligent narrative. Dr. Macartney has read carefully, not only the Acts and Epistles, but much of the literature based on these. There is an earnest spirit in the book, and any reader who desires, in fairly brief compass, a reliable account of Paul which leaves out nothing of moment will find it here.

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Symbolism in the Old and New Testaments.

By the Reverend Canon Bindley, D.D., Denton, Norfolk.

Recent study of the apocalyptic literature of the century and a half before Christ has shown that a great deal of what had usually been considered eschatological language in the New Testament is not eschatological at all, but merely stereotyped and conventional symbolism common to the later prophetical and extra-canonical writers. There was a rather large body of floating apocalyptical symbolic thought and phrase, which rose to the lips without any very close relevancy to immediate circumstances whenever the unexpected or startling was predicted or described. There is a similarity of metaphor and of phrase which shows that such figures of speech had worked themselves into the texture of ordinary thought, so that the language could be used, and would be understood as being used, in a purely symbolic sense. For instance, celestial portents are of such a nature as always to arrest attention most signally; and conversely, by a figure of speech, anything that signally arrests attention could be symbolized in terms of celestial portents. When a vulgar person ejaculates 'Thunder!' as an expression of great astonishment, he is not calling attention to an electrical disturbance in the clouds; he is merely using a symbol which connotes a startling surprise.

I want to examine a few examples of symbolism in the Old and New Testaments which, I believe, have been much misunderstood. We have to be on our guard always lest our Western matter-of-fact, prosaic literalness lead us astray when estimating facts portrayed under the forms of Oriental symbolism and poetry. We Westerns lack the rich imaginativeness of the Easterns. Our love of literalism hinders the play of the imagination, because we invariably want to materialize a mental picture presented for our contemplation. Take as an example the symbolic description of the Son of Man in the Apocalypse (Rev 1$^{13f.}$)—eyes a flame of fire, feet like brass, seven stars held in the right hand, a sword proceeding out of the mouth. You cannot depict it on canvas without producing a monstrosity: it is not a picture, it is symbolism.

The light and the sun are the chief sources of life and joy; and anything which interferes with the regular supply of light is a real catastrophe; hence physical and mental horrors could, in primitive symbolism, very naturally be described as the darkening of the sun and moon. Conversely, the portrayal of a time of great joy was represented by the figures of the moon's light equalling that of the sun, and of the sun's light being sevenfold multiplied, or of light continuing throughout eventime, or of there being no night at all (Is 30^{26}, Zec 14^{7}, Rev 21^{25}). Instances of catastrophes symbolically delineated occur in several of the prophets. Isaiah wishes to describe the day of Babylon's capture by the Medes. This is how he does it (13$^{9.10}$): 'Behold, the day of the Lord cometh, with wrath and fierce anger. . . . The stars shall not give their light, the sun shall be darkened . . . and the moon shall not cause her light to shine.' Similarly Ezekiel describes the devastation of Egypt by Babylonia (32$^{7.8}$): 'When I shall extinguish thee, I will cover the heaven and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land.' Exactly the same language is used by Joel to describe a plague of locusts (2$^{1.10.11}$): 'The day of the Lord cometh . . . the earth quaketh, the heavens tremble: the sun and the moon are darkened, and the stars withdraw their shining: for the day of the Lord is very terrible.' And in the same chapter he uses precisely the same language to describe an exceptional outpouring of God's spirit upon all flesh (vv.$^{28f.}$). Once more, the same prophet when speaking of the judgment of the nations in the valley of Jehoshaphat (3$^{14-16}$) says: 'The day of the Lord is near . . . the sun and the moon are darkened, and the stars withdraw their shining . . . and the heavens and the earth shall shake.' The point to be observed is that four totally distinct kinds of overwhelming events are all depicted under the same imagery derived from fearful portents in the sky. First, Babylon's capture by the Medes and Egypt's overthrow by Babylonia; secondly, Palestine ravaged by locusts; thirdly, the Grand Assize of the nations; and lastly, an exceptional outpouring of inspirational gifts. This shows that that kind of language was purely conventional, and was no more meant to be taken literally than the exclamation 'Thunder!' of an astonished person to-day. The unscientific mind, like the mind of a Central African now, was terror-struck by an eclipse, which interfered with the regular and unbroken course of daylight, and that feeling riveted itself into ordinary speech for any startling occurrence.

The language used by the author of *The Assumption of Moses*—that Pharisee quietist who was an exact contemporary of our Lord—in depicting the Coming of God's Kingdom and the vindication of the righteous, is evidently drawn from the same sources as that of the prophets:

> Then shall His Kingdom appear throughout His whole creation. . . .
> For the Heavenly One shall arise from the throne of His Kingdom
> And shall come forth from His Holy Habitation
> With indignation and wrath on account of His children.
> And the earth shall tremble, even to its bounds shall it be shaken;
> And the lofty mountains shall be brought low,
> And the hills shall be shaken and fall.
> The sun shall not give her light,
> And the horns of the moon shall be turned into darkness and be broken,
> And the whole of the moon shall be turned into blood,
> And the orbit of the stars shall be disordered,
> And the sea shall fall into the abyss.

How favourite was the use of these apocalyptic symbols of celestial portents is seen by their reappearance in the reports of Christ's discourse on the end of the Jewish era in the destruction of Jerusalem. 'The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers in the heavens shall be shaken; and then shall they see the Son of man coming in clouds' (Mk $13^{24f.}$, Mt 24^{29}, Lk 21^{25}). And this end of an era was to happen in the lifetime of His hearers: 'Verily I say unto you, This generation shall not pass away till all these things be fulfilled.' Failure to recognize apocalyptic symbolism in these expressions has led to much dishonest exegesis in the commentators and to very much misunderstanding and terror on the part of ordinary readers. The same symbolism reappears in Rev 6^{12}: 'There was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell . . . and every mountain and island were moved out of their places.'

We may say that præternatural cosmic phenomena form part of the ordinary accompaniments of any description of a Day of Yahweh. They even seemed natural to Joel when he spoke of an extraordinary outpouring of spiritual gifts. So it does not surprise us to find St. Peter employing Joel's language on the Day of Pentecost to explain the startling nature of the occurrence. But no one can imagine the most devout, spiritual, and enthusiastically religious European describing the Descent of the Holy Spirit as:

> 'Wonders in the heaven above,
> And signs on the earth beneath;
> Blood, and fire, and vapour of smoke:
> The sun shall be turned into darkness
> And the moon into blood,
> Before the Day of the Lord come'
> (Ac $2^{19.20}$).

And yet that kind of phraseology rose quite naturally to St. Peter's lips. The sun going black and the moon swooning in blood-red eclipse are not statements of fact in prose, they are merely poetic symbolism of something portentous, startling, unusual.

No one, I suppose, would interpret Lk 10^{18} other than symbolically. When the Seventy, on their return, related their power over demoniacs, Christ said, 'I beheld Satan as lightning fall from heaven.' Here it is generally recognized that under a picturesque symbolic phrase He was announcing the defeat of the powers of evil and the certainty of their ultimate downfall, the promise and earnest of which He saw in His disciples' success. But the symbolism in another passage has not been so readily admitted. When our Lord said to the High Priest and the Sanhedrin, 'I say unto you that from this moment (*ἀπ’ ἄρτι*, Mt 26^{64}; *ἀπὸ τοῦ νῦν*, Lk 22^{69}) ye shall see the Son of man sitting on the right hand of power and coming on the clouds of heaven,' He was obviously not speaking at all of some dread day in the future—the words *ἀπ’ ἄρτι* forbid such an interpretation—but He was quoting the exact words of Dn 7^{13}, which portrayed the Judgment on the world-powers and the ushering in of the universal and everlasting Kingdom of the Saints of God. That is to say, He was employing perfectly well-known apocalyptic language to announce what His hearers would perfectly well understand meant their own speedy doom. Their judgment and His Kingdom, in this aspect of it, began from that moment. Indeed, it is quite clear from Mk 13^{24}, Mt 24^{29}, Lk 21^{27}, that phrases such as 'the sun shall be darkened, and the moon shall not give her light'; 'the stars of heaven shall fall, and the powers of heaven shall be shaken'; and, more especially, 'the Coming of the Son of Man' are simply symbolic expressions for the end of one era and the beginning of a new one. St. Peter's use of some of these phrases of the Descent of the Spirit on the Day of Pentecost proves how utterly mistaken we are in understanding such portents as referring to some distant day at the end of the world. There is nothing in what is called our Lord's eschatological discourse which even hints at an end of the world. Everything that is said there can be explained of the abolition of the Jewish polity in the destruction of Jerusalem. And if this be so, it is clear why the Fourth Gospel has preserved no reminiscence of this discourse. When that Gospel was written Jerusalem had fallen; the Holy City was no longer the centre of Jewish (or even of Christian) life, and therefore no report of Christ's words on the subject was any longer needed. The crisis had passed. But had those words contained any prediction or warnings about a final Judgment or an end of the world, the case would have been quite otherwise. We should have expected the writer to hand them on. For the author of this Gospel evidently the 'Coming' was to be understood in a spiritual sense.

In the Study.

Virginibus Puerisque.

Scouting for the Harbour.

By the Reverend William Maxwell, M.A.,
Montrose.

'I will guide thee with mine eye.'—Ps 32[8].

The Scout Movement has captured the imagination of the world in a wonderful way. The Jamboree at Birkenhead has focused attention on its far-reaching influence. Each nation has revealed how scouting can fit into its own natural customs, and all together have revealed in action that spirit which surmounts barriers of race and class; which laughs at difficulties; which defies hardships and 'smiles' through all.

What is the secret? Scouting is a game—the greatest of all games—the game of life. Every field is a playing field. Every circumstance gives a call to play the game. Every difficulty tests the boy's physical, mental, and moral nature. Every patrol movement brings him into line to play his part in the great game. Take the simple game of 'Blindfold Drill.'

Every scout who knows the game of 'Blindfold Drill' soon discovers how hopeless his chances are of keeping in line or making progress towards the desired goal.

The long line is drawn up in perfect formation. Each scout from the properly dressed line looks straight ahead, ready for the call to advance. Then eyes are closed. Commands are issued 'Advance,' 'Right Turn,' 'Left Turn,' 'About Turn,' 'Steady.' So the orders go in any order and in quick succession. Every order is obeyed with precision. Two minutes pass in movement. Then 'Eyes Open!' and behold you are here, while your 'Second' is yonder, and your 'Third' is nowhere within reach. Some face each other. Others have their backs to each other. Some are even in danger of falling into the ditch or the camp fire. No one is in the way of reaching the proper goal. No one could believe that the troop had been in perfect formation. Yet they have listened to orders. They have turned at the summons. They have advanced straight forward when left to do so. But in spite of their obedience they are hopelessly lost.

That is life. It is pretty much 'blindfold drill.' We obey. We turn. We advance. We do our best. But we don't get there. How the Israelites wandered in the wilderness! They turned. They halted. They marched. They came to Massah and Meribah, Sinai and everywhere, and anywhere except to the promised land. Obedience is not enough if the eyes are closed. But the eyes are always closed. We never know what a new turn will reveal or a new step bring us to. Life is not a walk by sight, but by trust in One who knows whither we are going and can lead us in the true way.

The Scouts have another game called 'The Hidden Harbour.' That harbour is pointed out to them as their goal. One of their own number is chosen to take up the position from which he can survey the whole ocean. His voice is sounded often enough to make each scout familiar with it. Then single file is the order; each scout holding on to the belt of the one in front. All are blindfolded. The order is given, 'March!' Then the pilot takes command. 'Steady!' and forward they go in the straight course. 'Port!' and they turn to the left. 'Starboard!' and they turn to the right. Thus the line moves, diverges to right or left according to rocks, shallows, or traffic on the same route. Ever onward they sail. Ever nearer they come, and at last they turn right into the desired haven. It is the work of the pilot. He has guided them with his eye set on them, the way, and the harbour.

There is something very very like this in life. The One who occupies the position of eminence knows the way, watches the traffic, sees the dangers, issues the orders, and in an unknown way we go onward and forward to our desired haven. 'I will guide thee with mine eye.'

The Invisible Beam.

By the Reverend S. Greer, M.A., Ayr.

'He [Christ] hath shed forth this, which ye now see and hear.'—Ac 2^{33}.

Here is a detective story, such as boys love, and girls sit up very late at night to finish. He was a very mysterious sleuth, for nobody had ever really seen his face. Always he was lurking in concealment, his eye upon everybody. They had him lately at a London exhibition to guard a collection of valuable silver, and trusted him so much that they didn't even bother to put it behind steel bars or in plate-glass cases. People could see nothing between them and all those precious things. But there was. Let anybody just stretch out his hand to touch or take, and instantly—such a clamour of electric bells rung by that invisible detective! Never had valuables been so well guarded by steel safe or padlock as by that invisible wireless beam, which, when you passed your hand through it, set all the alarms ringing, yet there was nothing to be seen!

What wonders a wireless beam can perform! One day it will cook our dinner, and heat and light our home, and stand like a sentinel at our gate. It just walks through doors and walls as though they weren't there. You don't understand? Well, neither do I. Fortunately there are things you don't need to understand before you try them. The last Sultan of Turkey didn't believe in electricity, and wouldn't have it in his palace. Now, how could you ever explain wireless or anything to a man like that? Some things you must try first and explain afterwards—like Religion.

Once, long ago, strange things began to happen in Palestine. Curious changes were seen in people whom everybody knew. Folk who had been fierce and cruel became courteous and kind. Timid, gentle people grew as strong and brave as lions. Men who before had been going all wrong, began suddenly to go all right. Nobody could account for it but those who tried it, and *they* said it was a beam from Above: 'Christ hath shed forth this which ye now see and hear.' . . . And some folk think of Jesus as dead, when the same wonders are happening every day. A young man once said to me: 'I can't explain it, but if I put out my hand to do a mean or selfish thing, it is as if some one gripped me by the sleeve.' An invisible beam from Jesus!

'*Noblesse oblige*' is a fine motto from the days of knights. Because they were knights they must be chivalrous, and upright, and risk their lives for something that is bigger than life. 'What obliges them?' you ask. And the answer is '*Noblesse*' (nobility) obliges them—and us. It is not anything they or we can see, but something we can feel, and must respond to, or forever despise ourselves.

What a protection that Invisible Guard is for the precious things in life—for truth and honour! When you're in danger of losing them—and to lose honour is to lose all—what a clamour of warning bells in our heart! You feel you can't speak that untruth, or do a low-down thing. You may put out your hand to do it, but there's a grip on your sleeve. 'I *can't do* this thing,' you murmur. That is, if you have made Christ your Friend.

The Christian Year.

SEVENTEENTH SUNDAY AFTER TRINITY.

The Excellent Curiosity.

'He tried to see what Jesus was like.'—Lk 19^{3} (Moffatt's translation).

Our familiarity with the story of Zacchæus, as narrated in the Third Gospel, probably hides from us the awkwardness and opaqueness in the translation of the opening sentence: 'He sought to see Jesus, who he was.' Dr. Moffatt's change is simple, but it is sufficient to freshen our impression of one of the most captivating of gospel stories. 'He tried to see what Jesus was like,' puts us in possession of a very vivid picture of this tax-gatherer of the town of Jericho.

1. Consider *the things which quicken men to an interest in Christ*. How came this man to be interested at all in this passing Rabbi? What knowledge had he beforehand that so kindled his curiosity and made him so keen and determined to set his eyes on the Passer-by?

A suggestion is made which may hold a clue.

We know that tax-gatherers were shunned, and were forced to seek society among their own class. They thus drew to one another and knew one another well, though stationed in different districts. Our Lord's coming to Jericho had been prepared for in an unusual way. Two of the seventy followers, whom He sent in advance to prepare for His coming, had been before Him in Jericho. It is possible that one of these two was Matthew, that tax-gatherer whose conversion had caused so great a stir in Capernaum. If so, one may be sure that Matthew and Zacchæus had talk together, and probably it was thus that Zacchæus knew that Jesus might be expected to pass that way.

He knew, then, something about Jesus which came home to him closely. A man very like himself, engaged in the same calling, despised and hated as he was, entangled in the shady things inseparable from an office which farmed taxes, such a man, whom Zacchæus knew, had been so taken with Jesus that he had put everything down and followed Him. 'I must see this Rabbi,' said Zacchæus of Jericho. One who can cause a tax-gatherer to give up his office and forsake his commissions must have something about him worth observing. Many are the things which draw men to an interest in Christ, and every man from his own point of view. Curiosity is one of the gates at which the trumpeter of the Spirit sounds his summons.

This is a speculation that the converted publican of Capernaum awoke an interest in Jesus in the publican of Jericho. Whether it be a likely thing to have happened or unlikely, it is certainly true that in this way many are aroused to an interest in Christ. They are not taken with doctrines and dogmas, and theological discussions leave them cold. But when one day they encounter a man they know, and find he is changed—a man much as they are, with the same kind of life to live, under much the same besetments, burdens, or circumstances, but now made into a new man—they are not so dull that no interest is quickened in One who is reputed to be responsible for the change.

There are to be found, and that readily, men and women who are still strugglers, many of them 'old strugglers,' as Samuel Johnson confessed himself to the beggar-woman in the market, who are still consciously unworthy of their Lord, but who have been changed—changed in mind, changed in motive, changed in all the things which determined the quality of life and the issues of it, and who with one consent ascribe this to Christ and what He has wrought in and with them. And through these an old challenge flings itself out again: 'If I, by the finger of God, cast out devils, is not the kingdom of God come among you?'

2. Consider *the hindrances men meet in their desire to see what Jesus is like.* 'He could not for the crowd.' A crowd of people may not interfere with our physical vision, while it can gravely affect and hinder that other and deeper seeing which we call our judgment. It can affect our estimates, and there are many things we should see more clearly if other people did not get in our way.

How was it possible for Zacchæus to take with him an unbiased judgment when he sought to see what Jesus was like? There were two hindrances. There was first the opinion which Zacchæus knew these people had formed of him. It was a bad opinion, and Zacchæus had good cause to know it. See how inevitably this must react upon his mind with regard to all men. It will set the standard of his expectations about Jesus. If he should meet the eyes of Jesus, would they not darken with the same antipathy Zacchæus had learned to expect when he encountered the gaze of his fellows?

Secondly, there was the opinion which Zacchæus had of the crowd. He had taken the measure of these people. No one knew better than he the sinister side of human nature as it was to be found in Jericho.

Can we suppose, then, that a man with such an estimate of human nature was in any fit way to take a true impression of Jesus?

Here is an old difficulty men have in seeing what Jesus is like. Their contact with the world has spoiled their capacities and dulled their expectations, so that it is hard for them to see or hear One new and unique among the sons of men.

Though it takes us for a moment away from the case of Zacchæus, there is another aspect and development to-day of the hindrance the crowd may offer to the apprehension of Jesus and a just estimate of Him. The believing and devout get between men and the real sight of Jesus. It is the commonest complaint from those who curiously or wistfully say, 'Sir, we would see Jesus,' that He has been so surrounded and so dressed and disguised by the interpretations of His familiars and friends, that He cannot be seen as He was and is. 'The worst that any sect can do for Christ is to make Him incredible.'

3. Consider *the surprises men meet as they seek to see what Jesus is like.* The supreme surprise is that they discover how clearly and completely Jesus sees what *they* are like, and reveals it to their own mind and conscience. It is not difficult to surmise

what the crowd said when Zacchæus climbed the tree by the wayside. They saw a little man taking advantage of a good position to secure a better sight than his neighbours. Doubtless they saw something characteristic in what he did. 'The nimble rascal,' said one; 'if he cannot get what he wants in one way, he will in another.' But Jesus saw with other eyes. He saw a man seared and hardened in long years of apathy and neglect, unable to overcome the disablements of training, environment, occupation, and repute, with a soul capable of great attainments but with little chance given to reach them.

The last sight we have of Zacchæus carries all the happy discovery men and women have been making ever since, when they have tried to see what Jesus is like. It is a sight of a man moved by mercy to mercy, and by generous love to penitence and a deed of restitution. Thus is the pardoning and renewing love of God made visible and credible to us for ever in the face of Jesus Christ, and comes upon darkened souls with the happy surprise of spring after the winter of their discontent, of morning after the night of their forsakenness and despair.[1]

EIGHTEENTH SUNDAY AFTER TRINITY.

The Persistent Purpose.

'I will not let thee go, except thou bless me.'—Gn 32^{26}.

This is one of the many arresting sayings in which the Bible is so rich—sayings that write themselves for ever on the heart of mankind, and may become the guiding principle, the final epitome, of a human life. The saying is a paradox, for it defies reason by treating an obvious enemy as a disguised friend; but in this apparent inconsistency it ranks with other memorable paradoxes of the Bible. The helpless and agonized father, appealing to Jesus for the restoration of his son, cried, 'I believe; help thou mine unbelief.' Simon Peter, at once attracted and repelled by the discovery of the unsuspected majesty of his teacher-friend, instinctively prays, 'Depart from me; for I am a sinful man, O Lord.' There is a paradox even on the lips of the Lord, in that perplexing cry of the Cross, which appeals to the very Father who seems to have withdrawn from His Son, 'My God, my God, why hast thou forsaken me?'

The unforgettable cry of Jacob has a not less memorable setting. We think of the dark torrent rushing through the ravine, and the dangerous ford by which Jacob's company have crossed. We see this man of mingled purposes lingering behind, as though reluctant to meet again the brother he wronged so many years before. Then, in the darkness of the night, there comes the lonely struggle with the stranger, that desperate encounter for very life, the agonized effort, and the grim discovery by Jacob that the stranger is stronger than he. It is a defeated man who somehow penetrates to the hope of a friend behind the fact of a foe, and appeals to a hidden power and will to save and not to destroy: 'I will not let thee go, except thou bless me.' What is the meaning of a story so impressive and so suggestive as this?

One of the first discoveries we make in the great adventure of life is of *life's inevitabilities*. As soon as the little child begins to assert himself, he must learn that there is a world of objects round him which do not yield to his will. Unless he is to be that unhappy thing, a spoilt child, he will also discover a world of boys and girls, men and women, who do not always give way to him, whose wills must often assert themselves over his. When he is old enough to form his ambitions and plan his career, he is apt to forget the lessons he has learnt in other realms, and to ignore the inevitabilities of life.

Life is a bigger and more brutal thing than we thought, and it seems strangely regardless of our desires. Many a homely proverb, many a saying of the wise, teach us these stern laws of life, which reflect and continue Nature's sequence of cause and effect. We learn that bad work will follow us as long as we live, that every debt we incur must sooner or later be paid, that the lost opportunity never recurs, that the past is irrevocable. These are the realities of life, and until we learn them there is no reality in our religion. We do not really cry to God for help, we do not really pray, until we find something against which we are powerless, something from which we seek to be delivered, and from which we cannot save ourselves. The spiritual agonies through which a man must sooner or later go, if he does not drug himself by work or pleasure into unconsciousness of the real meaning of life, are the birth-hours of true and genuine religion. The ancient world saw its terrors gathered up into the forms of demons and evil spirits, and cried for deliverance from these. The modern world has brushed these forms of thought aside, but there still remains the sense of life's inevitabilities from which they sprang. There is still the handicap of some physical weakness that robs us of the prize of life when it seemed within our grasp; there is still the consciousness of the divided heart, the grip of some evil passion that will not let us go, or the scars of the old sin that will not be forgotten ; there is still the great mystery of death. The proudest of us lives to learn that he is beaten and humiliated by something that is greater than himself, and unless he did learn it, he would remain an untaught fool, though all the intellectual wisdom of the ages were his.

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[1] T. Yates, *The Strategies of Grace*, 171.

The faith that gives the victory over these inevitabilities of life is that which sees them transformed by *God's initiatives*, that approach of God to man, in and through all these things, which gives to them a changed meaning. This does not mean an evasion of them, a mere flight from them. A good deal of what passes for religion is a running away from facts. These things are facts, and the only way in which their inevitability can be overcome is by changing their meaning. The Cross of Christ is the greatest example of this. In itself, it meant the inevitable end of a dreamer beating against the bars of the stern facts of life—for how could the lonely prophet of Nazareth hope to escape the cowardice, the selfishness, the prejudice, the spiritual blindness which crucified Him? Yet the Cross of Christ was transformed by a new meaning when men saw it in the light of a victorious purpose, crowned by God, when they saw it as the measure of the world in which they lived, and of the love of God which was seeking to save that world. The Cross is a transformed inevitability. In such transformation of meaning we have the new fact, as real as the old, and more powerful. God's greatest work is from within, rather than without, for this personal experience is the realm of His Holy Spirit. When the unbeliever tauntingly asked what God had done for Stephen, in letting him be stoned to death, the just reply was : 'This is what God did for him : He gave him the power to say, " Lord, lay not this sin to their charge." '

The power of the Spirit of God to transform the meaning of life for us comes through God's own initiative. We love, because He first loved us. It is in and through the grace of Jesus Christ that we discover the God who has come out to meet us, sinners as we are, not in wrath but in holy love. A prophet pictures Israel's God as coming forth from Zion across the wilderness to seek His people, saying, 'I have loved thee with an everlasting love ; therefore with loving-kindness have I drawn thee.' This is a prophecy of the Parable of the Prodigal Son, and of the revelation of the Father in the gospel and Cross of Jesus Christ. Phillips Brooks put the emphasis in the right place when he answered the question as to what had been the secret of his life by saying, 'Less and less, I think, grows the consciousness of seeking God. Greater and greater grows the certainty that He is seeking us and giving Himself to us to the complete measure of our present capacity.' Through the discovery of Him who has come out to meet us, we gain the new confidence that plucks victory from defeat, and share the new spirit that transforms life and life's inevitabilities. Those only are 'saved' men who share the Spirit of Christ through the grace of Christ, men who no longer fear what life can do to them, because all things are theirs, and they are Christ's, and Christ is God's.

But the power of God's initiatives to transform the meaning of life's inevitabilities is conditioned by *man's persistencies*. If it is in the spirit of man that the victory has to be won, that spirit must be made God's. Now it is our very nature that we cannot be made good or brought into fellowship with God against our desire. That is His own law —the law He has laid down in making man in His own image. Our need of Him must not be the passing wish of a moment, a sentimental longing, the base expedient of insincerity or cowardice. It must be a persistent purpose that learns to cry, out of the darkness and the apparent defeat, 'I will not let thee go, except thou bless me.' Let us try to take that as a bit of prosaic logic, and we make nonsense of it. How can man constrain God? How can man win his best victory by defeat? Yet that paradox is true of the highest and deepest things—that they pass beyond our reasonings, and prove themselves by our experience of them. It is enough that we have caught a glimpse of something beyond the appearance of things, a glimpse that gives us the courage and hope to go on, and teaches us to see the truth of the saying, ' 'Tisn't life that matters. 'Tis the courage you bring to it.'

It would seem that the supreme witness that we belong to God is in our persistent purpose not to let Him go ; and this is true, if we rightly understand what we are saying. It does not mean that we find assurance in our unaided effort, or even in the moral strength by which we do go on. The truth is rather that in this close and desperate grip on God we discover the yet closer grip of God on us. We shall not let Him go—because He will not let us go. He has us in His power ; he has taught us our weakness ; and now He will show us His strength. The proof of all this is not in any text of Scripture, not in any testimony of other men. The proof must come new and clear to our own hearts in this inner consciousness of a struggle with God Himself. We thought it was a struggle with an enemy, we find that an Unknown Friend is holding us. The persistency of our own purpose is, indeed, a frail and unsafe thing; but what if it is the witness of His Spirit in us, the proof of His purpose? This is where the innermost transformation of the Spirit is wrought—when He convinces us that within our wavering, despairing purpose there is God's own purpose concealed. Then we see that His grace is perfected in our weakness. We learn the truth which underlies the testimony of Israel's prophets, and indeed of all who witness for God—that ours is somehow God's, and therefore God's is ours.[1]

Nineteenth Sunday after Trinity.

Immortality as preached by Christ.

'In my Father's house are many mansions: if it were not so, I would have told you.'—Jn 14².

As the Jew looked forward to an immortal nation that would dominate all the nations of the world, so Christ taught men to expect an immortal kingdom in which all the empires of earth should find a place.

1. *Its character.*—From the outset Christ proclaimed that His Kingdom was at hand, was indeed present in the world though not yet manifested. Its manifestation would take place at the end of the world. But, though He knew all about it, being as it was a principle included in the foundation of the world, He does not say as much about it as we should like. This reserve may be partly due to the fact that no earthly image could convey a clear conception of its wonderful realities. We live in the limitations of time and space: our thoughts are bounded by material conditions. How, then, could the Eternal Kingdom, which we are led to suppose transcends time and space, be expressed to us so that we could understand it? It may also be that He felt that it was best for us to concentrate our minds on so doing our duty here that we should not miss the glory there. There was always a danger lest the vast interests of the world to come should blind men's eyes to the importance of the present.

Christ then said but little, but He said enough to stimulate hope and nourish self-sacrifice. Speaking generally, He described it under the most delightful images: He compared it now to a bridal festival, now to a joyous supper, now to the springtime of the world, the regeneration, when all things are seen in the fresh glory of youth and life. Joyous freedom was, then, the general character of the new Kingdom. But it was an organized Kingdom, and as such was under the rule of a King and authorities acting under Him. And the one spirit that pervaded every action, corporate or single, was service.

2. *The varied positions that find place there.*—There were thrones on which the Apostles would sit; there were cities over which those who had been faithful over a few things should rule; there were high positions, a right and a left, only granted to those for whom they had been prepared. Christ took up this feeling which protests against a dead level of equality, and promised that it would find expression in the Kingdom of God. He knew its dangers in competition and rivalry, He saw them active amongst His own followers, but He did not meet them by saying that it was wrong and must be stamped out. He did not rebuke St. James and St. John in their desire for the very highest places by saying that they did not exist, but by showing that they were only won at great cost, and, therefore, could not be bestowed in any arbitrary way and could only be given to those for whom they were prepared. And, when the ten were indignant with their two brethren for having, as it were, tried to steal a march upon them and win a first promise, Christ does not say, as some have misrepresented Him: 'These distinctions that you quarrel about are unreal, and can find no place in a perfect Kingdom, for there all are equal,' but on the contrary not only declares there are great positions and first places, but tells them how to win them. In the world, He says, such positions are expressed by lordship and authority, but in His Kingdom by humility and service.

3. *Its wide expansiveness.*—We pass now to the consideration of its large hospitality. When we think of the ages that have passed since the first man, and of the hopes and expectations formed in all ages of entering at death into a new life, the mind is unable to realize the immensity of human life that has passed before the mind of God to its great future. Egyptians, Assyrians, Persians, Grecians, Romans, Indians, Europeans, Kaffirs, Malays, Chinese, Japanese, and the countless others of whom history knows nothing are all immortal spirits, waiting for the decision of the Great Judge of All Mankind. When the mind becomes dizzy with the contemplation of this infinite number, the thought presses in that they are not all immortal, that millions and millions have been buried in the dust-heap of humanity,

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[1] H. Wheeler Robinson, in *If I had only One Sermon to Preach*, 187.

that as the vast majority of seeds never flower, and an infinite proportion of eggs are never hatched, so most of the men and women who have lived are as though they had never been. It is very tempting to cut the Gordian knot in this easy way, and, after the analogy of physical life, to reserve immortality to those who are in Christ. And it is not therefore surprising that the New Testament should have been read by some scholars in this sense, and the words life and death always interpreted as meaning existence and non-existence. But the difficulty remains that, when our Lord taught, the belief in universal immortality prevailed. His disciples held it. If, then, Christ taught conditional immortality it was new teaching, and would surely have been made perfectly clear and free from all ambiguity. This, all would admit, is not the case. And further, there are teachings, such as that contained in the Parable of Dives and Lazarus, where Dives is still found existing after death, and those which imply a universal judgment of bad as well as good, which are inconsistent with this belief.

And apart from Scripture it is not easy, in view of the knowledge that each created soul is infinitely precious to the heart of God, and that in the language of the Gospels He leaves the ninety-nine in order to recover the one, to suppose that He would destroy the souls of myriads to whom no gospel came. Rather it is better to throw ourselves upon that one saying of Christ which opens out such great possibilities: 'In my Father's house are many mansions, or abiding-places.'

What are those abiding-places? It may be, as Dr. Swete suggests, that they are a means of progress in which 'men go from strength to strength as men on a long journey go from halting-place to halting-place till the end is reached.' World after world stretches in the infinite space over which God rules, and afford fresh training-ground for those who have had but little opportunity. Christ's promise, then, stands for a wide expansiveness.

4. *Exclusiveness.*—We now ask, Does this wide inclusiveness include every one? Does it mean universalism? We know that God's Will is that all men should be saved, that He is the Saviour of all men, specially of those that believe, and that His mercy is over all His works. But we know also that the gift of free will to His creatures has in some measure limited His Almighty power. Man's freedom stands up against God's freedom in a mystery that none can explain. It is possible for a man to reject the love of God. And the experience of life confirms the witness of history that some men as they draw near to death grow worse instead of better. It might be said that the shock of death and the facing of spiritual realities change that. But there is no evidence to show this. The Bishop of Oxford does not probably overstate the case when he says: 'The universalism which is so popular to-day—the belief that every created spirit must ultimately be recovered to fulfil the end of its being in God, though it is supported by some early Christian authorities, and though it has never been formally condemned by the Church with any œcumenical judgment, is flatly contrary, plainly contrary, to the language used by our Lord about the destinies of men, and generally to the language of the New Testament.'

But whilst this may and must be said, no reader of the Scriptures doubts that such as find themselves excluded from the bliss of the redeemed are there of their own will. In some mysterious way the capacity for goodness, the taste for heaven, the joy in God have been destroyed.

It is hard to suppose that the evil, sullen will which refuses to acknowledge God's goodness and justice should be eternally set against Him. The Kingdom of His love and glory would not be ideal if even in a corner of it there was perpetual discontent and hatred. In some way evil must be overthrown. It might be by the loss of the resurrection body. That, at least, has been the thought of some close students of our Lord's words.

But if this be so, what, then, is the condition of the faithful departed? The souls beneath the altar are pictured by St. John as crying, 'How long, O Lord, how long?' as if they longed for the fullness of the resurrection life. And it is specially interesting to note that, in response to their prayers, 'there was given to each one of them a white robe,' *i.e.* some partial expression, some beginning of the resurrection life which one day would be perfected. They were not left unclothed but 'clothed upon,' and so were enabled to rest, *i.e.* remain content with this holy pledge till their final and complete glory should be obtained.

And these suggestions from Revelation are confirmed by reason. We know that in this world wherever there is life it will find outward expression. 'There is no known form of energy separate from matter.' Life is ever seeking to clothe itself. If in the autumn it sheds part of its glory, in the spring it again embodies itself. And as it is here, so it may be in the world to come. But there the power that makes for embodiment may well be faith, as the power here is called life. It is true that the thought exceeds our grasp, but when we seem overwhelmed and our feet begin to slip we can turn in confidence to the simple fact of Jesus. He is the resurrection and the life, and He will bring us there.[1]

We know not when, we know not where,
We know not what that world will be;
But this we know—it will be fair
To see.

With heart athirst and thirsty face
We know and know not what shall be:
Christ Jesus bring us of His grace
To see.

Christ Jesus bring us of His grace,
Beyond all prayers our hope can pray,
One day to see Him face to Face,
One day.

TWENTIETH SUNDAY AFTER TRINITY.

The Altered Face.

'And as he prayed, the fashion of his countenance was altered.'—Lk 9[29].

1. Never was any face watched with closer scrutiny than the disciples watched the face of Jesus. The Gospels are full of these touches of intimate observation, particularly that one which we suppose to have come directly through Peter, the man who was gifted with powers of observation superior to his powers of reflection. Many times the meaning of the words or deeds of Jesus was read in His face before it was revealed in what He said or did. The face is always the mirror of the soul, and the face of Jesus could not have been other than beautiful, since it mirrored the most beautiful soul that ever found a home in this shadowed world.

2. The passage demonstrates that *the Transfiguration took place within before it was manifested without.* The glory was in His soul before it extended its lustre to His face, His form, His clothing, and brought about it the voices of the unseen world. The real miracle—if that be the word to use—was the soul of Jesus. The soul is indeed the only home of miracles. They do still happen there and are not even to be wished for anywhere else. But miracles within the soul may still be prayed for. They are indeed the normal works of God.

3. In the life of Jesus there was a high mountain of glory and a deep valley of humiliation—Tabor and Gethsemane—the one where heaven came down to Him, and the other where Sheol yawned at His feet; the one where the wings of angels cast shadows of light upon His face, and the other where drops of bloody sweat fell from His brow to the ground—in either case He was at prayer. He Himself has not described these great experiences. We have only the records of the disciples, and they, alas, were external witnesses, rather too coarse as yet to enter fully into their deepest meaning, but they could not but notice that He ever sought communion with God and with Nature, rather than with men, at such times. Because to pray alone was a rule of His life, their references to it ring through their stories like a formula.

4. Here a suggestive question emerges. Did Jesus pray to induce a certain attitude of mind, or was it because of His state of mind that He prayed? Doubtless it was both, but just now we may emphasize the latter aspect of the case. Having the mind He had, Jesus could do no other than pray.

So far as we are concerned, we usually pray in the hope of inducing a better state of mind. We become conscious of our sins, and pray in the hope of being forgiven or helped. We are in doubt, and pray for faith. We feel revengeful, and pray for grace to forgive. Normally our prayer life is quiescent or undecided. It becomes intense in our hour of need. And for this reason our experience is often unsatisfactory. Our prayers often increase our anxiety, give poignancy to our doubts, make more abject our impotence. All depends upon our belief in the reality of a definite response. Failing that, our case is worse than before. We are like Peter, whose unrooted faith tempted him to venture upon the waters, only to be stabbed with sudden unbelief, so that he cried, 'Lord, save, or I perish.' By such experience we judge the efficacy of prayer. No one would deny that such evidences have been given, but they are not to be taken as normal. Abiding prayer is the outcome of life. If we lived a certain kind of life we could not help but pray. We pray to be made good, but if we were good we would instinctively pray. We pray for faith; but if we had faith, could we do other than pray?

5. Can any one be surprised that Jesus was a man of prayer? The Gospels give us clear insight into His mind. It is evident that God was very real to Him. He was in the world as its Creator and Governor, and yet more wonderfully as a Father. The world was His, for He made it. Therefore it was very sacred to Jesus. He revelled in its order, its mystery, its peaceful operations, its stormfulness. He preferred the beauty of the

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[1] G. H. S. Walpole, *Life in the World to Come*, 52.

lilies to the grandeur of Solomon, and was surprised that His disciples should be terrified by a storm. He loved the creatures of the wild and counted not their ravening as though it made jangling discord of the anthem of creation. 'In the wilderness,' says Mark, 'he was tempted of Satan, and was with the wild beasts, and the angels ministered unto him.' Satan, wild beasts, and angels! His was a comprehensive mind, wherein apparent contradiction subsided into harmony. He seems to have prayed and trusted, as we declare we cannot:

> Tho' Nature, red in tooth and claw
> With ravine, shriek'd against his creed.

We may think that He was wrong, as morbid people do think that healthy people are wrong, but we are bound to admit that *the constitution of His mind made prayer perfectly normal.*

We note also that what Jesus taught of Nature was reflected in His thought of man. Loving all things, great and small, it was inevitable that He would think more of man than of any other creature. The reason was that man could have fellowship with God as they could not; could work with God as they could not. 'My father worketh hitherto, and I work,' was His interpretation of His own life and ministry. He reacted against whatever prevented man from enjoying that fellowship and co-operation. It was why He disliked sickness and lack of faith. To cause even a little child to stumble upon this upward path was a crime unspeakable.

He was aware of evil. He held that men should resist it, and overcome it, but He did not expect to see it entirely eliminated. The wheat and the tares would grow on together to the end, but, for all that, there was a process of selection already at work which in the end would be precisely discriminating.

His belief in the possibilities of good in man was infinite. 'Ye shall be perfect as your father in heaven is perfect'—the boldest words ever spoken by human lips.

For such an one, the Beatitudes are not counsels of perfection, but working principles, reasonable in themselves and actually tried out in life. They are a transcription of the rules by which He lived. Because they had 'blessed' Him, He declared that any one else who lived by them would also be blessed.

6. The greater part of our difficulty is to persuade ourselves that the world is really, in fact, what it seemed to be to Jesus. Our impression is that the hard facts of life make faith and prayer difficult, if not, indeed, impossible. We are tempted to think that the Master was a great soul who, by some ethereal quality, skimmed lightly over the surface of life, borne up by angels' hands, 'lest he should dash his foot against a stone'; only the truth is that He did not pass lightly over its surface, but went down into its depths, 'the man of sorrows, acquainted with grief.' If ever a man had the right to say that the world was cruel, unjust, capricious, it was He. Whatever the secret of His wonderful trust, it was not superficiality, but rather depth. Is not our lack of faith due to shallowness? We cry out so quickly when we *begin* to sink. We surrender our ideals to the mere challenge of a blatant Goliath. Opportunism is the real antagonist of faith and the destroyer of prayer. Perhaps, after all, the world is as Jesus saw it, if we saw deeply enough. It is justified to the soul that maintains its trust.

7. To return to the words of the text, 'as he prayed, *the fashion of his countenance was altered.*'

This is, indeed, the distinctive feature of the Transfiguration scene. Something of that glory He brought with Him as He drew near to God; something of it was brought to Him as God drew near to Him. There was first an emanation and then an invasion. It was, in superlative degree, what an ancient scribe recorded of Moses: 'The Lord talked with Moses as a man talketh with his friend.'

Only twice did His disciples—and not all of them, but the three most intimate—watch Him at prayer and record their impressions. Once it was upon Mount Tabor, and once in the Garden of Gethsemane. Once it was at the height of His glory, and once in the depth of His sorrow. Once His face shone like the sun, and once they saw great drops of blood falling like sweat to the ground. Once He seemed upborne by invisible wings, and once He groaned like a man in hard labour. Once the face was transfigured, and once it seemed disfigured. But heavenly succour completed both manifestations.

In the very greatest hours of His soul-life Jesus sought man as well as God. Just where our human fellowship most often fails, His was consummated. There are few hours more lonely for most of us than those of triumph and bitter sorrow. Then, if we know not how to go to God, at least we get away from man. Jesus found fellowship with God and with man when life reached its zenith and its nadir. The altered countenance was the symbol of the perfected fellowship with the Divine and with the human.

Oh! for a prayer-life that would alter our faces![1]

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[1] F. W. Norwood, *The Gospel of Distrust*, 49.

The Heavenly Intercession of Christ.

By the Reverend J. Ivor Wensley, M.A., B.D., Birmingham.

Much attention has been given during the last generation or so to 'the Jesus of the Gospels.' On the whole, the results of careful and devout study of the Central Figure of history have been all to the good, for we have a clearer conception of Jesus, and of His life and teaching, than people have had, perhaps, in any generation since the earliest days of the Church. But we need to remind ourselves that the Christ of Christian faith is not merely the Man of Nazareth, who once for a space lived on earth, lived incomparably and taught with authority. We might well ask whether the Gospels would have been written at all unless men had held the faith in Christ expressed in the Epistles. What is that faith? We may take the word of H. B. Swete: 'The Christ of the New Testament is a Person who not only lived and died on the earth, but who rose again, and in His risen humanity ascended to heaven, and from that day to the present hour lives and reigns there.' If that judgment should be dismissed as out-of-date—it was stated in 1910—let a more recent opinion be advanced. Dr. Moffatt, in his *Approach to the New Testament* (1921), declares: 'In the New Testament we enter a little world of men who are doing more than looking back at Jesus; they are looking up to Him, revering as well as remembering Him, and revering Him as divine.'

We are to consider, now, especially, one of the activities assigned by some of the New Testament writers to the living, ascended Christ. There are three familiar passages that we shall have in mind. The first, from Ro 8[34], 'It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, *who also maketh intercession for us*.' Then from He 7[25], 'Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing *he ever liveth to make intercession for them*.' Finally, 1 Jn 2[1], 'If any man sin, we have *an Advocate with the Father*, Jesus Christ the righteous.' The phrase frequent in relation to prayer and praise in the Pauline Epistles generally, 'through Jesus Christ,' is remembered, and may be discovered to hold a significance which brings it into close relation with the passages cited.

It is true that the idea of the heavenly intercession of Jesus Christ does not loom large in the New Testament. It is not suggested at all in the bulk of the writings. Even from the Fourth Gospel, where the idea might have been expected, it is absent. It is only in a few Epistles that we discover any reference to the doctrine, but, all the same, it is there. As Denney says: 'The New Testament exhibits the Lord Himself as engaged in carrying on His own work above. That work culminates in what is specifically described as His intercession. The apostles mention this sacred function with a kind of adoring awe, which is quite peculiar even in the New Testament. It seems to have impressed them as one of the unimaginable wonders of redemption — something which in love went far beyond all that we could ask or think. When inspired thought touches it, it rests on it as on an unsurpassable height.'

As to the place occupied by this conception of Christ as Heavenly Intercessor, in the later thought of the Church, and particularly in more recent tendencies, these points only can be noted:

(*a*) The ancient and historic creeds are content for the most part with a reference to the Ascension and the Session at the right hand of the Father. The credal declarations of the Reformation times, however, often add references to the heavenly intercession, as a continuation of the priestly work of Christ, an extension of His Atonement. So in the Shorter Catechism we read: 'Christ executeth the office of a priest, in His once offering up of Himself a sacrifice . . . and in making continual intercession for us.' Many other declarations from earlier Reformation documents contain similar words.

(*b*) Apart from credal statements, the idea has appeared in the teaching of the Church from early days. Here is Origen: 'The Son of God is the High-priest for our sacrifice, and the Advocate with the Father. He prays with the praying, and supplicates with the supplicators.' There must have been some mighty sermons on this theme by Reformation and Puritan preachers, while in our own day it may safely be claimed, there are very few sermons preached on the subject of our Lord's heavenly intercession. There is a memorable sermon by Oswald Dykes, but by this time he, too, belongs to the past. A living preacher, Dr. Gossip, makes an interesting reference to the conception in his sermon entitled 'The Preface we call the Gospels' (on the text from Ac 1[1], 'All that Jesus *began* both to do and to teach'): 'Even in heaven, His mind is full of us, they say, constantly thinking of us, planning for us, praying on our behalf. It was not only three years He gave us, no, nor three and thirty, but to all eternity He lives for us, works for us, loves us, and offers continually a prevailing intercession for us.' Such a reference is almost unique in current sermonic literature.

(*c*) We must observe that while Christ as Intercessor does not occupy to any great extent the attention of the New Testament writers, of the framers of the historic creeds, or of modern preachers, the thought comes into prominence in the hymns and prayers of Christian worship. How familiar the conclusions to prayers—'through the merits and mediation of Jesus Christ our Lord,' 'through our only Advocate and Mediator'! Even more familiar are the hymns in which the conception finds embodiment. There is the Paraphrase by Michael Bruce:

> Where high the heavenly temple stands,
> The House of God not made with hands,
> A Great High Priest our nature wears,
> The Patron of mankind appears.

Most familiar of all, perhaps, are the lines which suggest our thinking of Christ as:

> Praying for His children
>   In that blessed place,
> Calling them to glory,
>   Sending them His grace.

It is time, now, to inquire what there is to be discussed. To begin with, is it not correct to state that the idea of Christ as appearing before the Father for us is 'very much exposed to serious and perilous misconception'? In human minds, the matter may be understood in a manner that is only too human, and certain fundamental assertions of the Christian faith may be imperilled. For one thing, it may be so maintained as to involve a sub-Christian view of God. Mr. A. C. Benson describes an experience that was his while a guest in some ancient country mansion. In the morning—apparently he was still in bed—he heard the sound of singing from the private chapel, to which his room was nearer than he had supposed. These are the words that came to him:

> Before His Father's throne,
>   His sacrifice He pleads,
> And with unceasing prayer
>   For us He intercedes;

And he remarks: 'What have we here but the sad belief drawn from the dark ages of the world that the wrathful Creator of men, full of gloomy indignation at their perverseness and wilfulness, needs the constant intercession of the Eternal Son, who is, too, in a sense Himself, to appease the anger with which He regards the sheep of His hand. I really cannot, in the depths of my heart, echo that dark belief' (*The Thread of Gold*). We used to hear of 'the strife of attributes.' Is there a strife of Persons, or at any rate a lack of complete harmony, in the Godhead, so that One of the Persons has to be urged and entreated by Another? These questions are unreal to most of us, because a fundamental emphasis of the New Testament has been brought home to us. Luther's contention that the worst heresy is that 'which distinguishes between the disposition of God and that of Christ' is much in our way of thinking. If we have in Christ the revelation of what God essentially is, how can we fit into our scheme of thought that appeal and entreaty of Christ for men before the Father? The desire to secure some one 'to speak for us' suggests a lack of confidence in, or, at any rate, of assurance of generous treatment from, the person with whom we have to do. The final test of any religious idea is the conception of God it involves. Must it not be admitted that the idea of Christ's heavenly intercession does, at first, apparently involve a view of God that is for us impossible, impossible in the light of all that Jesus has assured us? We recall, too, the mischief wrought by later elaboration of the ideas of mediatorship and intercession in heaven. Hear T. M. Lindsay on the trend of things in the Pre-Reformation Church: 'Dread of the Son as judge gave rise to the devotion to the Mother as Intercessor.' There was a further development: 'The Virgin herself had to be interceded with to induce her to plead with her Son for men sunk in sin, and her mother (St. Anna) became the object of a cult.' With such a warning before us, it is well to recognize that any sort of suspicion that there is a contrast, or even a difference, between the Father and the Son in relation to compassion for human need is foreign to the New Testament. But it does not solve the difficulty of the whole matter to discover that it is actually in such an exultant declaration of the love of God in Christ as Ro 8 that we have one of the rare references in the New Testament to Christ's heavenly intercession.

Some would deal very simply with the doctrine. They would point us to its source. It is necessary to remind ourselves, by the way, that a doctrine is not necessarily invalidated when its origin has been discovered and its development traced. But it is impossible to deny that we have here, as elsewhere in Christianity, ancient forms of thought used in connexion with a new faith. We cannot ignore the fact that there are instances of angelic intercession in the Old Testament. See Zechariah, 'An angel of the Lord answered, and said, O Lord of hosts, how long wilt thou not have mercy upon Jerusalem, and on the cities of Judah?' In the Book of Job there are hints of the same thought. But it is especially in extra-canonical Jewish literature that the conception of mediators and intercessors between man and God reaches conspicuous prominence. Dr. Wheeler Robinson speaks of 'the post-exilic idea of the transcendent God who deals with the world only through the agency of innumerable intermediate beings.' Take To 12[5], 'I am Raphael, one of the seven holy angels, which present the prayers of the saints.' Take Enoch, where angels desire man's intercession for them, and are told, 'You should intercede for men, not men for you.' In the Similitudes we have this, 'The third voice I heard pray and intercede for those who dwell on the earth, and supplicate in the name of the Lord of spirits.' In the Book of Jubilees, Isaac is represented as consoling Rebecca in these terms, 'Fear not thou on account of Jacob, for the guardian of Jacob is great and powerful and honoured, and prays more than the guardian of Esau.'

Many have reminded us, in this connexion, of the widespread notion in post-exilic religion that man could not enter into direct touch with God. It seemed natural to think of intermediaries, priests on earth, and angels or saints in heaven. It has to be noted, however, that in none of the New Testament writings in which mention is made of our Lord's heavenly intercession is there any sign of sympathy with the idea of the mediation, or the intercession, of angelic beings. Thus Moffatt on the writer of Hebrews (1[14]): 'He ignores the Jewish doctrine voiced in the Testament of Levi that in the sixth heaven the angels of the Presence sacrifice and intercede for the living.' We may note here, that unlike the writer of Hebrews, neither Paul nor the author of 1 John thinks of Christ as a heavenly High Priest, though the idea of Christ's intercession appears in the writings of all three.

All we have a right to conclude, in view of the survey of later Jewish thought, is that certain thought-forms were at hand for the writers of the New Testament, and that these thought-forms were filled with new and richer content. Men had been familiar in their religious life and thought with the idea of a priesthood. Christ the great High Priest has rendered all official priesthoods unnecessary. Men had thought of angels appearing for them before God. They have no further use for such a conception, for Christ is there before the throne.

There is surely one other thing to be said with regard to the entry of this conception into Christian thought. The memory of the prayers of Jesus when on earth was cherished. It is significant that the writer of the Epistle to the Hebrews, one of those who mentions Christ's heavenly intercession, preserves for us a picture of Jesus 'in the days of his flesh' offering up prayers 'with strong crying and tears.' So Glover remarks: 'Jesus at all events made a practice of intercession. "I have prayed for thee," He said to Peter (Lk 22[32]), and the writers of the New Testament feel that it is only natural for Jesus, Risen, Ascended, and Glorified, to make intercession for us still.' However men in recent times have been disposed to distinguish sharply between 'the Jesus of history' and 'the Christ of faith,' for the New Testament writers there is a real continuity between the lowly Man and the Exalted Lord. As Dr. Hugh Mackintosh observes, He is viewed 'as prolonging in His invisible retreat on high those tender offices of prayer which He had begun to discharge on our behalf even before the hand of death had touched His flesh with glory.'

The question for us is whether the representation of our Lord as at the right hand of the Father, engaged in intercession, is of value for to-day. Some are inclined to suggest that it would be well for us to drop the idea altogether, as at best outworn and uncongenial to our ways of thinking, at worst as associated with failure to credit news regarded, apparently, as all too good to be true—that the Father's heart is all tenderness and readiness to respond to men's cries of need. To many, the doctrine of Christ's heavenly intercession appears crude and artificial. But here, as in other directions, judgments can be too quickly arrived at to be valid. It is possible so to simplify the message of the New Testament as to omit its richness of meaning. Sometimes, as Denney suggested in relation to doctrines of the Atonement, it is better to keep the crude forms, than to lose vital truth. What seems to be crudity may be only the rough casket that holds the jewel. Some are offended by the symbolism involved, the session at the right hand of God, the prayers before the presence of God. It must be asked, What language regarding Divine Reality is other than symbolic? We must use terms that have assumed meaning for us in other and less exalted realms of experience. The only alternative to the use of symbolic language is the use of abstract terms, or mathematical formulæ, unless we are silent altogether. It is questionable whether abstract or mathematical terms are adequate to any attempted description of what the Divine Reality means for the religious man. If the term 'right hand of God' means, as Calvin suggested, not locality but lordship, not spatial remoteness but spiritual royalty, it may be possible to discover, also, a value in the symbolic language, 'Christ is interceding for us.'

Attention, in passing, might be called to what must be regarded as inadequate attempts to explain the content of the New Testament conception of the interceding Christ. To speak as Professor A. G. Hogg does of 'support from the strong soul of Christ' as the essence of the idea of His intercession, does not take us very far. One is reluctant to suggest that Dr. Glover treats any subject in an inadequate fashion, but is it enough to say with respect to this theme, 'In particular Paul in his business of preaching the Gospel wants the support of men's prayers, as others have wanted it since him, and he suggests it again and again. That is one of the great things, he feels, about Christ, "Who also maketh intercession for us."' It is finely said, but is that all there is to be said? In these cases, the difficulties are not recognized. One aspect of New Testament thought concerning Christ, that He is ineffably one with the Father, is for the moment ignored. The real difficulty lies in trying to combine the two conceptions, Christ one with the Father, and Christ interceding with the Father.

In trying to estimate the value of the New Testament representation of Christ as both 'at the right hand of God,' and making 'intercession for us,' it may be remarked that for Christian faith, 'Christ does not disappear behind God, as it were'; He does not 'fade out' (if the term may be used), but abides as an object of faith. But what of the Father? Is Christ the only God? We remember the New Testament phrase 'through Jesus Christ.' Believers 'believe in God' through Christ, 'through Him' they have 'access unto the Father.' It has been stated that for Paul belief in God and belief in Christ were not separate and distinct, but two not always clearly distinguished aspects of belief. Dr. Henry Sloan Coffin has an astonishingly striking statement, 'The Ascension Christianized the thought of God.' There are some who find no particular attraction in the thought of the Ascension, but what if it does suggest to us the truth that Christ is in God, in such a way that we cannot think rightly of God, without thinking of Christ? Said Erskine of Linlathen, 'There is a demand within us to see on the throne of the universe a Being who can sympathize with us.' That demand is met, if the doctrine of Christ's intercession is held fast. Many of the older writers on this theme—and older writers on many themes of theology show a profundity lacking in their successors—pointed out, as Pearson does, that we must not look upon the intercession as 'a servile or precarious, but rather as an efficacious and glorious intercession as of Him to whom all power is given in heaven and earth.' Perhaps Pearson had read Chrysostom, who remarks, 'How are we to conceive of His intercession? Not certainly as of one on bended knee and with outstretched arms—Christ's very presence at the throne on high is an intercession for us.' Suppose we think of the matter somewhat in this fashion: Jesus Christ in the days of His sojourn on earth showed sympathy with men and women, and had compassion on them. All that sympathy, all that compassion, are on the very throne of God, yea, in the very heart of God. Dr. R. J. Campbell told long ago a story of a woman in distress of mind who said, 'I could tell Jesus everything if He were here, but I cannot tell God.' In reality, that graciousness and that tenderness in Jesus which would have called out the woman's story, are there still in Jesus, who for ever lives and reigns with the Father.

Dr. Fairbairn has a suggestive word in regard to the Apostolic writers. 'They use language which others may feel inconsistent with monotheism but that they do not, for they have felt their way into an order of ideas which combines and harmonizes elements that would have seemed alien to the older thought; but all these elements make Deity infinitely more rich and gracious and beautiful than any man or any religion had before imagined Him to be.' There is surely something of this enrichment of thought in holding the two truths that, viewed from certain angles, seem to conflict—God as the loving Father of men, and Christ yet interceding before Him for men. Is there not some meaning in the old Scholastic dictum that the intercession of Christ is not 'verbal' but 'real'? So one in our day has said, 'The intercession of the Ascended Lord is not a prayer but a life.'

The symbolic language, then, Christ enthroned and interceding, conserves for us a truer and fuller thought of God, and of Christ, than many other terms that seem simpler. 'It is part of the best Christian tradition,' to quote Dr. H. R. Mackintosh again, 'that as our Lord now lives in God, and God in Him, His thought and power are continually directed to all believers, and that in these most real relations with men, He acts, as it were, from within the very being of God Himself.' So thinking of these things, we may discover a new and ampler significance in familiar words :

Hallelujah ! *Christ in God,*
God in Christ, is All in all.

Contributions and Comments.

St Paul's Epistle to Philemon: Slavery.

The following extract from Dr. Farnell's most informing and interesting Gifford Lectures (1924–25) on 'The Attributes of God' is very striking : 'As Greece was the first home of modernism, it was only Greece that dared to draw the corollary that if all souls are equal before God, slavery is unjustified. To this corollary Christendom was blind for long. As against the narrow view of Aristotle that the barbarian is by nature intended for slavery, Philemon, an Attic poet of the fourth century, anticipates the doctrine of the American Revolution by declaring that "no one is by nature born a slave."' It is surely an interesting fact that one, by name Philemon, should have thus anticipated an epistle written four centuries later by a Christian Apostle to one of the same name, an epistle which Professor Godet called 'the oldest Petition for the abolition of slavery.' Clearly that learned commentator had not read Frag. 39. Meineke, *Frag. Graec.* 4, p. 47, as above.

William C. Tuting.

Lezant, Launceston.

1 Kings xviii.

There is nothing very 'startling' in the explanation offered by Dr. Kennett on 'The Altar Fire' (referred to by you on p. 49 of your November number), that a supply of naphtha may have been available for the purpose. As far back as Dr. Skinner's 'Kings' in the Century Bible (was not this 1903 ?) the suggestion of an earlier (unnamed) commentator that naphtha may have been used is referred to, though only to be somewhat scornfully rejected. It would be interesting to know by whom the suggestion was first made.

Sydney Archbell.

Rainham, Kent.

Our Lord's Conception of His Messiahship in relation to Old Testament Prophecy.

By the Reverend Henry J. Allen, M.A., Treales Vicarage, Kirkham, Lancs.

It may be well, at the outset, to call attention to a few important remarks upon this subject by some of our leading writers, in order that we may see clearly the nature of the problem confronting us.

The late Professor Addis tells us that 'The Old Testament knows nothing of a Suffering Messiah.'[1]

Bishop Gore says : 'The question whether the contention of our Lord and His apostles, that the death and resurrection and glory of Christ was prophesied in the Old Testament, was justified in fact, depends *in the main* on the question whether Is 53, and the Psalms which group themselves round this central conception, really ought to be taken into the picture of "him who was to come," that is, the Christ.'[1]

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[1] Peake's *Commentary*, p. 372.

Dr. Leckie, in treating of 'Jesus' claim to be the Messiah,' closes with the following remark: 'We confess with reverence that the full-orbed meaning of Messiahship as it was mirrored in Christ's mind passes our knowledge.'[2]

Dr. Box, writing on the subject of the Apostles' and early Christians' peculiar use of the Old Testament for the purpose of substantiating Jesus' Messiahship, says: 'The existence of Books of *Testimonia*' (that is, collections of 'proof' passages from the Old Testament) 'within the primitive community of Christians may be said to have been made out. It is an important fact, the full significance of which has not yet been completely worked out. . . . The *Testimonia* reflect a new and remarkable exegesis of the old Hebrew Scriptures, carried out on bold and independent lines.'[3]

The problem confronting us, then, is this: Can we formulate a Messianic conception, such as was 'mirrored in Christ's mind,' which will remove the above, and cognate, difficulties? It would seem that we can—and with considerable assurance that it was really Christ's and His Apostles' view of the matter. It is this: That our Lord's own conception of His Messiahship in relation to Old Testament prophecy consisted in that of a *spiritual synthesis* of such prophecy taken as a whole, and not as involving the 'letter' of this or that concrete 'prophecy.' His synthesis seems to have had as its central concept the consummation of those many spiritual yearnings, aspirations, and hopes of mankind, and for mankind, manifested in the Old Testament; and also the establishment of an Eternal Spiritual King of an eternal spiritual kingdom of God—the latter confusedly pictured there. As regards concrete passages of a 'Messianic' import, some approximate, in 'spirit,' very closely to our Lord's spiritual synthesis, notably Is 53, and He did not hesitate to call attention to it (Lk 22^{37}). Others He would have nothing to do with—though tempted to do so. St. Paul sums up the whole matter in the words, 'comparing spiritual things with spiritual' (1 Co 2^{13}); that is, comparing the many spiritual aspirations contained in the Old Testament with the spiritual ideals manifested in, and consummated by, Christ Jesus. And it is worthy of note that many of the Old Testament spiritual aspirations are of the highest order—clearly 'from God.'

From this synthetic standpoint Jesus used concrete prophecies either as furnishing Him with a 'sign' wherewith to help on the substantiation of His claim to be the Messiah, or as the 'spirit' of any specific prophecy contributed to His general synthesis. In other words, and more briefly, in Jesus was consummated the spiritual content and intent of Old Testament prophecy synthetically apprehended. It is hoped that the meaning and import (as also truth) of this conception will be clearer shortly. We may apply St. Paul's words to this conception, 'The letter killeth, but the spirit giveth life'—for the 'letter' of prophecy, in the light of modern historical criticism, 'kills' much of the traditional conception of Christ's relationship to Old Testament prophecy; but the 'spirit' (the synthetic conception), indeed, gives new 'life' to it. Christ's conception of the *kingdom* was clearly the product of a spiritual synthesis of prophecy on that subject. Complementary and parallel to this was His conception of His Messiahship in relation to Old Testament prophecy; and was arrived at by Him by a similar process. As of the kingdom, so of its King.

Let us look at some of the New Testament evidence as it bears on the suggestion just made.

(1) An instance furnished by Jesus Himself of interpreting a Messianic passage according to its spiritual content and import is to be found in Mt 17^{10-12}. 'And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things; but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.' In this it is clear that Jesus regarded Malachi's prophecy as having been (in the 'spirit' of it) fulfilled in John the Baptist: though, obviously, he had fulfilled it in a very limited

[1] *The Holy Spirit and the Church*, p. 65.

[2] *An Outline of Christianity* (Peake and Parsons), p. 87.

[3] *The People and the Book* (Peake and others), p. 444. It is perhaps needless to say that the contents of the Books of *Testimonia* should not be confused with the allegorical method of interpreting the Old Testament. The latter was not new, but was practised somewhat by the Jews in our Lord's day. St. Paul learned it from them, and adopted it occasionally. The newness appears to be in applying certain passages of the prophets and psalms to Jesus as the suffering and glorified and spiritual Messiah, rather than to a triumphant earthly king. See *A New Commentary* (Gore and others), p. 689*b*.

degree. But the 'spirit' of this prophecy was to find a second fulfilment in another 'Elijah' who was to come and 'restore all things'—spiritually. Jesus clearly referred to Himself—this was His work—and conceived of, not as the Jews conceived it—literally as of an earthly kingdom, but as God conceived it—spiritually, as of a spiritual kingdom of heaven. With this latter Elijah Jesus thus identified Himself. And, just as the Jews had done to John, so would they do also to Him. Malachi's prophecy was to be interpreted not on the basis of 'its own' (ἰδίας) literal content, but on the basis of the 'spirit' of such content; and so could receive more than one fulfilment. It was by this method of interpretation that Jesus viewed Himself as consummating the whole *corpus* of the 'spirit' of prophecy synthetically apprehended. This method characterizes His thought and teaching and conduct in general—all were habitually of the 'spirit.' 'It is the spirit that quickeneth; the flesh (the literal) profiteth nothing: the words that I have spoken unto you are *spirit*, and are life' (Jn 6[63]). It was by reason of this method of interpreting prophecy that the Jews no more 'knew' Him than they did John. They looked at the 'letter' (ἰδίος) of prophecy, and for a literal fulfilment thereof. Jesus looked at the 'spirit' of prophecy, and for a spiritual fulfilment. For this reason, again, they could not rise to His conception of the *kingdom*. A spiritual synthesis of prophecy on both points (Messiahship and Kingdom) was 'far above out of their sight.' Their method (the 'letter' or 'flesh') profited them nothing. It 'killed' them in the end. Christ's method is 'life' indeed, and to the truth of this His Church is an overwhelming witness. (We may also call to mind our Lord's words in Mt 22[43], 'How then doth David in *spirit* call him Lord?').

(2) In 2 P 1[20] we read, 'Knowing this first, that no prophecy of scripture is of private interpretation'; that is, no prophecy of Scripture has the property of self-interpretation—from which it follows that no prophecy is to be interpreted on the basis of that which is essentially 'its own' (ἰδίας) literal content and immediate import as conceived of by the prophet, but on the basis of the 'spirit' of such content and import; and, generally speaking, in the same manner of prophecy as a whole.[1] 'Men spake from *God*, being moved by the Holy Spirit.' Only God, therefore, could rightly interpret prophecy, and this He did through Jesus Christ; who, clearly, did not look at the 'literal' contents of prophecy, but to the 'spirit' of such contents.

From this standpoint Jesus, as to His Messiahship, is neither involved in, nor complicated by, the 'letter' (or literalness) of any 'prophecy' taken by itself, save only in respect to the 'spirit' of such prophecy, and synthetically so as regards prophecy as a whole. In other words, Jesus is the Consummator, not of the 'letter' of this or that prophecy, but of the *spirit* of all prophecy synthetically apprehended as a whole. What we lose in the 'letter' (the traditional method of interpretation) we more than gain in the 'spirit' by the synthetic conception; for there is no moral certainty more sure than that the Old Testament manifests the existence and working of a Holy Spirit in the hearts of men—moving (not compelling) them Godwards and upwards spiritually. By the synthetic method (adopting the words of the writer of the Epistle in v.[19]), 'We have the word of prophecy made more sure.' In other words, when we have '*first*' grasped the fact that no prophecy is to be interpreted in the 'letter,' but in the 'spirit,' 'we have the word of prophecy' (in general) 'made more sure.'

(3) In Rev 19[10], the angel, speaking to John, is reported as teaching this same feature in connexion with Jesus' testimony. The angel identifies himself with John's 'brethren *that hold the testimony of Jesus*'; that is, to what Jesus testified—the *nature* of this testimony was something which the brethren possessed. The angel then goes on to point out (either for the benefit of those not possessing it, or more probably because there was grave danger of its being lost) what the nature of this testimony was. 'For the testimony of Jesus is the *spirit* of prophecy'; that is, Jesus testified to a spiritual interpretation of prophecy (synthetically)—not to the 'letter' of the concrete contents of prophecy. There is no reference whatever to false prophets in the angel's words, nor can such be read into them without making the passage obscure. Nor is there any such reference in the context. The angel's statement quite accurately describes Jesus' handling of Malachi's prophecy.

(4) This synthetic and spiritual method of interpreting prophecy seems to have been at the back of the mind of the writer of the Epistle to

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[1] The writer of this Epistle uses the word ἴδιος five times after this occasion. In all five it means 'his own, 'their own,' 'your own.' It seems natural therefore, in this case, to translate 'its own.' The word is indicative of something that is *essentially peculiar to itself*.

the Hebrews—an unuttered mental background inspiring the whole Epistle. This may be seen, for instance, in the passage concerning Melchizedek, who was 'without father, without mother, without genealogy' (He 7^3). Jesus (he would say) is like him. He stands alone—detached from all men; subject to no man; complicated by no man; free from the 'letter' of what they wrote, as also of the priestly functions they performed: what prophets and priests said and did were but 'figures'; Jesus was the Consummator of all these: no person, nor prophecy, is to be superimposed upon Him in the 'letter,' though an abundance of both sayings and doings may be superimposed in the 'spirit'—as may be seen, not only in His likeness to Melchizedek, but also to the whole Jewish system of priesthood and sacrifice—the one taken as the 'figure,' the Other as the Consummator of all this—spiritually and synthetically interpreted.

Jesus thus has the Old Testament, not on His shoulder as a burden to be borne, as being tethered to the 'letter,' or the 'flesh,' of this or that prophecy, but *at His feet*—as something (both in the concrete and in general) to be dominated and consummated spiritually. In brief, this method of interpreting the Messiahship of Jesus in relation to Old Testament prophecy freed Him from the 'letter' of prophecy and pledged Him to the spirit of it only—and this *spirit* He abundantly consummated. We are not to interpret 'Him who was to come' by the Old Testament writers taken literally, but the Old Testament writers by Him who came.

This synthetic conception also frees us from the 'letter' of Old Testament prophecy; also from the difficulties which modern historical criticism casts around the traditional method of interpreting such prophecy; and we can accept the 'assured results' of such criticism while retaining a strong and stedfast faith in the Messiahship of Jesus, as that Messiahship was 'mirrored in Christ's mind'—and this without in any way impugning the judgment and accuracy of Jesus', and of His Apostles' statements that the Scriptures *do* bear witness to Him—that is, to a suffering and glorified Servant; for, undeniably, in *spirit* they do so testify overwhelmingly—even as they similarly bear witness to the truth of Christ's spiritual synthesis of the 'kingdom.' Without a suffering, a dying, a risen, and a glorified Messiah, the spirit of Old Testament prophecy, in all its highest and best spiritual cravings and aspirations, could not have been consummated.

This conception also demonstrates, in its own right, that Jesus alone originated it; for no man of that day could possibly have conceived it but He.

But how could Jesus help His Apostles to see the truth of His spiritual synthesis other than by bringing to their notice, both by word and deed, the various 'strands' (or some of them) by means of which He constructed that synthesis?—these 'strands,' of course, being the spiritual desires, expectations, hopes, actions, longings, and aspirations of the men of God as recorded in the Old Testament taken in their highest and most spiritual aspects.[1] What did all these mean and point to? It was Christ's mission both to bring their import to light, and that import to a consummation. 'Many prophets and righteous men *desired* to see the things which ye see, *and saw them not*; and to *hear* the things which ye hear, *and heard them not*' (Mt 13^{17}). This is profoundly true. The writings of the 'prophets and righteous men' reveal a confused medley of both high and worthy, and low and unworthy, desires and aspirations: they did not see clearly what they (and the world) really needed. But how could Jesus, and (after Him) His Apostles, show what all these desires foreshadowed, and how Jesus consummated them, but by appealing to these same hopes and aspirations? It was, we may believe, on the road to Emmaus that Jesus tried to make the two disciples grasp His synthetic conception of Messiahship, and of the Messiah's kingdom; and, as regards the others, during the great forty days. They would not be (at least were not) prepared for this until after His resurrection.

In the Apostles' testimony to Christ's Messiahship the records indicate that the *method* by which Jesus constructed His conception of His Messiahship in relation to Old Testament prophecy fell into the background; while they and their opponents became submerged under the wrangling about the many and various 'strands' of the synthesis—the synthetic conceptions of both Messiahship and kingdom being too high for general apprehension—or at least recognition. We need not be surprised at this submersion in details, for it almost invariably happens in every prolonged controversy. Sooner or later the main point is lost, and both talkers and writers ramble on 'in wandering mazes lost.' In the course of the Apostles' controversy with the Jews, the Apostolic writers seem to us occasionally to run some of the

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[1] The writer would include the apocalyptic literature as furnishing some of these 'strands.'

'strands' to death; while others of their 'strands' we could hardly regard as such at all. We, again, need not be surprised, for enthusiasm often overshoots the mark.

Note.—Echoes of this synthetic conception may probably be seen in the following passages in St. Paul's Epistles: 'We serve in newness of the *spirit*, and not in oldness of the letter' (Ro 7[6]). Here 'letter' seems to connote 'the Law'; 'spirit,' spiritual principles. 'Who also made us sufficient as ministers of a new covenant; not of the letter, but of the *spirit*' (2 Co 3[6])—not of the 'letter' of the old Covenant but of its 'spirit' . . . 'how shall not rather the ministration of the *spirit* be with glory?' (v.[8])—'spirit' here is connected with 'righteousness' in the next verse, and does not refer to the Holy Spirit, but rather to the 'spirit' of the Law. 'Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty' (v.[17])—meaning that Jesus stands for the 'spirit' of the Law, and freedom from its 'letter'—the veil is removed. This interpretation seems to harmonize with the context.

Entre Nous.

The Mysticism of Mary Webb.

There is a magnificent wealth of pulpit illustration in the fiction of the nineteenth century. It is so rich in moral seriousness, in dignity, in style, that we do not wonder it is often quoted in the best sermons. But perhaps a more popular appeal might be made to the younger generation if some of our contemporary writers of fiction were chosen by preachers for quotation.

Take Mary Webb, for example, who died, in early middle age, two years ago. Her father was a Welsh schoolmaster, her mother the daughter of an Edinburgh doctor who claimed a distant kinship with Sir Walter Scott. She spent most of her days in Shropshire, and writes about the countryside and the country folk that she knew and loved. Her best book is undoubtedly *Precious Bane*, a novel which was awarded the 'Femina Vie Heureuse' Prize for 1924–25, and which will certainly find and keep a niche in the shelves of our classical English fiction.

We can only, at the moment, glance at one facet of this bright polished gem. What reflection do we find there of Mary Webb's attitude to religion?

In the first place, we have to remember that a novel written in the autobiographical form does not necessarily mirror, in the words of the hero or heroine, the mind of the author. Yet in the case of *Precious Bane* the writing is so simple, so intimate, so real a revelation of a good woman's heart, that even while we caution ourselves, we confess that nothing will make us believe that we have not here on those pages the soul of the author herself laid bare. For the sake of the literary proprieties, however, let us say that we are looking upon the heroine's—upon Prudence Sarn's—attitude to religion. It is reverent, more, it is adoring, and yet there is a strong vein of agnosticism, both religious and philosophical, running through the woman's mind. We quote from her own words, and we must remember that it is a Shropshire country lass, at the beginning of the nineteenth century, who is speaking. 'Kester said the past and the future were two shuttles in the hands of the Lord, weaving Eternity. Kester was a weaver himself, which may have made him think of it thus. But I think we cannot know what the past and the future are. We are so small and helpless on the earth that is like a green rush cradle where mankind lies, looking up at the stars, but not knowing what they be.' And again, speaking of her dead mother: 'Shall we meet again in the other world, dear soul, and atone to you for our heedlessness?' And again, after describing, with a marvellous beauty of style, an early morning ride to market, she adds: 'It seemed to me that it was like a great open book with fair pages, in which all might read. Only it was written in a secret script. . . . For indeed every tree and bush and little flower and sprig of moss, every least herb, sweet or bitter, every bird that furrows the air and worm that furrows the soil, every beast going heavily about its task of living, be to us a riddle with no answer. We know not what they do. And all this great universe that seems so still is but like a sleeping top, that looks still from very swiftness. But why it turns, and what we and all creatures do in the giddy steadfastness of it, we know not.'

And again: 'We are His mommets that made us, I do think. He takes us from the box, whiles, and saith, "Dance now!" Or maybe it must bow, or wave a hand, or fall down in a swound. Then He puts it back in box, for the part is played . . . the evil mommets do His will as well as the good . . . there was a mommet once called Judas, and if he had started away from his set part in fear, we should have none of us been saved. Which is all a very strange mystery, and so we must leave it. But it being so, I think we do wrongly to blame ill-doers too hardly. . . . But if we be chosen for a pleasant, merry part, how thankful we ought to be, giving great praise, and helping those less fortunate.' Less agnosticism in this, perhaps, than fatalism, and yet, really, there is more of autobiography than of theology about it. Mary Webb would never have written that passage unless she herself had played a good and innocent part in the Play. 'How thankful *we* ought to be.' That is where the emphasis lies. There, and in these other words, 'It being so, I think we do wrongly to blame ill-doers too hardly.' Forgiveness and gratitude, she is finding excuses for those two lovely things.

And that brings us to another quality of her work. If it is touched with agnosticism, it is also more than touched, it is permeated, with a childlike faith, the happy faith of a daughter at home in her Father's house. When her lover, still undeclared, was in danger, Prudence followed him and saved him. And so she excuses herself: 'Something drove me on, so that I must seek him in the crowd, and keep nigh him, as if I was his angel for that day. A poor angel, but God minds not much, I think, what His angels be, so that they do His work proper. The shepherd's collie that runs home to warn the missus that her man has fallen down the rock, is His angel sure enough, though he may be a mongrel of the very worst, with ears as flat as a spaniel.' At home in her Father's house, did we say? Well, not always at home, but sure, at least, of going thither. After her first sight of Kester, her lover, she writes: 'Shall we know, when we come into His presence that made us, what outward seeming His majesty has? No. Only our hearts will tremble in the light.'

Perhaps the greatest passage in the book is one that is too long to quote here, and that would need to be quoted in full, or not at all. A beautiful book might be made—and there this passage would find its place—of the Conversions of the Saints. And the records would be singularly alike in many particulars. But there is a very individual touch at the end of Prudence Sarn's account. She was afflicted, we must know, with a 'hare-shotten lip,' as it was called, and that tragic little fact has much to do with the whole story of her life. So, after describing her great experience, she adds: 'I fell to thinking how all this blessedness of the attic came to me through being curst. For if I hadna had a hare-lip to frighten me away into my own lonesome soul, this would never have come to me. The apples would have crowded all in vain to see a marvel, for I should never have known the glory that came from the other side of silence.'

The fault of the book, perhaps, lies just here: that this most authentic, and, if one might say so, classic account of the conversion of a soul is not followed, during the great tragic episodes at the end of the book, by an adequate reaction, on the part of the converted one, to those tragic happenings. When her brother's sins of selfishness and material ambition have finally involved him in ruin, and he sits beside his sister in black despair, she had no word of ultimate consolation or encouragement to give to him. 'You just think of getting on,' she advises, 'and scraping and saving as you use to do, and dunna think of Jancis or Mother till you're more settled in your mind.' Is it true to life that such a great experience as that described earlier in the book could pass over any human soul without leaving it something more to say, in the most desperate reaches of life's tragic happenings, than that?

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